新約全書

THE NEW TESTAMENT

思高

NAB

「惟你有永生的話。」 *若望福音 6:68*

"You have the words of eternal life." *John 6:68*

新約全書

THE NEW TESTAMENT

思高

NAB

舊金山總主教區

The Archdiocese of San Francisco

中英對照
Chinese/English

新約全書
The New Testament

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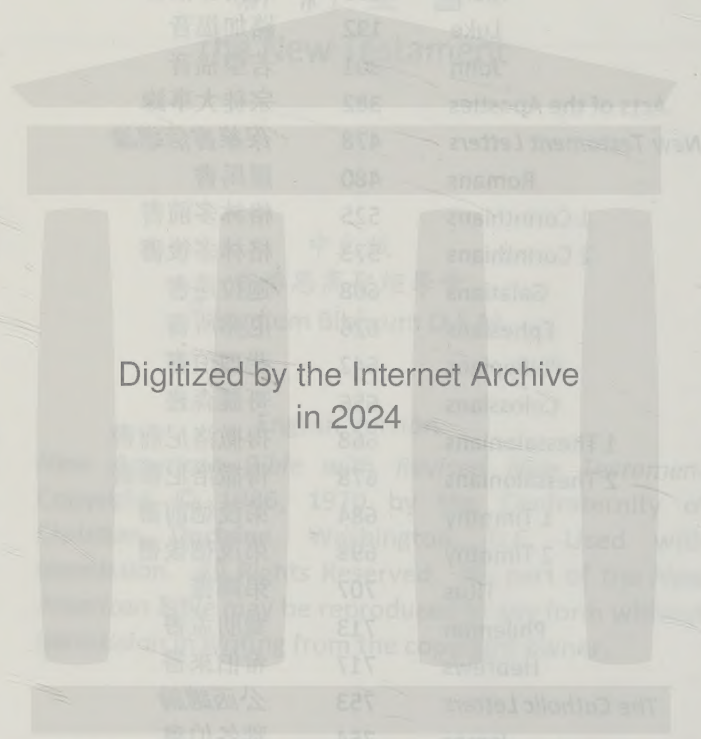

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新約全書導論

《新約全書》是耶穌死後，由其宗徒弟子，在天主聖神的默感與引導之下，所寫成的經典彙集。此彙集由第二世紀起即稱為《新約書》，或簡稱《新約》。稱之為「約」，因為其中所講論的，是天主與人類所立的盟約；稱之為「新」，以別於「舊約」。「舊約」是天主與以民在西乃山上所立的聖約，而「新約」是基督以自己的聖血與聖死，在天主與人間，所建立的救恩聖約（參閱瑪26:28；谷14:24等處）。

《新約全書》，按聖教會古老的傳授，共計二十七卷：

《歷史書》五卷：《瑪竇福音》、《馬爾谷福音》、《路加福音》、《若望福音》和《宗徒大事錄》。

《訓誨書》二十一卷：聖保祿書信十四封：《羅馬書》、《格林多前、後書》、《迦拉達書》、《厄弗所書》、《斐理伯書》、《哥羅森書》、《得撒洛尼前、後書》、《弟茂德前、後書》、《弟鐸書》、《費肋孟書》和《希伯來書》；公函七封：《雅各伯書》、《伯多祿前、後書》、《若望一、二、三書》並《猶達書》。

《先知書》一卷：《若望默示錄》。

《新約全書》，除《瑪竇福音》的原文為阿剌美文外，都是用希臘文寫成的。這些似乎有些奇怪，因為按當時耶穌在世時，和宗徒最初講道時所用的語言，本來都是阿剌美語，並且全部《新約》作者，除聖路加外，又都是猶太人；那麼為什麼不用本國文字編寫呢？其理由是因為只有《瑪竇福音》是寫給巴力斯坦的猶太人，而其餘的書都是寫給說希臘話的基督徒，其中很少有通曉阿剌美語的；更何況《新約》又是向天下萬民所公佈的；因此以當時羅馬帝國內所通行的希臘語編寫，是很自然的事。

《新約全書》（或《新經》），就宗教方面來說，遠遠超過《舊約全書》（或《古經》），因為天主在舊約時代只是「多次並以多種方式，藉着先知對祖先說過話」；然而在新約時代卻是「藉着子對我們說了話」（希1:1）。如此，舊約的啟示在新約內纔得以圓滿；舊約的預許在新約內纔得以實現。所以吾人除非認識《新約》，決不能完全明瞭《舊約》；為此，可說《新約全書》實是世界上最重要和最寶貴的作品。

PREFACE TO THE NEW AMERICAN BIBLE FIRST EDITION OF THE NEW TESTAMENT

The New Testament translation has been approached with essentially the same fidelity to the thought and individual style of the biblical writers as was applied in the Old Testament. In some cases, however, the problem of marked literary peculiarities had to be met. What by any Western standard are the limited vocabularies and stylistic infelicities of the evangelists cannot be retained in the exact form in which they appear in the originals without displeasing the modern ear. A compromise is here attempted whereby some measure of the poverty of the evangelists' expression is kept and placed at the service of their message in its richness. Similarly, the syntactical shortcomings of Paul, his frequent lapses into anacoluthon, and the like, are rendered as they occur in his epistles rather than "smoothed out." Only thus, the translators suppose, will contemporary readers have some adequate idea of the kind of writing they have before them. When the prose of the original flows more smoothly, as in Luke, Acts, and Hebrews, it is reflected in the translation.

The Gospel according to John comprises a special case. Absolute fidelity to his technique of reiterated phrasing would result in an assault on the English ear, yet the softening of the vocal effect by substitution of other words and phrases would destroy the effectiveness of his poetry. Again, resort is had to compromise. This is not an easy matter when the very repetitiousness which the author deliberately employed is at the same time regarded by those who read and speak English to be a serious stylistic defect. Only those familiar with the Greek originals can know what a relentless tattoo Johannine poetry can produce. A similar observation could be made regarding other New Testament books as well. Matthew and Mark are given to identical phrasing twice and three times in the same sentence. As for the rhetorical overgrowth and mixed

figures of speech in the letters of Peter, James, and Jude, the translator must resist a powerful compulsion to tidy them up if only to render these letters intelligibly.

Without seeking refuge in complaints against the inspired authors, however, the translators of *The New American* Bible here state that what they have attempted is a translation rather than a paraphrase. To be sure, all translation can be called paraphrase by definition. Any striving for complete fidelity will shortly end in infidelity. Nonetheless, it must be pointed out that the temptation to improve overladen sentences by the consolidation or elimination of multiplied adjectives, or the simplification of clumsy hendiadys, has been resisted here. For the most part, rhetorically ineffective words and phrases are retained in this translation in some form, even when it is clear that a Western contemporary writer would never have employed them.

The spelling of proper names in *The New American Bible* follows the customary forms found in most English Bibles since the Authorized Version.

Despite the arbitrary character of the divisions into numbered verses (a scheme which in its present form is only four centuries old), the translators have made a constant effort to keep within an English verse the whole verbal content of the Greek verse. At times the effort has not seemed worth the result since it often does violence to the original author's flow of expression, which preceded it by so many centuries. If this translation had been prepared for purposes of public reading only, the editors would have forgone the effort at an early stage. But since they never departed from the threefold objective of preparing a translation suitable for liturgical use, private reading, and the purposes of students, the last-named consideration prevailed. Those familiar with Greek should be able to discover how the translators of the New Testament have rendered any given original verse of scripture, if their exegetical or theological tasks require them to know this. At the same time, the fact should be set down here that the editors did not commit themselves in the synoptic gospels to rendering repeated words or phrases identically.

This leads to a final consideration: the Greek text used for the New Testament. Here, punctuation and verse division are at least as important as variant readings. In general, Nestle-Aland's *Novum Testamentum Graece* (25th edition, 1963) was followed. Additional help was derived from *The Greek New Testament* (Aland, Black, Metzger, Wikgren), produced for the use of translators by the United Bible Societies in 1966. However, the editors did not confine themselves strictly to these texts; at times, they inclined toward readings otherwise attested. The omission of alternative translations does not mean that the translators think them without merit, but only that in every case they had to make a choice.

Poorly attested readings do not occur in this translation. Doubtful readings of some merit appear within brackets; public readers may include such words or phrases, or omit them entirely without any damage to sense. Parentheses are used, as ordinarily in English, as a punctuation device. Material they enclose is in no sense textually doubtful. It is simply thought to be parenthetical in the intention of the biblical author, even though there is no such punctuation mark in Greek. The difficulty in dealing with quotation marks is well known. Since they do not appear in any form in the original text, wherever they occur here they constitute an editorial decision.

PREFACE TO THE REVISED EDITION

The New Testament of *The New American Bible*, a fresh translation from the Greek text, was first published in complete form in 1970, together with the Old Testament translation that had been completed the previous year. Portions of the New Testament had appeared earlier, in somewhat different form, in the provisional Mass lectionary of 1964 and in the *Lectionary for Mass* of 1970.

Since 1970 many different printings of the New Testament have been issued by a number of publishers, both separately and in complete bibles, and the text has become widely known both in the United States and in other English-speaking countries. Most American Catholics have been influenced by it because of its widespread use in the liturgy, and it has received a generally favorable reception from many other Christians as well. It has taken its place among the standard contemporary translations of the New Testament, respected for its fidelity to the original and its attempt to render this into current American English.

Although the scriptures themselves are timeless, translations and explanations of them quickly become dated in an era marked by rapid cultural change to a degree never previously experienced. The explosion of biblical studies that has taken place in our century and the changing nature of our language itself require periodic adjustment both in translations and in the accompanying explanatory materials. The experience of actual use of the New Testament of *The New American Bible*, especially in oral proclamation, has provided a basis for further improvement. Accordingly, it was decided in 1978 to proceed with a thorough revision of the New Testament to reflect advances in scholarship and to satisfy needs identified through pastoral experience.

For this purpose a steering committee was formed to plan, organize, and direct the work of revision, to engage collaborators, and to serve as an editorial board to coordinate the work of the various revisers and to determine the final form of the text and the explanatory materials. Guidelines were drawn up and collaborators selected in 1978 and early 1979, and November of 1980 was established as the deadline

for manuscripts. From December 1980 through September 1986 the editorial board met a total of fifty times and carefully reviewed and revised all the material in order to ensure accuracy and consistency of approach. The editors also worked together with the bishops' ad hoc committee that was appointed by the National Conference of Catholic Bishops in 1982 to oversee the revision.

The threefold purpose of the translation that was expressed in the preface to the first edition has been maintained in the revision: to provide a version suitable for liturgical proclamation, for private reading, and for purposes of study. Special attention has been given to the first of these purposes, since oral proclamation demands special qualities in a translation, and experience had provided insights and suggestions that could lead to improvement in this area. Efforts have also been made, however, to facilitate devotional reading by providing suitable notes and introductory materials, and to assist the student by achieving greater accuracy and consistency in the translation and supplying more abundant information in the introductions and notes.

The primary aim of the revision is to produce a version as accurate and faithful to the meaning of the Greek original as is possible for a translation. The editors have consequently moved in the direction of a formal-equivalence approach to translation, matching the vocabulary, structure, and even word order of the original as closely as possible in the receptor language. Some other contemporary biblical versions have adopted, in varying degrees, a dynamic-equivalence approach, which attempts to respect the individuality of each language by expressing the meaning of the original in a linguistic structure suited to English, even though this may be very different from the corresponding Greek structure. While this approach often results in fresh and brilliant renderings, it has the disadvantages of more or less radically abandoning traditional biblical and liturgical terminology and phraseology, of expanding the text to include what more properly belongs in notes, commentaries, or preaching, and of tending toward paraphrase. A more formal approach seems better suited to the specific purposes intended for this translation.

At the same time, the editors have wished to produce a version in English that reflects contemporary American usage and is readily understandable to ordinary educated people, but one that will be recognized as dignified speech, on the level of formal rather than colloquial usage. These aims are not in fact contradictory, for there are different levels of language in current use: the language of formal situations is not that of colloquial conversation, though people understand both and may pass from one to the other without adverting to the transition. The liturgy is a formal situation that requires a level of discourse more dignified, formal, and hieratic than the world of business, sport, or informal communication. People readily understand this more formal level even though they may not often use it; our passive vocabulary is much larger than our active vocabulary. Hence this revision, while avoiding archaisms, does not shrink from traditional biblical terms that are easily understood even though not in common use in everyday speech. The level of language consciously aimed at is one appropriate for liturgical proclamation; this may also permit the translation to serve the purposes of devotional reading and serious study.

A particular effort has been made to insure consistency of vocabulary. Always to translate a given Greek word by the same English equivalent would lead to ludicrous results and to infidelity to the meaning of the text. But in passages where a particular Greek term retains the same meaning, it has been rendered in the same way insofar as this has been feasible; this is particularly significant in the case of terms that have a specific theological meaning. The synoptic gospels have been carefully translated so as to reveal both the similarities and the differences of the Greek.

An especially sensitive problem today is the question of discrimination in language. In recent years there has been much discussion about allegations of anti-Jewish expressions in the New Testament and of language that discriminates against various minorities. Above all, however, the question of discrimination against women affects the largest number of people and arouses the greatest degree of interest and concern. At present there is little agreement about these problems or about the best way to deal with them. In all these areas the present translation attempts to display a sensitivity appropriate to the present state of the questions under discussion, which are not yet resolved and in regard to which it is impossible to please everyone, since intelligent and sincere participants in the debate hold mutually contradictory views.

The primary concern in this revision is fidelity to what the text says. When the meaning of the Greek is inclusive of both sexes, the translation seeks to reproduce such inclusivity insofar as this is possible in normal English usage, without resort to inelegant circumlocutions or neologisms that would offend against the dignity of the language. Although the generic sense of *man* is traditional in English, many today reject it; its use has therefore generally been avoided, though it is retained in cases where no fully satisfactory equivalent could be found. English does not possess a gender-inclusive third personal pronoun in the singular, and this translation continues to use the masculine resumptive pronoun after *everyone* or *anyone*, in the traditional way, where this cannot be avoided without infidelity to the meaning.

The translation of the Greek word *adelphos*, particularly in the plural form *adelphoi*, poses an

especially delicate problem. While the term literally means *brothers* or other male blood relatives, even in profane Greek the plural can designate two persons, one of either sex, who were born of the same parents. It was adopted by the early Christians to designate, in a figurative sense, the members of the Christian community, who were conscious of a new familial relationship to one another by reason of their adoption as children of God. They are consequently addressed as *adelphoi*. This has traditionally been rendered into English by *brothers* or, more archaically, *brethren*. There has never been any doubt that this designation includes *all* the members of the Christian community, both male and female. Given the absence in English of a corresponding term that explicitly includes both sexes, this translation retains the usage of *brothers*, with the inclusive meaning that has been traditionally attached to it in this biblical context.

Since the New Testament is the product of a particular time and culture, the views expressed in it and the language in which they are expressed reflect a particular cultural conditioning, which sometimes makes them quite different from contemporary ideas and concerns. Discriminatory language should be eliminated insofar as possible whenever it is unfaithful to the meaning of the New Testament, but the text should not be altered in order to adjust it to contemporary concerns. This translation does not introduce any changes, expansions, additions to, or subtractions from the text of scripture. It further retains the traditional biblical ways of speaking about God and about Christ, including the use of masculine nouns and pronouns.

The Greek text followed in this translation is that of the third edition of *The Greek New Testament*, edited by Kurt Aland, Matthew Black, Carlo Martini, Bruce Metzger, and Allen Wikgren, and published by the United Bible Societies in 1975. The same text, with a different critical apparatus and variations in punctuation and typography, was published as the twenty-sixth edition of the Nestle-Aland *Novum Testamentum Graece* in 1979 by the Deutsche Bibelstiftung, Stuttgart. This edition has also been consulted. When variant readings occur, the translation, with few exceptions, follows the reading that was placed in the text of these Greek editions, though the occurrence of the principal variants is pointed out in the notes.

The editors of the Greek text placed square brackets around words or portions of words of which the authenticity is questionable because the evidence of textual witnesses is inconclusive. The same has been done in the translation insofar as it is possible to reproduce this convention in English. It should be possible to read the text either with or without the disputed words, but in English it is not always feasible to provide this alternative, and in some passages the bracketed words must be included to make sense. As in the first edition, parentheses do not indicate textual uncertainty, but are simply a punctuation device to indicate a passage that in the editors' judgment appears parenthetical to the thought of the author.

Citations from the Old Testament are placed within quotation marks; longer citations are set off as block quotations in a separate indented paragraph. The sources of such citations, as well as those of many more or less subtle allusions to the Old Testament, are identified in the biblical cross-reference section at the bottom of each page. Insofar as possible, the translation of such Old Testament citations agrees with that of *The New American Bible* Old Testament whenever the underlying Greek agrees with the Hebrew (or, in some cases, the Aramaic or Greek) text from which the Old Testament translation was made. But citations in the New Testament frequently follow the Septuagint or some other version, or were made from memory, hence, in many cases the translation in the New Testament passage will not agree with what appears in the Old Testament. Some of these cases are explained in the notes.

It is a further aim of the revised edition to supply explanatory materials more abundantly than in the first edition. In most cases the introductions and notes have been entirely rewritten and expanded, and the cross-references checked and revised. It is intended that these materials should reflect the present state of sound biblical scholarship and should be presented in such a form that they can be assimilated by the ordinary intelligent reader without specialized biblical training. While they have been written with the ordinary educated Christian in mind, not all technical vocabulary can be entirely dispensed with in approaching the Bible, any more than in any other field. It is the hope of the editors that these materials, even if they sometimes demand an effort, will help the reader to a fuller and more intelligent understanding of the New Testament and a fruitful appropriation of its meaning for personal spiritual growth.

The New American Bible is a Roman Catholic translation. This revision, however, like the first edition, has been accomplished with the collaboration of scholars from other Christian churches, both among the revisers and on the editorial board, in response to the encouragement of Vatican Council II (*Dei Verbum*, 22). The editorial board expresses gratitude to all who have collaborated in the revision: to all the revisers, consultants, and bishops who contributed to it, to reviewers of the first edition, and to those who voluntarily submitted suggestions. May this translation fulfill its threefold purpose, "so that the word of the Lord may speed forward and be glorified" (2 Thes 3:1).

The Feast of St. Jerome
September 30, 1986

福音總論

「福音」一詞，按其字意，原指「喜訊」；但按《新約》作者採用此詞的意義來說，乃是指天主子耶穌降生為人，從天上給人類帶來的啟示，和在他完成救贖工程以後，諸宗徒向萬民所宣佈的得救喜訊。

這喜訊的傳報，最初只靠口頭的宣講，稍後纔有不少人士把耶穌的生平與宣講筆之於書，因而產生了「福音」的著作。按路1:1的記載，這樣的著作在當時已為數不少，可是聖教會自初只承認《瑪竇》、《馬爾谷》、《路加》、《若望》這四部《福音》為受默感而寫的經典，並著錄在正經書目內，其他名為《福音》的著作，概著錄為偽經。

《福音》書雖有四部，但所傳述的「福音」卻只是一個，因為四聖史所撰述的是同一的喜訊，只是在所採用形式上有所不同而已。前三部《福音》，無論是在取材和結構上，或在用字上，大致可說相同，甚至可並列對照，一望而知彼此間所有的關係，因而有「對觀福音」之稱。這三部《福音》之所以如此相同，是因為前三聖史記述了大體相同的「宗徒教理講授」：瑪竇記述了耶路撒冷教會的傳授，馬爾谷記述了羅馬教會的傳授，路加記述了安提約基雅教會的傳授。若望因見前三《福音》已流傳於世，沒有重述的必要，遂由自己記憶所及，採取了一些有關的材料，在第一世紀末葉，針對當時人事環境的需要，編著了自己的《福音》，其目的是在攻擊方興的異端邪說。

四《福音》雖然不是狹義的史書，但就信實性來說：世界上沒有一部史書可與之相比，因為各位作者，或是目睹所述之事的宗徒（瑪竇、若望），或是宗徒的親傳弟子（馬爾谷、路加），他們所依據的，全是親歷其事人物的口述；況且《福音》成書時，尚有不少耳聞目睹的證人生存於世。

四《福音》內不但包含了有關信仰絕對重要的道理，而且也給世人提示了諸德的完美模範，基督徒成全的最高理想：即為我們降生成人的天主聖子。

THE GOSPELS

The collection of writings that constitutes the New Testament begins with four gospels. Next comes the Acts of the Apostles, followed by twenty-one letters that are attributed to Paul, James, Peter, John, and Jude. Finally, at the end of the early church's scriptures stands the Revelation to John. Virtually all Christians agree that these twenty-seven books constitute the "canon," a term that means "rule" and designates the list of writings that are regarded as authoritative for Christian faith and life.

It is the purpose of this Introduction to describe those features that are common to the four gospels. A similar treatment of the letters of the New Testament is provided in the two Introductions that appear before the Letter to the Romans and before the Letter of James, respectively. The Acts of the Apostles, a work that is both historical and theological, and Revelation, an apocalyptic work, have no counterparts in the New Testament; the special Introductions prefixed to these books treat of the literary characteristics proper to each of them.

While the New Testament contains four writings called "gospels," there is in reality only one gospel running through all of the Christian scriptures, the gospel of and about Jesus Christ. Our English word "gospel" translates the Greek term *euangelion*, meaning "good news." This noun was used in the plural by the Greek translators of the Old Testament to render the Hebrew term for "good news" (2Sa 4:10; possibly also 2Sa 18:20, 25). But it is the corresponding verb *euangelizomai*, "to proclaim good news," that was especially significant in preparing for the New Testament idea of "gospel," since this term is used by Deutero-Isaiah of announcing the great victory of God that was to establish his universal kingship and inaugurate the new age (Isa 40:9; 52:7; 61:1).

Paul used the word *euangelion* to designate the message that he and the other apostles proclaimed,

the "gospel of God" (Rom 1:1; 15:16; 2 Cor 11:7; 1 Thes 2:2, 8, 9). He often referred to it simply as "the gospel" (Rom 1:16; 10:16; 11:28; etc) or, because of its content and origin, as "the gospel of Christ" (Rom 15:19; 1 Cor 9:12; 1 Thes 3:2; etc). Because of its personal meaning for him and his own particular manner of telling the story about Jesus Christ and of explaining the significance of his cross and resurrection, Paul also referred to this message as "my gospel" (Rom 2:16; cf Gal 1:11; 2:2) or "our gospel" (2 Cor 4:3; 1 Thes 1:5; 2 Thes 2:14).

It was Mark, as far as we know, who first applied the term "gospel" to a book telling the story of Jesus; see Mk 1:1 and the note there. This form of presenting Jesus' life, works, teachings, passion, and resurrection was developed further by the other evangelists; see the Introduction to each gospel. The first three of the canonical gospels, Matthew, Mark, and Luke, are so similar at many points when viewed together, particularly when arranged in parallel columns or lines, that they are called "synoptic" gospels, from the Greek word for such a general view. The fourth gospel, John, often differs significantly from the synoptics in outline and approach. This work never uses the word "gospel" or its corresponding verb; nevertheless, its message concerns the same Jesus, and the reader is urged to believe in him as the Messiah, "that through this belief you may have life in his name" (Jn 20:31).

From the second century onward, the practice arose of designating each of these four books as a "gospel," understood as a title, and of adding a phrase with a name that identified the traditional author, e.g., "The Gospel according to Matthew." The arrangement of the canon that was adopted, with the four gospels grouped together at the beginning followed by Acts, provides a massive focus upon Jesus and allows Acts to serve as a framework for the letters of the New Testament. This order, however, conceals the fact that Luke's two volumes, a gospel and Acts, were intended by their author to go together. It further obscures the point that Paul's letters were written before any of our gospels, though the sayings and deeds of Jesus stand behind all the New Testament writings.

瑪竇福音引言

第一部《福音》的作者是聖瑪竇宗徒。瑪竇又名肋未，是阿耳斐的兒子（谷 2:14）。他在耶穌召叫之前，曾在葛法翁作過稅吏。他一被召，即刻捨棄一切，跟隨了耶穌（瑪 9:9；谷 2:13-14；路 5:27-28）。耶穌升天後，他先在巴力斯坦一帶，給自己的同胞宣講福音多年，然後動身往外方傳教去了。最後死在何處何時，史無確證，聖教會從古以來，即認他為一位為主殉道的宗徒，每年 9 月 21 日慶祝他的瞻禮。

據最古的傳授，聖教會始終認為聖瑪竇是第一部《福音》的作者；這也可由《福音》書內的暗示得到證明：例如馬爾谷與路加記載十二位宗徒名單時，只記了瑪竇的名字，然而在第一部《福音》內，於「瑪竇」名字前卻加上了受人歧視的「稅吏」頭銜，可知原作者對自己的職位，毫不避諱。

《瑪竇福音》的原著為阿剌美文，因為是為巴力斯坦的猶太人寫的，這是自古以來聖教會一致公認的事。此書後來不知由何人譯為希臘文。本《福音》因為是寫給歸化的猶太人，因此特別力證耶穌基督即是天主所預許及先知所預言的「默西亞」。雖然大多數猶太人否認耶穌為默西亞，並把他置於死地；然而他卻由死者中光榮復活，並建立了自己的教會作為天國在世上的開端，繼續他救世的使命。由於這個特殊的目的，瑪竇比其他三位聖史，更強調先知們的預言在耶穌身上全應驗了。

本書的著作地點，大概是耶路撒冷。至於著作時期，原文可說是寫於其他《福音》之前，大約著於公元50年左右；現行的希臘譯本，大概是成於《馬爾谷》和《路加》兩福音之後，約在公元70年左右。

本書記述耶穌言行，並未全按編年的次第，而是出於作者的匠心獨運。他把耶穌公開傳教的整個生活分作五段，每段先記事，後記言。此五段即是：（一）3-7章；（二）8-10章；（三）11章-13:53；（四）13:54-18章；（五）19-28章。

本《福音》因是四《福音》中材料最豐富的一部，在結構上又是最有系統的一部，為此本《福音》在教會內應用最廣，引用最多。

THE GOSPEL ACCORDING TO MATTHEW

The position of the Gospel according to Matthew as the first of the four gospels in the New Testament reflects both the view that it was the first to be written, a view that goes back to the late second century A.D., and the esteem in which it was held by the church; no other was so frequently quoted in the noncanonical literature of earliest Christianity. Although the majority of scholars now reject the opinion about the time of its composition, the high estimation of this work remains. The reason for that becomes clear upon study of the way in which Matthew presents his story of Jesus, the demands of Christian discipleship, and the breaking-in of the new and final age through the ministry but particularly through the death and resurrection of Jesus.

The gospel begins with a narrative prologue (Mt 1:1–2:23), the first part of which is a genealogy of Jesus starting with Abraham, the father of Israel (Mt 1:1–17). Yet at the beginning of that genealogy Jesus is designated as "the son of David, the son of Abraham" (Mt 1:1). The kingly ancestor who lived about a thousand years after Abraham is named first, for this is the genealogy of Jesus Christ, the Messiah, the royal anointed one (Mt 1:16). In the first of the episodes of the infancy narrative that follow the genealogy, the mystery of Jesus' person is declared. He is conceived of a virgin by the power of the Spirit of God (Mt 1:18–25). The first of the gospel's fulfillment citations, whose purpose it is to show that he was the one to whom the prophecies of Israel were pointing, occurs here (Mt 1:23): he shall be named Emmanuel, for in him God is with us.

The announcement of the birth of this newborn king of the Jews greatly troubles not only King Herod but all Jerusalem (Mt 2:1–3), yet the Gentile magi are overjoyed to find him and offer him their homage and their gifts (Mt 2:10–11). Thus his ultimate rejection by the mass of his own people and his acceptance by the Gentile nations is foreshadowed. He must be taken to Egypt to escape the

murderous plan of Herod. By his sojourn there and his subsequent return after the king's death he relives the Exodus experience of Israel. The words of the Lord spoken through the prophet Hosea, "Out of Egypt I called my son," are fulfilled in him (Mt 2:15); if Israel was God's son, Jesus is so in a way far surpassing the dignity of that nation, as his marvelous birth and the unfolding of his story show (see Mt 3:17; 4:1–11; 11:27; 14:33; 16:16; 27:54). Back in the land of Israel, he must be taken to Nazareth in Galilee because of the danger to his life in Judea, where Herod's son Archelaus is now ruling (Mt 2:22–23). The sufferings of Jesus in the infancy narrative anticipate those of his passion, and if his life is spared in spite of the dangers, it is because his destiny is finally to give it on the cross as "a ransom for many" (20:28). Thus the word of the angel will be fulfilled, ". . . he will save his people from their sins" (Mt 1:21; cf Mt 26:28).

In Mt 4:12 Matthew begins his account of the ministry of Jesus, introducing it by the preparatory preaching of John the Baptist (Mt 3:1–12), the baptism of Jesus that culminates in God's proclaiming him his "beloved Son" (Mt 3:13–17), and the temptation in which he proves his true sonship by his victory over the devil's attempt to deflect him from the way of obedience to the Father (Mt 4:1–11). The central message of Jesus' preaching is the coming of the kingdom of heaven and the need for repentance, a complete change of heart and conduct, on the part of those who are to receive this great gift of God (Mt 4:17). Galilee is the setting for most of his ministry; he leaves there for Judea only in Mt 19:1, and his ministry in Jerusalem, the goal of his journey, is limited to a few days (Mt 21:1–25:46).

In this extensive material there are five great discourses of Jesus, each concluding with the formula "When Jesus finished these words" or one closely similar (Mt 7:28; 11:1; 13:53; 19:1; 26:1). These are an important structure of the gospel. In every case the discourse is preceded by a narrative section, each narrative and discourse together constituting a "book" of the gospel. The discourses are, respectively, the "Sermon on the Mount" (Mt 5:3–7:27), the missionary discourse (Mt 10:5–42), the parable discourse (Mt 13:3–52), the "church order" discourse (Mt 18:3–35), and the eschatological discourse (Mt 24:4–25:46). In large measure the material of these discourses came to Matthew from his tradition, but his work in modifying and adding to what he had received is abundantly evident. No other evangelist gives the teaching of Jesus with such elegance and order as he.

In the "Sermon on the Mount" the theme of righteousness is prominent, and even at this early stage of the ministry the note of opposition is struck between Jesus and the Pharisees, who are designated as "the hypocrites" (Mt 6:2, 5, 16). The righteousness of his disciples must surpass that of the scribes and Pharisees; otherwise, in spite of their alleged following of Jesus, they will not enter into the kingdom of heaven (Mt 5:20). Righteousness means doing the will of the heavenly Father (Mt 7:21), and his will is proclaimed in a manner that is startling to all who have identified it with the law of Moses. The antitheses of the Sermon (Mt 5:21–48) both accept (Mt 5:21–30, 43–48) and reject (Mt 5:31–42) elements of that law, and in the former case the understanding of the law's demands is deepened and extended. The antitheses are the best commentary on the meaning of Jesus' claim that he has come not to abolish but to fulfill the law (Mt 5:17). What is meant by fulfillment of the law is not the demand to keep it exactly as it stood before the coming of Jesus, but rather his bringing the law to be a lasting expression of the will of God, and in that fulfillment there is much that will pass away. Should this appear contradictory to his saying that "until heaven and earth pass away" not even the smallest part of the law will pass (Mt 5:18), that time of fulfillment is not the dissolution of the universe but the coming of the new age, which will occur with Jesus' death and resurrection. While righteousness in the new age will continue to mean conduct that is in accordance with the law, it will be conduct in accordance with the law as expounded and interpreted by Jesus (cf Mt 28:20, ". . . all that I have commanded you").

Though Jesus speaks harshly about the Pharisees in the Sermon, his judgment is not solely a condemnation of them. The Pharisees are portrayed as a negative example for his disciples, and his condemnation of those who claim to belong to him while disobeying his word is no less severe (Mt 7:21–23, 26–27).

In Mt 4:23 a summary statement of Jesus' activity speaks not only of his teaching and proclaiming the gospel but of his "curing every disease and illness among the people"; this is repeated almost verbatim in Mt 9:35. The narrative section that follows the Sermon on the Mount (Mt 8:1–9:38) is composed principally of accounts of those merciful deeds of Jesus, but it is far from being simply a collection of stories about miraculous cures. The nature of the community that Jesus will establish is shown; it will always be under the protection of him whose power can deal with all dangers (Mt 8:23–27), but it is only for those who are prepared to follow him at whatever cost (Mt 8:16–22), not only believing Israelites but Gentiles who have come to faith in him (Mt 8:10–12). The disciples begin to have some insight, however imperfect, into the mystery of Jesus' person. They wonder about him whom "the winds and the sea obey" (Mt 8:27), and they witness his bold declaration of the forgiveness of the paralytic's sins (Mt 9:2). That episode of the narrative moves on two levels. When the crowd sees the cure that testifies to the authority of Jesus, the Son of Man, to forgive sins (Mt 9:6), they glorify God "who had given such authority to human beings" (Mt 9:8). The forgiveness of sins is now not the prerogative of Jesus alone

but of "human beings," that is, of the disciples who constitute the community of Jesus, the church. The ecclesial character of this narrative section could hardly be more plainly indicated.

The end of the section prepares for the discourse on the church's mission (Mt 10:5–42). Jesus is moved to pity at the sight of the crowds who are like sheep without a shepherd (Mt 9:36), and he sends out the twelve disciples to make the proclamation with which his own ministry began, "The kingdom of heaven is at hand" (Mt 10:7; cf Mt 4:17), and to drive out demons and cure the sick as he has done (Mt 10:1). Their mission is limited to Israel (Mt 10:5–6) as Jesus' own was (Mt 15:24), yet in Mt 15:16 that perspective broadens and the discourse begins to speak of the mission that the disciples will have after the resurrection and of the severe persecution that will attend it (Mt 10:18). Again, the discourse moves on two levels: that of the time of Jesus and that of the time of the church.

The narrative section of the third book (Mt 11:2–12:50) deals with the growing opposition to Jesus. Hostility toward him has already been manifested (Mt 8:10; 9:3, 10–13, 34), but here it becomes more intense. The rejection of Jesus comes, as before, from Pharisees, who take "counsel against him to put him to death" (Mt 12:14) and repeat their earlier accusation that he drives out demons because he is in league with demonic power (Mt 12:22–24). But they are not alone in their rejection. Jesus complains of the lack of faith of "this generation" of Israelites (Mt 11:16–19) and reproaches the towns "where most of his mighty deeds had been done" for not heeding his call to repentance (Mt 11:20–24). This dark picture is relieved by Jesus' praise of the Father who has enabled "the childlike" to accept him (Mt 11:25–27), but on the whole the story is one of opposition to his word and blindness to the meaning of his deeds. The whole section ends with his declaring that not even the most intimate blood relationship with him counts for anything; his only true relatives are those who do the will of his heavenly Father (Mt 12:48–50).

The narrative of rejection leads up to the parable discourse (Mt 13:3–52). The reason given for Jesus' speaking to the crowds in parables is that they have hardened themselves against his clear teaching, unlike the disciples to whom knowledge of "the mysteries of the kingdom has been granted" (Mt 13:10–16). In Mt 13:36 he dismisses the crowds and continues the discourse to his disciples alone, who claim, at the end, to have understood all that he has said (Mt 13:51). But, lest the impression be given that the church of Jesus is made up only of true disciples, the explanation of the parable of the weeds among the wheat (Mt 13:37–43), as well as the parable of the net thrown into the sea "which collects fish of every kind" (Mt 13:47–49), shows that it is composed of both the righteous and the wicked, and that separation between the two will be made only at the time of the final judgment.

In the narrative that constitutes the first part of the fourth book of the gospel (Mt 13:54–17:27), Jesus is shown preparing for the establishment of his church with its teaching authority that will supplant the blind guidance of the Pharisees (Mt 15:13–14), whose teaching, curiously said to be that of the Sadducees also, is repudiated by Jesus as the norm for his disciples (Mt 16:6, 11–12). The church of Jesus will be built on Peter (Mt 16:18), who will be given authority to bind and loose on earth, an authority whose exercise will be confirmed in heaven (Mt 16:19). The metaphor of binding and loosing has a variety of meanings, among them that of giving authoritative teaching. This promise is made to Peter directly after he has confessed Jesus to be the Messiah, the Son of the living God (Mt 16:16), a confession that he has made as the result of revelation given to him by the heavenly Father (Mt 16:17); Matthew's ecclesiology is based on his high christology.

Directly after that confession Jesus begins to instruct his disciples about how he must go the way of suffering and death (Mt 16:21). Peter, who has been praised for his confession, protests against this and receives from Jesus the sharpest of rebukes for attempting to deflect Jesus from his God-appointed destiny. The future rock upon whom the church will be built is still a man of "little faith" (see Mt 14:31). Both he and the other disciples must know not only that Jesus will have to suffer and die but that they too will have to follow him on the way of the cross if they are truly to be his disciples (Mt 16:24–25).

The discourse following this narrative (Mt 18:1–35) is often called the "church order" discourse, although that title is perhaps misleading since the emphasis is not on the structure of the church but on the care that the disciples must have for one another in respect to guarding each other's faith in Jesus (Mt 18:6–7), to seeking out those who have wandered from the fold (Mt 18:10–14), and to repeated forgiving of their fellow disciples who have offended them (Mt 18:21–35). But there is also the obligation to correct the sinful fellow Christian and, should one refuse to be corrected, separation from the community is demanded (Mt 18:15–18).

The narrative of the fifth book (Mt 19:1–23:39) begins with the departure of Jesus and his disciples from Galilee for Jerusalem. In the course of their journey Jesus for the third time predicts the passion that awaits him at Jerusalem and also his resurrection (Mt 20:17–19). At his entrance into the city he is hailed as the Son of David by the crowds accompanying him (Mt 21:9). He cleanses the temple (Mt 21:12–17), and in the few days of his Jerusalem ministry he engages in a series of controversies with the Jewish religious leaders (Mt 21:23–27; 22:15–22, 23–33, 34–40, 41–46), meanwhile speaking parables against them (Mt 21:28–32, 33–46), against all those Israelites who have rejected God's invitation to the messianic banquet (Mt 22:1–10), and against all, Jew and Gentile, who have

accepted but have shown themselves unworthy of it (Mt 22:11–14). Once again, the perspective of the evangelist includes not only the time of Jesus' ministry but that of the preaching of the gospel after his resurrection. The narrative culminates in Jesus' denunciation of the scribes and Pharisees, reflecting not only his own opposition to them but that of Matthew's church (Mt 23:1–36), and in Jesus' lament over Jerusalem (Mt 23:37–39).

In the discourse of the fifth book (Mt 24:1–25:46), the last of the great structural discourses of the gospel, Jesus predicts the destruction of the temple and his own final coming. The time of the latter is unknown (Mt 24:36, 44), and the disciples are exhorted in various parables to live in readiness for it, a readiness that entails faithful attention to the duties of the interim period (Mt 24:45–25:30). The coming of Jesus will bring with it the great judgment by which the everlasting destiny of all will be determined (Mt 25:31–46).

The story of Jesus' passion and resurrection (Mt 26:1–28:20), the climax of the gospel, throws light on all that has preceded. In Mt "righteousness" means both the faithful response to the will of God demanded of all to whom that will is announced and also the saving activity of God for his people (see Mt 3:15; 5:6; 6:33). The passion supremely exemplifies both meanings of that central Matthean word. In Jesus' absolute faithfulness to the Father's will that he drink the cup of suffering (Mt 26:39), the incomparable model for Christian obedience is given; in his death "for the forgiveness of sins" (Mt 26:28), the saving power of God is manifested as never before.

Matthew's portrayal of Jesus in his passion combines both the majestic serenity of the obedient Son who goes his destined way in fulfillment of the scriptures (Mt 26:52–54), confident of his ultimate vindication by God, and the depths of fear and abandonment that he feels in face of death (Mt 26:38–39; 27:46). These two aspects are expressed by an Old Testament theme that occurs often in the narrative, i.e., the portrait of the suffering Righteous One who complains to God in his misery, but is certain of eventual deliverance from his terrible ordeal.

The passion-resurrection of God's Son means nothing less than the turn of the ages, a new stage of history, the coming of the Son of Man in his kingdom (Mt 28:18; cf Mt 16:28). That is the sense of the apocalyptic signs that accompany Jesus' death (Mt 27:51–53) and resurrection (Mt 28:2). Although the old age continues, as it will until the manifestation of Jesus' triumph at his parousia, the final age has now begun. This is known only to those who have seen the Risen One and to those, both Jews and Gentiles, who have believed in their announcement of Jesus' triumph and have themselves become his disciples (cf Mt 28:19). To them he is constantly, though invisibly, present (Mt 28:20), verifying the name Emmanuel, "God is with us" (cf Mt 1:23).

The questions of authorship, sources, and the time of composition of this gospel have received many answers, none of which can claim more than a greater or lesser degree of probability. The one now favored by the majority of scholars is the following.

The ancient tradition that the author was the disciple and apostle of Jesus named Matthew (see Mt 10:3) is untenable because the gospel is based, in large part, on the Gospel according to Mark (almost all the verses of that gospel have been utilized in this), and it is hardly likely that a companion of Jesus would have followed so extensively an account that came from one who admittedly never had such an association rather than rely on his own memories. The attribution of the gospel to the disciple Matthew may have been due to his having been responsible for some of the traditions found in it, but that is far from certain.

The unknown author, whom we shall continue to call Matthew for the sake of convenience, drew not only upon the Gospel according to Mark but upon a large body of material (principally, sayings of Jesus) not found in Mark that corresponds, sometimes exactly, to material found also in the Gospel according to Luke. This material, called "Q" (probably from the first letter of the German word Quelle, meaning "source"), represents traditions, written and oral, used by both Matthew and Luke. Mark and Q are sources common to the two other synoptic gospels; hence the name the "Two-Source Theory" given to this explanation of the relation among the synoptics.

In addition to what Matthew drew from Mt and Q, his gospel contains material that is found only there. This is often designated "M," written or oral tradition that was available to the author. Since Mk was written shortly before or shortly after A.D. 70 (see Introduction to Mk), Mt was composed certainly after that date, which marks the fall of Jerusalem to the Romans at the time of the First Jewish Revolt (A.D. 66–70), and probably at least a decade later since Matthew's use of Mk presupposes a wide diffusion of that gospel. The post-A.D. 70 date is confirmed within the text by Mt 22:7, which refers to the destruction of Jerusalem.

As for the place where the gospel was composed, a plausible suggestion is that it was Antioch, the capital of the Roman province of Syria. That large and important city had a mixed population of Greek-speaking Gentiles and Jews. The tensions between Jewish and Gentile Christians there in the time of Paul (see Gal 2:1–14) in respect to Christian obligation to observe Mosaic law are partially similar to tensions that can be seen between the two groups in Matthew's gospel. The church of Matthew, originally strongly Jewish Christian, had become one in which Gentile Christians were

predominant. His gospel answers the question how obedience to the will of God is to be expressed by those who live after the "turn of the ages," the death and resurrection of Jesus.

The principal divisions of the Gospel according to Matthew are the following:

I. The Infancy Narrative (Mt 1:1–2:23)
II. The Proclamation of the Kingdom (Mt 3:1–7:29)
III. Ministry and Mission in Galilee (Mt 8:1–11:1)
IV. Opposition from Israel (Mt 11:2–13:53)
V. Jesus, the Kingdom, and the Church (Mt 13:54–18:35)
VI. Ministry in Judea and Jerusalem (Mt 19:1–25:46)
VII. The Passion and Resurrection (Mt 26:1–28:20)

I: The Infancy Narrative

CHAPTER 1

The Genealogy of Jesus. 1*The book of the genealogy of Jesus Christ, the son of David, the son of Abraham.*

2Abraham became the father of Isaac, Isaac the father of Jacob, Jacob the father of Judah and his brothers. 3Judah became the father of Perez and Zerah, whose mother was Tamar. Perez became the father of Hezron, Hezron the father of Ram, 4Ram the father of Amminadab. Amminadab became the father of Nahshon, Nahshon the father of Salmon, 5Salmon the father of Boaz, whose mother was Rahab. Boaz became the father of Obed, whose mother was Ruth. Obed became the father of Jesse, 6Jesse the father of David the king.

瑪竇福音

耶穌童年史

第一章

族譜 1亞巴郎之子，達味之子耶穌基督的族譜：

2亞巴郎生依撒格，依撒格生雅各伯，雅各伯生猶大和他的兄弟們；3猶大由塔瑪爾生培勒茲和則辣黑，培勒茲生赫茲龍，赫茲龍生阿蘭，4阿蘭生阿米納達布，阿米納達布生納赫雄，納赫雄生撒耳孟，5撒耳孟由辣哈布生波阿次，波阿次由盧德生敖貝得，敖貝得生葉瑟，6葉瑟生達味王。

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* [1:1–2:23] **The infancy narrative forms the prologue of the gospel.** Consisting of a genealogy and five stories, it presents the coming of Jesus as the climax of Israel's history, and the events of his conception, birth, and early childhood as the fulfillment of Old Testament prophecy. The genealogy is probably traditional material that Matthew edited. In its first two sections (Matthew 1:2–11) it was drawn from Ruth 4:18–22; 1 Chron 1–3. Except for Jechoniah, Shealtiel, and Zerubbabel, none of the names in the third section (Matthew 1:12–16) is found in any Old Testament genealogy. While the genealogy shows the continuity of God's providential plan from Abraham on, discontinuity is also present. The women Tamar (Matthew 1:3), Rahab and Ruth (Matthew 1:5), and the wife of Uriah, Bathsheba (Matthew 1:6), bore their sons through unions that were in varying degrees strange and unexpected. These "irregularities" culminate in the supreme "irregularity" of the Messiah's birth of a virgin mother; the age of fulfillment is inaugurated by a creative act of God. Drawing upon both biblical tradition and Jewish stories, Matthew portrays Jesus as reliving the Exodus experience of Israel and the persecutions of Moses. His rejection by his own people and his passion are foreshadowed by the troubled reaction of "all Jerusalem" to the question of the magi who are seeking the "newborn king of the Jews" (Matthew 2:2–3), and by Herod's attempt to have him killed. The magi who do him homage prefigure the Gentiles who will accept the preaching of the gospel. The infancy narrative proclaims who Jesus is, the savior of his people from their sins (Matthew 1:21), Emmanuel in whom "God is with us" (Matthew 1:23), and the Son of God (Matthew 2:15).

* [1:1] The Son of David, the son of Abraham: two links of the genealogical chain are singled out. Although the later, David is placed first in order to emphasize that Jesus is the royal Messiah. The mention of Abraham may be due not only to his being the father of the nation Israel but to Matthew's interest in the universal scope of Jesus' mission; cf Genesis 22:18 ". . . in your descendants all the nations of the earth shall find blessing."

Mt 瑪

David became the father of Solomon,
whose mother had been the wife
of Uriah. 7*Solomon became the
father of Rehoboam, Rehoboam the
father of Abijah, Abijah the father of
Asaph. 8Asaph became the father of
Jehoshaphat, Jehoshaphat the father
of Joram, Joram the father of Uzziah.
9Uzziah became the father of Jotham,
Jotham the father of Ahaz, Ahaz the
father of Hezekiah. 10Hezekiah became
the father of Manasseh, Manasseh the
father of Amos,* Amos the father of
Josiah. 11Josiah became the father of
Jechoniah and his brothers at the time
of the Babylonian exile.

12After the Babylonian exile, Jechoniah
became the father of Shealtiel, Shealtiel
the father of Zerubbabel, 13Zerubbabel
the father of Abiud. Abiud became the
father of Eliakim, Eliakim the father
of Azor, 14Azor the father of Zadok.
Zadok became the father of Achim,
Achim the father of Eliud, 15Eliud the
father of Eleazar. Eleazar became the
father of Matthan, Matthan the father
of Jacob, 16Jacob the father of Joseph,
the husband of Mary. Of her was born
Jesus who is called the Messiah.

17Thus the total number of generations
from Abraham to David is fourteen
generations; from David to the
Babylonian exile, fourteen generations;

達味由烏黎雅的妻子生撒羅滿，7撒羅滿生勒哈貝罕，勒哈貝罕生阿彼雅，阿彼雅生阿撒，8阿撒生約沙法特，約沙法特生約蘭，約蘭生烏齊雅，9烏齊雅生約堂，約堂生阿哈次，阿哈次生希則克雅，10希則克雅生默納舍，默納舍生阿孟，阿孟生約史雅，11約史雅在巴比倫流徙期間生耶苛尼雅和他的兄弟們。

12流徙巴比倫以後，耶苛尼雅生沙耳提耳，沙耳提耳生則魯巴貝耳，13則魯巴貝耳生阿彼烏得，阿彼烏得生厄里雅金，厄里雅金生阿左爾。14阿左爾生匝多克，匝多克生阿歆，阿歆生厄里烏得，15厄里烏得生厄肋阿匝爾，厄肋阿匝爾生瑪堂，瑪堂生雅各伯，16雅各伯生若瑟，瑪利亞的丈夫，瑪利亞生耶穌，他稱為基督。

17所以從亞巴郎到達味共十四代，從達味到流徙巴比倫共十四

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* [1:7] The successor of Abijah was not Asaph but Asa (see 1 Chron 3:10). Some textual witnesses read the latter name; however, **Asaph** is better attested. Matthew may have deliberately introduced the psalmist Asaph into the genealogy (and in Matthew 1:10 the prophet Amos) in order to show that Jesus is the fulfillment not only of the promises made to David (see 2 Sam 7) but of all the Old Testament.

* [1:10] **Amos:** some textual witnesses read **Amon**, who was the actual successor of Manasseh (see 1 Chron 3:14).

* [1:17] Matthew is concerned with fourteen generations, probably because fourteen is the numerical value of the Hebrew letters forming the name of David. In the second section of the genealogy (Matthew 1:6b–11), three kings of Judah, Ahaziah, Joash, and Amaziah, have been omitted (see 1 Chron 3:11–12), so that there are fourteen generations in that section. Yet the third (Matthew 1:12–16) apparently has only thirteen. Since Matthew here emphasizes that each section has fourteen, it is unlikely that the thirteen of the last was due to his oversight. Some scholars suggest that **Jesus who is called the Messiah** (Matthew 1:16b) doubles the final member of the chain: **Jesus**, born within the family of David, opens up the new age as **Messiah**, so that in fact there are fourteen generations in the third section. This is perhaps too subtle, and the hypothesis of a slip not on the part of Matthew but of a later scribe seems likely. On **Messiah**, see the note on Luke 2:11.

from the Babylonian exile to the Messiah, fourteen generations.*

代，從流徙巴比倫到基督共十四代。

The Birth of Jesus. 18*Now this is how the birth of Jesus Christ came about. When his mother Mary was betrothed to Joseph,* but before they lived together, she was found with child through the holy Spirit. 19Joseph her husband, since he was a righteous man,* yet unwilling to expose her to shame, decided to divorce her quietly. 20Such was his intention when, behold, the angel of the Lord* appeared to him in a dream and said, "Joseph, son of David, do not be afraid to take Mary your wife into your home. For it is through the holy Spirit that this child has been conceived in her. 21She will bear a son and you are to name him Jesus,* because he will save his people from their sins." 22All this took place to fulfill what the Lord had said through the prophet:

23*"Behold, the virgin shall be with
child and bear a son,
and they shall name him Emmanuel,"

生於童貞女 18耶穌基督的誕生是這樣的：他的母親瑪利亞許配於若瑟後，在同居前，她因聖神有孕的事已顯示出來。19她的丈夫若瑟，因是義人，不願公開羞辱她，有意暗暗地休退她。20當他在思慮這事時，看，在夢中上主的天使顯現給他說：「達味之子若瑟，不要怕娶你的妻子瑪利亞，因為那在她內受生的，是出於聖神。21她要生一個兒子，你要給他起名叫耶穌，因為他要把自己的民族，由他們的罪惡中拯救出來。」22這一切事的發生，是為應驗上主藉先知所說的話：

23「看，一位貞女，將懷孕生子，
人將稱他的名字為厄瑪奴耳，

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* [1:18–25] This first story of the infancy narrative spells out what is summarily indicated in Matthew 1:16. The virginal conception of Jesus is the work of the Spirit of God. Joseph's decision to divorce Mary is overcome by the heavenly command that he take her into his home and accept the child as his own. The natural genealogical line is broken but the promises to David are fulfilled; through Joseph's adoption the child belongs to the family of David. Matthew sees the virginal conception as the fulfillment of Isaiah 7:14.

* [1:18] **Betrothed to Joseph:** betrothal was the first part of the marriage, constituting a man and woman as husband and wife. Subsequent infidelity was considered adultery. The betrothal was followed some months later by the husband's taking his wife into his home, at which time normal married life began.

* [1:19] **A righteous man:** as a devout observer of the Mosaic law, Joseph wished to break his union with someone whom he suspected of gross violation of the law. It is commonly said that the law required him to do so, but the texts usually given in support of that view, e.g., Deut 22:20–21 do not clearly pertain to Joseph's situation. **Unwilling to expose her to shame**: the penalty for proved adultery was death by stoning; cf Deut 22:21–23.

* [1:20] **The angel of the Lord:** in the Old Testament a common designation of God in communication with a human being. **In a dream:** see Matthew 2:13, 19, 22. These dreams may be meant to recall the dreams of Joseph, son of Jacob the patriarch (Genesis 37:5–11:19). A closer parallel is the dream of Amram, father of Moses, related by Josephus (*Antiquities* 2, 9, 3; (par.) 212, 215–16).

* [1:21] **Jesus:** in first-century Judaism the Hebrew name Joshua (Greek *Iēsous*) meaning "Yahweh helps" was interpreted as "Yahweh saves."

* [1:23] **God is with us:** God's promise of deliverance to Judah in Isaiah's time is seen by Matthew as fulfilled in the birth of Jesus, in whom God is with his people. The name Emmanuel is alluded to at the end of the gospel where the risen Jesus assures his disciples of his continued presence, ". . . I am with you always, until the end of the age" (Matthew 28:20).

which means "God is with us." 24When Joseph awoke, he did as the angel of the Lord had commanded him and took his wife into his home. 25He had no relations with her until she bore a son,* and he named him Jesus.

CHAPTER 2

The Visit of the Magi. 1*When Jesus was born in Bethlehem of Judea, in the days of King Herod,* behold, magi from the east arrived in Jerusalem, 2saying, "Where is the newborn king of the Jews? We saw his star* at its rising and have come to do him homage." 3When King Herod heard this, he was greatly troubled, and all Jerusalem with him. 4Assembling all the chief priests and the scribes of the people, he inquired of them where the Messiah was to be born.* 5They said to him, "In Bethlehem of Judea, for thus it has been written through the prophet:

6'And you, Bethlehem, land of
Judah,
are by no means least among the
rulers of Judah;
since from you shall come a ruler,
who is to shepherd my people Israel.'"

7Then Herod called the magi secretly and ascertained from them the time of

意思是：天主與我們同在。24若瑟從睡夢中醒來，就照上主的天使所囑咐的辦了，娶了他的妻子；25若瑟雖然沒有認識她，她就生了一個兒子，給他起名叫耶穌。

第二章

賢士來朝 1當黑落德為王時，耶穌誕生在猶大的白冷；看，有賢士從東方來到耶路撒冷，2說：「纔誕生的猶太人君王在那裡？我們在東方見到了他的星，特來朝拜他。」3黑落德王一聽說，就驚慌起來，全耶路撒冷也同他一起驚慌。4他便召集了眾司祭長和民間的經師，仔細考問他們：默西亞應當生在那裡。5他們對他說：「在猶大的白冷，因為先知曾這樣記載：

6『你猶大地白冷啊！你在猶大
的郡邑中，決不是最小的，
因為將由你出來一位領袖，
他將牧養我的百姓以色
列。』」

7於是黑落德暗暗把賢士叫來，仔細詢問他們那星出現的時間；

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* [1:25] **Until she bore a son:** the evangelist is concerned to emphasize that Joseph was not responsible for the conception of Jesus. The Greek word translated "until" does not imply normal marital conduct after Jesus' birth, nor does it exclude it.

* [2:1–12] The future rejection of Jesus by Israel and his acceptance by the Gentiles are retrojected into this scene of the narrative.

* [2:1]**In the days of King Herod:** Herod reigned from 37 to 4 B.C. **Magi:** originally a designation of the Persian priestly caste, the word became used of those who were regarded as having more than human knowledge. Matthew's magi are astrologers.

* [2:2] **We saw his star**: it was a common ancient belief that a new star appeared at the time of a ruler's birth. Matthew also draws upon the Old Testament story of Balaam, who had prophesied that "A star shall advance from Jacob" (Numbers 24:17), though there the star means not an astral phenomenon but the king himself.

* [2:4] Herod's consultation with the chief priests and scribes has some similarity to a Jewish legend about the child Moses in which the "sacred scribes" warn Pharaoh about the imminent birth of one who will deliver Israel from Egypt and the king makes plans to destroy him. Matthew 2:11: Cf Psalm 72:10, 15; Isaiah 60:6. These Old Testament texts led to the interpretation of the magi as kings.

the star's appearance. 8He sent them to Bethlehem and said, "Go and search diligently for the child. When you have found him, bring me word, that I too may go and do him homage." 9After their audience with the king they set out. And behold, the star that they had seen at its rising preceded them, until it came and stopped over the place where the child was. 10They were overjoyed at seeing the star, 11*and on entering the house they saw the child with Mary his mother. They prostrated themselves and did him homage. Then they opened their treasures and offered him gifts of gold, frankincense, and myrrh. 12And having been warned in a dream not to return to Herod, they departed for their country by another way.

8然後打發他們往白冷去，說：「你們去仔細尋訪嬰孩，幾時找到了，給我報信，好讓我也去朝拜他。」9他們聽了王的話，就走了。看，他們在東方所見的那星，走在他們前面，直至來到嬰孩所在的地方，就停在上面。10他們一見到那星，極其高興歡喜。11他們走進屋內，看見嬰兒和他的母親瑪利亞，遂俯伏朝拜了他，打開自己的寶匣，給他奉獻了禮物，即黃金、乳香和沒藥。12他們在夢中得到指示，不要回到黑落德那裡，就由另一條路返回自己的地方去了。

The Flight to Egypt. 13*When they had departed, behold, the angel of the Lord appeared to Joseph in a dream and said, "Rise, take the child and his mother, flee to Egypt,* and stay there until I tell you. Herod is going to search for the child to destroy him." 14Joseph rose and took the child and his mother by night and departed for Egypt. 15*He stayed there until the death of Herod, that what the Lord had said through the prophet might be fulfilled, "Out of Egypt I called my son."

聖家逃往埃及 13他們離去後，看，上主的天使托夢顯於若瑟說：「起來，帶著嬰孩和他的母親逃往埃及去，住在那裡，直到我再通知你，因為黑落德即將尋找這嬰孩，要把他殺掉。」14若瑟便起來，星夜帶了嬰孩和他的母親，退避到埃及去了。15留在那裡，直到黑落德死去。這就應驗了上主藉先知所說的話：「我從埃及召回了我的兒子。」

The Massacre of the Infants. 16When Herod realized that he had been deceived by the magi, he became furious. He ordered the massacre of all

無罪嬰孩遭屠殺 16那時，黑落德見自己受了賢士們的愚弄，就大發忿怒，依照他由賢士們所探得的時期，差人將白冷及其周圍

* [2:11] Psa 72:10; Psa 72:15; Isa 60:6; These Old Testament texts led to the interpretation of the magi as Kings.

* [2:13–23] Biblical and nonbiblical traditions about Moses are here applied to the child Jesus, though the dominant Old Testament type is not Moses but Israel (Matthew 2:15).

* [2:13] **Flee to Egypt:** Egypt was a traditional place of refuge for those fleeing from danger in Palestine (see 1 Kings 11:40; Jer 26:21), but the main reason why the child is to be taken to Egypt is that he may relive the Exodus experience of Israel.

* [2:15] The fulfillment citation is taken from Hosea 11:1. Israel, God's son, was called out of Egypt at the time of the Exodus; Jesus, the Son of God, will similarly be called out of that land in a new exodus. The father-son relationship between God and the nation is set in a higher key. Here the son is not a group adopted as "son of God," but the child who, as conceived by the holy Spirit, stands in unique relation to God. He is son of David and of Abraham, of Mary and of Joseph, but, above all, of God.

the boys in Bethlehem and its vicinity two years old and under, in accordance with the time he had ascertained from the magi. 17Then was fulfilled what had been said through Jeremiah the prophet:

18*"A voice was heard in Ramah,
sobbing and loud lamentation;
Rachel weeping for her children,
and she would not be consoled,
since they were no more."

The Return from Egypt. 19When Herod had died, behold, the angel of the Lord appeared in a dream to Joseph in Egypt 20and said, "Rise, take the child and his mother and go to the land of Israel, for those who sought the child's life are dead."* 21He rose, took the child and his mother, and went to the land of Israel. 22But when he heard that Archelaus was ruling over Judea in place of his father Herod,* he was afraid to go back there. And because he had been warned in a dream, he departed for the region of Galilee. 23*He went and dwelt in a town called Nazareth, so that what had been spoken through the prophets might be fulfilled, "He shall be called a Nazorean."

境內所有兩歲及兩歲以下的嬰兒殺死，17於是應驗了耶肋米亞先知所說的話：

18『在辣瑪聽到了聲音，
痛哭哀號不止；
辣黑耳痛哭她的子女，
不願受人的安慰，
因為他們不在了。』

聖家回國 19黑落德死後，看，上主的天使在埃及托夢顯於若瑟，20說：「起來，帶著孩子和他的母親，往以色列地去，因為那些謀殺孩子性命的人死了。」21他便起來，帶了孩子和他的母親，進了以色列地域；22但是一聽說阿爾赫勞繼他父親黑落德作了猶太王，就害怕到那裡去；夢中得了指示後，便退避到加里肋亞境內，23去住在一座名叫納匝肋的城中，如此應驗了先知們所說的話：「他將稱為納匝肋人。」

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* [2:18] Jer 31:15 portrays Rachel, wife of the patriarch Jacob, weeping for her children taken into exile at the time of the Assyrian invasion of the northern kingdom (722–21 B.C.). Bethlehem was traditionally identified with Ephrath, the place near which Rachel was buried (see Genesis 35:19; 48:7), and the mourning of Rachel is here applied to her lost children of a later age. **Ramah:** about six miles north of Jerusalem. The lamentation of Rachel is so great as to be heard at a far distance.

* [2:20] **For those who sought the child's life are dead:** Moses, who had fled from Egypt because the Pharaoh sought to kill him (see Exodus 2:15), was told to return there, "for all the men who sought your life are dead" (Exodus 4:19).

* [2:22] With the agreement of the emperor Augustus, Archelaus received half of his father's kingdom, including Judea, after Herod's death. He had the title "ethnarch" (i.e., "ruler of a nation") and reigned from 4 B.C. to A.D. 6.

* [2:23] **Nazareth . . . he shall be called a Nazorean:** the tradition of Jesus' residence in Nazareth was firmly established, and Matthew sees it as being in accordance with the foreannounced plan of God. The town of Nazareth is not mentioned in the Old Testament, and no such prophecy can be found there. The vague expression "through the prophets" may be due to Matthew's seeing a connection between Nazareth and certain texts in which there are words with a remote similarity to the name of that town. Some such Old Testament texts are Isaiah 11:1 where the Davidic king of the future is called "a bud" (*nēser*) that shall blossom from the roots of Jesse, and Jdgs 13:5, 7 where Samson, the future deliverer of Israel from the Philistines, is called one who shall be consecrated (*a nāzîr*) to God.

II: The Proclamation of the Kingdom

CHAPTER 3

The Preaching of John the Baptist. 1*In those days John the Baptist appeared, preaching in the desert of Judea* 2[and] saying, "Repent,* for the kingdom of heaven is at hand!" 3*It was of him that the prophet Isaiah had spoken when he said:

"A voice of one crying out in the desert,
'Prepare the way of the Lord,
make straight his paths.'"

4*John wore clothing made of camel's hair and had a leather belt around his waist. His food was locusts and wild honey. 5At that time Jerusalem, all Judea, and the whole region around the Jordan were going out to him 6and were being baptized by him in the Jordan River as they acknowledged their sins.*

7When he saw many of the Pharisees

耶穌傳教史
宣佈天國的福音

第三章

若翰講道施洗 1那時，洗者若翰出現在猶太曠野宣講，2說：「你們悔改罷！因為天國臨近了。」3這人便是那藉依撒意亞先知所預言的：

「在曠野裡有呼號者的聲音：
你們該當預備上主的道路，
修直他的途徑。」

4這若翰穿著駱駝毛做的衣服，腰間束著皮帶，他的食物是蝗蟲和野蜜。5那時，耶路撒冷、全猶太以及全約但河一帶的人，都出來到他那裡去，6承認自己的罪過，並在約但河裡受他的洗。

7他見到許多法利塞人和撒杜

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* [3:1] Unlike Luke, Matthew says nothing of the Baptist's origins and does not make him a relative of Jesus. **The desert of Judea:** the barren region west of the Dead Sea extending up the Jordan valley.

* [3:1–12] Here Matthew takes up the order of Jesus' ministry found in the gospel of Mark, beginning with the preparatory preaching of John the Baptist.

* [3:2] **Repent:** the Baptist calls for a change of heart and conduct, a turning of one's life from rebellion to obedience towards God. **The kingdom of heaven is at hand:** "heaven" (literally, "the heavens") is a substitute for the name "God" that was avoided by devout Jews of the time out of reverence. The expression "the kingdom of heaven" occurs only in the gospel of Matthew. It means the effective rule of God over his people. In its fullness it includes not only human obedience to God's word, but the triumph of God over physical evils, supremely over death. In the expectation found in Jewish apocalyptic, the kingdom was to be ushered in by a judgment in which sinners would be condemned and perish, an expectation shared by the Baptist. This was modified in Christian understanding where the kingdom was seen as being established in stages, culminating with the parousia of Jesus.

* [3:3] See the note on John 1:23.

* [3:4] The clothing of John recalls the austere dress of the prophet Elijah (2 Kings 1:8). The expectation of the return of Elijah from heaven to prepare Israel for the final manifestation of God's kingdom was widespread, and according to Matthew this expectation was fulfilled in the Baptist's ministry (Matthew 11:14; 17:11–13).

* [3:6] Ritual washing was practiced by various groups in Palestine between 150 B.C. and A.D. 250. John's baptism may have been related to the purificatory washings of the Essenes at Qumran.

* [3:7] **Pharisees and Sadducees:** the former were marked by devotion to the law, written and oral, and the scribes, experts in the law, belonged predominantly to this group. The Sadducees were the priestly aristocratic party, centered in Jerusalem. They accepted as scripture only the first five books of the Old Testament, followed only the letter of the law, rejected the oral legal traditions, and were opposed to teachings not found in the Pentateuch, such as the resurrection of the dead. Matthew links both of these groups together as enemies of Jesus (Matthew 16:1, 6, 11, 12; cf Mark 8:11–13, 15). The threatening words that follow are addressed to them rather than to "the crowds" as in Luke 3:7. **The coming wrath:** the judgment that will bring about the destruction of unrepentant sinners.

and Sadducees* coming to his baptism, he said to them, "You brood of vipers! Who warned you to flee from the coming wrath? 8Produce good fruit as evidence of your repentance. 9And do not presume to say to yourselves, 'We have Abraham as our father.' For I tell you, God can raise up children to Abraham from these stones. 10Even now the ax lies at the root of the trees. Therefore every tree that does not bear good fruit will be cut down and thrown into the fire. 11I am baptizing you with water, for repentance, but the one who is coming after me is mightier than I. I am not worthy to carry his sandals. He will baptize you with the holy Spirit and fire.* 12*His winnowing fan is in his hand. He will clear his threshing floor and gather his wheat into his barn, but the chaff he will burn with unquenchable fire."

塞人來受他的洗，就對他們說：「毒蛇的種類！誰指教你們逃避那即將來臨的忿怒？8那麼，就結與悔改相稱的果實罷！9你們自己不要思念說：我們有亞巴郎為父。我給你們說：天主能從這些石頭給亞巴郎興起子孫來。10斧子已放在樹根上了，凡不結好果子的樹，必被砍倒，投入火中。11我固然用水洗你們，為使你們悔改；但在我以後要來的那一位，比我更強，我連提他的鞋也不配，他要以聖神及火洗你們。12他的簸箕已在他手中，他要揚淨自己的禾場，將他的麥粒收入倉內，至於糠秕，卻要用不滅的火焚燒。」

The Baptism of Jesus. 13*Then Jesus came from Galilee to John at the Jordan to be baptized by him. 14*John tried to prevent him, saying, "I need to be baptized by you, and yet you are coming to me?" 15Jesus said to him in reply, "Allow it now, for thus it is fitting for us to fulfill all righteousness." Then he allowed him. 16*After Jesus was baptized, he came

耶穌受洗 13那時，耶穌由加里肋亞來到約但河若翰那裡，為受他的洗；14但若翰想要阻止他說：「我本來需要受你的洗，而你卻來就我嗎？」15耶穌回答他說：「你暫且容許罷！因為我們應當這樣，以完成全義。」於是若翰就容許了他。16耶穌受洗

* [3:11] **Baptize you with the holy Spirit and fire:** the water baptism of John will be followed by an "immersion" of the repentant in the cleansing power of the Spirit of God, and of the unrepentant in the destroying power of God's judgment. However, some see **the holy Spirit and fire** as synonymous, and the effect of this "baptism" as either purification or destruction. See the note on Luke 3:16

* [3:12] The discrimination between the good and the bad is compared to the procedure by which a farmer separates wheat and chaff. The **winnowing fan** was a forklike shovel with which the threshed wheat was thrown into the air. The kernels fell to the ground; the light chaff, blown off by the wind, was gathered and burned up.

* [3:13–17] The baptism of Jesus is the occasion on which he is equipped for his ministry by the holy Spirit and proclaimed to be the Son of God.

* [3:14–15] This dialogue, peculiar to Matthew, reveals John's awareness of Jesus' superiority to him as the mightier one who is coming and who will baptize with the holy Spirit (Matthew 3:11). His reluctance to admit Jesus among the sinners whom he is baptizing with water is overcome by Jesus' response. **To fulfill all righteousness:** in this gospel to **fulfill** usually refers to fulfillment of prophecy, and **righteousness** to moral conduct in conformity with God's will. Here, however, as in Matthew 5:6; 6:33, **righteousness** seems to mean the saving activity of God. **To fulfill all righteousness** is to submit to the plan of God for the salvation of the human race. This involves Jesus' identification with sinners; hence the propriety of his accepting John's baptism.

* [3:16] **The Spirit . . . coming upon him:** cf Isaiah 42:1.

up from the water and behold, the heavens were opened [for him], and he saw the Spirit of God descending like a dove [and] coming upon him. 17And a voice came from the heavens, saying, "This is my beloved Son,* with whom I am well pleased."

后，立時從水裡上來，忽然天為他開了。他看見天主聖神有如鴿子降下，來到他上面；17又有聲音由天上說：「這是我的愛子，我所喜悅的。」

CHAPTER 4

The Temptation of Jesus. 1*Then Jesus was led by the Spirit into the desert to be tempted by the devil. 2He fasted for forty days and forty nights,* and afterwards he was hungry. 3The tempter approached and said to him, "If you are the Son of God, command that these stones become loaves of bread." 4*He said in reply, "It is written:

'One does not live by bread alone,
but by every word that comes
forth from the mouth of God.'"

5*Then the devil took him to the holy city, and made him stand on the parapet of the temple, 6and said to him, "If you are the Son of God, throw yourself down. For it is written:

'He will command his angels
concerning you
and 'with their hands they will
support you,
lest you dash your foot against a
stone.'"

7Jesus answered him, "Again it is

第四章

耶穌禁食三退魔誘 1那時，耶穌被聖神領往曠野，為受魔鬼的試探。2他四十天四十夜禁食，後來就餓了。3試探者就前來對他說：「你若是天主子，就命這些石頭變成餅罷！」4他回答說：「經上記載：

『人生活不只靠餅，
而也靠天主口中所發的一切
言語。』」

5那時，魔鬼引他到了聖城，把他立在殿頂上，6對他說：「你若是天主子，就跳下去，因經上記載：『他為你吩咐了自己的天使，他們要用手托著你，免得你的腳碰在石頭上。』」7耶穌對

* [3:17] **This is my beloved Son:** the Marcan address to Jesus (Mark 1:11) is changed into a proclamation. The Father's voice speaks in terms that reflect Isaiah 42:1; Psalm 2:7; Genesis 22:2.

* [4:1–11] Jesus, proclaimed Son of God at his baptism, is subjected to a triple temptation. Obedience to the Father is a characteristic of true sonship, and Jesus is tempted by the devil to rebel against God, overtly in the third case, more subtly in the first two. Each refusal of Jesus is expressed in language taken from the Book of Deuteronomy (Deut 8:3; 6:13, 16). The testings of Jesus resemble those of Israel during the wandering in the desert and later in Canaan, and the victory of Jesus, the true Israel and the true Son, contrasts with the failure of the ancient and disobedient "son," the old Israel. In the temptation account Matthew is almost identical with Luke; both seem to have drawn upon the same source.

* [4:2] **Forty days and forty nights:** the same time as that during which Moses remained on Sinai (Exodus 24:18). The time reference, however, seems primarily intended to recall the forty years during which Israel was tempted in the desert (Deut 8:2).

* [4:4] Cf Deut 8:3. Jesus refuses to use his power for his own benefit and accepts whatever God wills.

* [4:5–7] The devil supports his proposal by an appeal to the scriptures, Psalm 91:11a, 12. Unlike Israel (Deut 6:16), Jesus refuses to "test" God by demanding from him an extraordinary show of power.

written, 'You shall not put the Lord,
your God, to the test.'" 8Then the devil
took him up to a very high mountain,
and showed him all the kingdoms of
the world in their magnificence, 9and
he said to him, "All these I shall give
to you, if you will prostrate yourself
and worship me."* 10At this, Jesus said
to him, "Get away, Satan! It is written:

'The Lord, your God, shall you worship
and him alone shall you serve.'"

11Then the devil left him and, behold,
angels came and ministered to him.

The Beginning of the Galilean Ministry.
12*When he heard that John had
been arrested, he withdrew to Galilee.
13He left Nazareth and went to live in
Capernaum by the sea, in the region of
Zebulun and Naphtali, 14that what had
been said through Isaiah the prophet
might be fulfilled:

15"Land of Zebulun and land of
Naphtali,
the way to the sea, beyond the
Jordan,
Galilee of the Gentiles,
16the people who sit in darkness
have seen a great light,
on those dwelling in a land
overshadowed by death
light has arisen."

17*From that time on, Jesus began
to preach and say, "Repent, for the
kingdom of heaven is at hand."

他說：「經上又記載：『你不可
試探上主，你的天主！』」8魔
鬼又把他帶到一座極高的山上，
將世上的一切國度及其榮華指給
他看，9對他說：「你若俯伏朝拜
我，我必把這一切交給你。」10那
時，耶穌就對他說：「去罷！撒
殫！因為經上記載：『你要朝拜上
主，你的天主，惟獨事奉他。』」
11於是魔鬼離開了他，就有天使前
來伺候他。

在加里肋亞開始傳道 12耶穌聽
到若翰被監禁以後，就退避到
加里肋亞去了；13後又離開納匝
肋，來住在海邊的葛法翁，即住
在則步隆和納斐塔里境內。14這
應驗了依撒意亞先知所說的話：
15『則步隆地與納斐塔里地，通
海大路，約但河東，外方人的
加里肋亞，16那坐在黑暗中的百
姓，看見了浩光；那些坐在死亡
陰影之地的人，為他們出現了光
明。』17從那時起，耶穌開始宣
講說：「你們悔改罷！因為天國
臨近了。」

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* [4:9] The worship of Satan to which Jesus is tempted is probably intended to recall Israel's worship of false gods. His refusal is expressed in the words of Deut 6:13.

* [4:12–17] Isaiah's prophecy of the light rising upon Zebulun and Naphtali (Isaiah 8:22–9:1) is fulfilled in Jesus' residence at Capernaum. The territory of these two tribes was the first to be devastated (733–32 B.C.) at the time of the Assyrian invasion. In order to accommodate Jesus' move to Capernaum to the prophecy, Matthew speaks of that town as being "in the region of Zebulun and Naphtali" (Matthew 4:13), whereas it was only in the territory of the latter, and he understands the sea of the prophecy, the Mediterranean, as the sea of Galilee.

* [4:17] At the beginning of his preaching Jesus takes up the words of John the Baptist (Matthew 3:2) although with a different meaning; in his ministry the kingdom of heaven has already begun to be present (Matthew 12:28).

The Call of the First Disciples. 18*As he was walking by the Sea of Galilee, he saw two brothers, Simon who is called Peter, and his brother Andrew, casting a net into the sea; they were fishermen. 19He said to them, "Come after me, and I will make you fishers of men." 20*At once they left their nets and followed him. 21He walked along from there and saw two other brothers, James, the son of Zebedee, and his brother John. They were in a boat, with their father Zebedee, mending their nets. He called them, 22and immediately they left their boat and their father and followed him.

召收首批門徒 18耶穌沿加里肋亞海行走時，看見了兩個兄弟：稱為伯多祿的西滿，和他的兄弟安德肋，在海裡撒網，他們原是漁夫。19他就對他們說：「來，跟從我！我要使你們成為漁人的漁夫。」20他們立刻捨下網，跟隨了他。21他從那裡再往前行，看見了另外兩個兄弟：載伯德的兒子雅各伯和他的弟弟若望，在船上同自己的父親載伯德修理他們的網，就召叫了他們。22他們也立刻捨下魚船和自己的父親，跟隨了他。

Ministering to a Great Multitude. 23*He went around all of Galilee, teaching in their synagogues,* proclaiming the gospel of the kingdom, and curing every disease and illness among the people. 24*His fame spread to all of Syria, and they brought to him all who were sick with various diseases and racked with pain, those who were possessed, lunatics, and paralytics, and he cured them. 25And great crowds from Galilee, the Decapolis,* Jerusalem, and Judea, and from beyond the Jordan followed him.

在加里肋亞開始顯奇蹟 23耶穌走遍了全加里肋亞，在他們的會堂內施教，宣講天國的福音，治好民間各種疾病，各種災殃。24他的名聲傳遍了整個敘利亞。人就把一切有病的、受各種疾病痛苦煎熬的、附魔的，癲癇的、癱瘓的，都給他送來，他都治好了他們。25於是有許多群眾從加里肋亞、「十城區」、耶路撒冷、猶太和約但河東岸來跟隨了他。

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* [4:18–22] The call of the first disciples promises them a share in Jesus' work and entails abandonment of family and former way of life. Three of the four, Simon, James, and John, are distinguished among the disciples by a closer relation with Jesus (Matthew 17:1; 26:37).
* [4:20] Here and in Matthew 4:22, as in Mark (Mark 1:16–20) and unlike the Lucan account (Luke 5:1–11), the disciples' response is motivated only by Jesus' invitation, an element that emphasizes his mysterious power.
* [4:23–25] This summary of Jesus' ministry concludes the narrative part of the first book of Matthew's gospel (Matthew 3–4). The activities of his ministry are teaching, proclaiming the gospel, and healing; cf Matthew 9:35.
* [4:23] **Their synagogues:** Matthew usually designates the Jewish synagogues as **their synagogue(s)** (Matthew 9:35; 10:17; 12:9; 13:54) or, in address to Jews, **your synagogues** (Matthew 23:34), an indication that he wrote after the break between church and synagogue.
* [4:24] **Syria:** the Roman province to which Palestine belonged.
* [4:25] **The Decapolis:** a federation of Greek cities in Palestine, originally ten in number, all but one east of the Jordan.

Mt 瑪

CHAPTER 5

The Sermon on the Mount. 1*When he saw the crowds,* he went up the mountain, and after he had sat down, his disciples came to him. 2He began to teach them, saying:

The Beautitudes

3*"Blessed are the poor in spirit,*
for theirs is the kingdom of heaven.
4*Blessed are they who mourn,
for they will be comforted.
5*Blessed are the meek,
for they will inherit the land.
6Blessed are they who hunger and thirst for righteousness,*
for they will be satisfied.
7Blessed are the merciful,
for they will be shown mercy.
8*Blessed are the clean of heart,

山中聖訓

第五章

真福八端 1耶穌一見群眾，就上了山，坐下；他的門徒上他跟前來，2他遂開口教訓他們說：

3「神貧的人是有福的，
因為天國是他們的。
4哀慟的人是有福的，
因為他們要受安慰。
5溫良的人是有福的，
因為他們要承受土地。
6飢渴慕義的人是有福的，
因為他們要得飽飫。
7憐憫人的人是有福的，
因為他們要受憐憫。
8心裡潔淨的人是有福的，

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* [5:1–7:29] The first of the five discourses that are a central part of the structure of this gospel. It is the discourse section of the first book and contains sayings of Jesus derived from Q and from M. The Lucan parallel is in that gospel's "Sermon on the Plain" (Luke 6:20–49), although some of the sayings in Matthew's "Sermon on the Mount" have their parallels in other parts of Luke. The careful topical arrangement of the sermon is probably not due only to Matthew's editing; he seems to have had a structured discourse of Jesus as one of his sources. The form of that source may have been as follows: four beatitudes (Matthew 5:3–4, 6, 11–12), a section on the new righteousness with illustrations (Matthew 5:17, 20–24, 27–28, 33–48), a section on good works (Matthew 6:1–6, 16–18), and three warnings (Matthew 7:1–2, 15–21, 24–27).

* [5:1–2] Unlike Luke's sermon, this is addressed not only to the disciples but to the crowds (see Matthew 7:28).

* [5:3–12] **The form Blessed are (is)** occurs frequently in the Old Testament in the Wisdom literature and in the psalms. Although modified by Matthew, the first, second, fourth, and ninth beatitudes have Lucan parallels (Matthew 5:3; Luke 6:20; Matthew 5:4; Luke 6:21, 22; Matthew 5:6; Luke 6:21a; Matthew 5:11–12; Luke 5:22–23). The others were added by the evangelist and are probably his own composition. A few manuscripts, Western and Alexandrian, and many versions and patristic quotations give the second and third beatitudes in inverted order.

* [5:3] **The poor in spirit:** in the Old Testament, the poor (*anawim*) are those who are without material possessions and whose confidence is in God (see Isaiah 61:1; Zeph 2:3; in the NAB the word is translated **lowly** and **humble**, respectively, in those texts). Matthew added **in spirit** in order either to indicate that only the devout poor were meant or to extend the beatitude to all, of whatever social rank, who recognized their complete dependence on God. The same phrase **poor in spirit** is found in the Qumran literature (1QM 14:7).

* [5:4] Cf Isaiah 61:2 "(The Lord has sent me) . . . to comfort all who mourn." **They will be comforted:** here the passive is a "theological passive" equivalent to the active "God will comfort them"; so also in Matthew 5:6, 7.

* [5:5] Cf Psalm 37:11, ". . . the meek shall possess the land." In the psalm "the land" means the land of Palestine; here it means the kingdom.

* [5:6] **For righteousness**: a Matthean addition. For the meaning of **righteousness** here, see the note on Matthew 3:14–15.

* [5:8] Cf Psalm 24:4. Only one "whose heart is clean" can take part in the temple worship. To be with God in the temple is described in Psalm 42:2 as "beholding his face," but here the promise to **the clean of heart** is that they will **see God** not in the temple but in the coming kingdom.

for they will see God.
9Blessed are the peacemakers,
for they will be called children of God.
10Blessed are they who are persecuted
for the sake of righteousness,*
for theirs is the kingdom of heaven.
11Blessed are you when they insult you and persecute you and utter every kind of evil against you [falsely] because of me. 12*Rejoice and be glad, for your reward will be great in heaven. Thus they persecuted the prophets who were before you.

因為他們要看見天主。
9締造和平的人是有福的，
因為他們要稱為天主的子女。
10為義而受迫害的人是有福的，
因為天國是他們的。
11幾時人為了我而辱罵迫害你們，捏造一切壞話毀謗你們，你們是有福的。12你們歡喜踴躍罷！因為你們在天上的賞報是豐厚的，因為在你們以前的先知，人也曾這樣迫害過他們。」

The Similes of Salt and Light. 13*"You are the salt of the earth. But if salt loses its taste, with what can it be seasoned? It is no longer good for anything but to be thrown out and trampled underfoot.* 14You are the light of the world. A city set on a mountain cannot be hidden. 15Nor do they light a lamp and then put it under a bushel basket; it is set on a lampstand, where it gives light to all in the house. 16Just so, your light must shine before others, that they may see your good deeds and glorify your heavenly Father.

基督徒與世界的關係 13「你們是地上的鹽，鹽若失了味，可用什麼使它再鹹呢？它再毫無用途，只好拋在外邊，任人踐踏罷了。14你們是世界的光；建在山上的城，是不能隱藏的。15人點燈，並不是放在斗底下，而是放在燈台上，照耀屋中所有的人。16照樣，你們的光也當在人前照耀，好使他們看見你們的善行，光榮你們在天之父。」

Teaching about the Law. 17*"Do not

新法律成全舊法律 17「你們不

* [5:10] **Righteousness** here, as usually in Matthew, means conduct in conformity with God's will.
* [5:12] **The prophets who were before you**: the disciples of Jesus stand in the line of the persecuted prophets of Israel. Some would see the expression as indicating also that Matthew considered all Christian disciples as prophets.
* [5:13–16] By their deeds the disciples are to influence the world for good. They can no more escape notice than **a city set on a mountain**. If they fail in good works, they are as useless as flavorless salt or as a lamp whose light is concealed.
* [5:13] The unusual supposition of salt losing its flavor has led some to suppose that the saying refers to the salt of the Dead Sea that, because chemically impure, could lose its taste.
* [5:17–20] This statement of Jesus' position concerning the Mosaic law is composed of traditional material from Matthew's sermon documentation (see the note on Matthew 5:1–7:29), other Q material (cf Matthew 18; Luke 16:17), and the evangelist's own editorial touches. **To fulfill** the law appears at first to mean a literal enforcement of the law in the least detail: **until heaven and earth pass away** nothing of the law **will pass** (Matthew 5:18). Yet the "passing away" of heaven and earth is not necessarily the end of the world understood, as in much apocalyptic literature, as the dissolution of the existing universe. The "turning of the ages" comes with the apocalyptic event of Jesus' death and resurrection, and those to whom this gospel is addressed are living in the new and final age, prophesied by Isaiah as the time of "new heavens and a new earth" (Isaiah 65:17; 66:22). Meanwhile, during Jesus' ministry when the kingdom is already breaking in, his mission remains within the framework of the law, though with significant anticipation of the age to come, as the following antitheses (Matthew 5:21–48) show.

think that I have come to abolish the law or the prophets. I have come not to abolish but to fulfill. 18Amen, I say to you, until heaven and earth pass away, not the smallest letter or the smallest part of a letter will pass from the law, until all things have taken place. 19Therefore, whoever breaks one of the least of these commandments and teaches others to do so will be called least in the kingdom of heaven. But whoever obeys and teaches these commandments will be called greatest in the kingdom of heaven.* 20I tell you, unless your righteousness surpasses that of the scribes and Pharisees, you will not enter into the kingdom of heaven.

要以為我來是廢除法律或先知；我來不是為廢除，而是為成全。18我實在告訴你們：即使天地過去了，一撇或一畫也決不會從法律上過去，必待一切完成。19所以，誰若廢除這些誡命中最小的一條，也這樣教訓人，在天國裡，他將稱為最小的；但誰若實行，也這樣教訓人，這人在天國裡將稱為大的。20我告訴你們：除非你們的義德超過經師和法利塞人的義德，你們決進不了天國。

Teaching about Anger. 21*"You have heard that it was said to your ancestors, 'You shall not kill; and whoever kills will be liable to judgment.'* 22*But I say to you, whoever is angry* with his brother will be liable to judgment, and whoever says to his brother, 'Raqa,' will be answerable to the Sanhedrin, and whoever says, 'You fool,' will be liable to fiery Gehenna. 23Therefore, if you bring your gift to the altar, and

21你們一向聽過給古人說：『不可殺人！』誰若殺了人，應受裁判。22我卻對你們說：凡向自己弟兄發怒的，就要受裁判；誰若向自己的弟兄說「傻子」，就要受議會的裁判；誰若說「瘋子」，就要受火獄的罰。23所以，你若在祭壇前，要獻你的禮物時，在

* [5:19] Probably **these commandments** means those of the Mosaic law. But this is an interim ethic "until heaven and earth pass away."

* [5:21–48] Six examples of the conduct demanded of the Christian disciple. Each deals with a commandment of the law, introduced by **You have heard that it was said to your ancestors** or an equivalent formula, followed by Jesus' teaching in respect to that commandment, **But I say to you;** thus their designation as "antitheses." Three of them accept the Mosaic law but extend or deepen it (Matthew 5:21–22; 27–28; 43–44); three reject it as a standard of conduct for the disciples (Matthew 31–32; 33–37; 38–39).

* [5:21] Cf Exodus 20:13; Deut 5:17. The second part of the verse is not an exact quotation from the Old Testament, but cf Exodus 21:12.

* [5:22–26] Reconciliation with an offended brother is urged in the admonition of Matthew 5:23–24 and the parable of Matthew 5:25–26 (Luke 12:58–59). The severity of the judge in the parable is a warning of the fate of unrepentant sinners in the coming judgment by God.

* [5:22] Anger is the motive behind murder, as the insulting epithets are steps that may lead to it. They, as well as the deed, are all forbidden. **Raqa**: an Aramaic word *rēqā'* or *rēqâ*; probably meaning "imbecile," "blockhead," a term of abuse. The ascending order of punishment, **judgment** (by a local council?), trial before **the Sanhedrin**, condemnation to **Gehenna**, points to a higher degree of seriousness in each of the offenses. Sanhedrin: the highest judicial body of Judaism. **Gehenna**: in Hebrew *gê-hinnōm*, "Valley of Hinnom," or *gê ben-hinnōm*, "Valley of the son of Hinnom," southwest of Jerusalem, the center of an idolatrous cult during the monarchy in which children were offered in sacrifice (see 2 Kings 23:10; Jer 7:31). In Joshua 18:16 (Septuagint, Codex Vaticanus) the Hebrew is transliterated into Greek as *gaienna*, which appears in the New Testament as *geenna*. The concept of punishment of sinners by fire either after death or after the final judgment is found in Jewish apocalyptic literature (e.g., Enoch 90:26) but the name *geenna* is first given to the place of punishment in the New Testament.

there recall that your brother has anything against you, 24leave your gift there at the altar, go first and be reconciled with your brother,* and then come and offer your gift. 25Settle with your opponent quickly while on the way to court with him. Otherwise your opponent will hand you over to the judge, and the judge will hand you over to the guard, and you will be thrown into prison. 26Amen, I say to you, you will not be released until you have paid the last penny.

那裡想起你的弟兄有什麼怨你的事，24就把你的禮物留在那裡，留在祭壇前，先去與你的弟兄和好，然後再來獻你的禮物。25當你和你的對頭還在路上，趕快與他和解，免得對頭把你交與判官，判官交給差役，把你投在獄裡。26我實在告訴你：非到你還了最後的一文，決不能從那裡出來。

Teaching about Adultery. 27*"You have heard that it was said, 'You shall not commit adultery.' 28But I say to you, everyone who looks at a woman with lust has already committed adultery with her in his heart. 29*If your right eye causes you to sin, tear it out and throw it away. It is better for you to lose one of your members than to have your whole body thrown into Gehenna. 30And if your right hand causes you to sin, cut it off and throw it away. It is better for you to lose one of your members than to have your whole body go into Gehenna.

27你們一向聽說過：『不可姦淫！』28我卻對你們說：凡注視婦女，有意貪戀她的，他已在心裡姦淫了她。29若是你的右眼使你跌倒，剜出它來，從你身上扔掉，因為喪失你一個肢體，比你全身投入地獄裡，為你更好；30若你的右手使你跌倒，砍下它來，從你身上扔掉，因為喪失你一個肢體，比你全身投入地獄裡，為你更好。

Teaching about Divorce. 31*"It was also said, 'Whoever divorces his wife must give her a bill of divorce.' 32But I say to you, whoever divorces his wife (unless the marriage is unlawful) causes her to commit adultery, and

31又說過：『誰若休妻，就該給她休書。』32我卻給你們說：除了姘居外，凡休自己的妻子的，

* [5:27] See Exodus 20:14; Deut 5:18.
* [5:29–30] No sacrifice is too great to avoid total destruction in **Gehenna**.
* [5:31–32] See Deut 24:1–5. The Old Testament commandment that a bill of divorce be given to the woman assumes the legitimacy of divorce itself. It is this that Jesus denies. **(Unless the marriage is unlawful)**: this "exceptive clause," as it is often called, occurs also in Matthew 19:9, where the Greek is slightly different. There are other sayings of Jesus about divorce that prohibit it absolutely (see Mark 10:11–12; Luke 16:18; cf 1 Cor 7:10, 11b), and most scholars agree that they represent the stand of Jesus. Matthew's "exceptive clauses" are understood by some as a modification of the absolute prohibition. It seems, however, that the unlawfulness that Matthew gives as a reason why a marriage must be broken refers to a situation peculiar to his community: the violation of Mosaic law forbidding marriage between persons of certain blood and/or legal relationship (Lev 18:6–18). Marriages of that sort were regarded as incest (*porneia*), but some rabbis allowed Gentile converts to Judaism who had contracted such marriages to remain in them. Matthew's "exceptive clause" is against such permissiveness for Gentile converts to Christianity; cf the similar prohibition of *porneia* in Acts 15:20, 29. In this interpretation, the clause constitutes no exception to the absolute prohibition of divorce when the marriage is lawful.

whoever marries a divorced woman commits adultery.

Teaching about Oaths. 33*"Again you have heard that it was said to your ancestors, 'Do not take a false oath, but make good to the Lord all that you vow.' 34But I say to you, do not swear at all;* not by heaven, for it is God's throne; 35nor by the earth, for it is his footstool; nor by Jerusalem, for it is the city of the great King. 36Do not swear by your head, for you cannot make a single hair white or black. 37*Let your 'Yes' mean 'Yes,' and your 'No' mean 'No.' Anything more is from the evil one.

Teaching about Retaliation. 38*"You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' 39But I say to you, offer no resistance to one who is evil. When someone strikes you on (your) right cheek, turn the other one to him as well. 40If anyone wants to go to law with you over your tunic, hand him your cloak as well. 41Should anyone press you into service for one mile,* go with him for two miles. 42Give to the one who asks of you, and do not turn your back on one who wants to borrow.

Love of Enemies. 43*"You have heard that it was said, 'You shall love your

便是叫她受姦污；並且誰若娶被休的婦人，就是犯姦淫。

33你們又一向聽過對古人說：『不可發虛誓！要向上主償還你的誓願！』34我卻對你們說：你們總不可發誓：不可指天，因為天是天主的寶座；35不可指地，因為地是他的腳凳；不可指耶路撒冷，因為她是大王的城市；36也不可指你的頭發誓，因為你不能使一根頭髮變白或變黑。37你們的話該當是：是就說是，非就說非；其他多餘的，便是出於邪惡。

38你們一向聽說過：『以眼還眼，以牙還牙。』39我卻對你們說：不要抵抗惡人；而且，若有人掌擊你的右頰，你把另一面也轉給他。40那願與你爭訟，拿你的內衣的，你連外衣也讓給他。41若有人強迫你走一千步，你就同他走兩千步。42求你的，就給他；願向你借貸的，你不要拒絕。

43你們一向聽說過：『你應愛

* [5:33] This is not an exact quotation of any Old Testament text, but see Exodus 20:7; Deut 5:11; Lev 19:12. The purpose of an oath was to guarantee truthfulness by one's calling on God as witness.
* [5:34–36] The use of these oath formularies that avoid the divine name is in fact equivalent to swearing by it, for all the things sworn by are related to God.
* [5:37] **Let your 'Yes' mean 'Yes,' and your 'No' mean 'No'**: literally, "let your speech be 'Yes, yes,' 'No, no.' " Some have understood this as a milder form of oath, permitted by Jesus. In view of Matthew 5:34, "Do not swear at all," that is unlikely. **From the evil one**: i.e., from the devil. Oath-taking presupposes a sinful weakness of the human race, namely, the tendency to lie. Jesus demands of his disciples a truthfulness that makes oaths unnecessary.
* [5:38–42] See Lev 24:20. The Old Testament commandment was meant to moderate vengeance; the punishment should not exceed the injury done. Jesus forbids even this proportionate retaliation. Of the five examples that follow, only the first deals directly with retaliation for evil; the others speak of liberality.
* [5:41] Roman garrisons in Palestine had the right to requisition the property and services of the native population.
* [5:43–48] See Lev 19:18. There is no Old Testament commandment demanding hatred of one's enemy, but the "neighbor" of the love commandment was understood as one's fellow countryman. Both in the Old Testament (Psalm 139:19–22) and at Qumran (1QS 9:21) hatred of evil persons is assumed to be right. Jesus extends the love commandment to the enemy and the persecutor. His disciples, as children of God, must imitate the example of their Father, who grants his gifts of sun and rain to both the good and the bad.

neighbor and hate your enemy.' 44But I say to you, love your enemies, and pray for those who persecute you, 45that you may be children of your heavenly Father, for he makes his sun rise on the bad and the good, and causes rain to fall on the just and the unjust. 46For if you love those who love you, what recompense will you have? Do not the tax collectors* do the same? 47And if you greet your brothers only, what is unusual about that? Do not the pagans do the same?* 48So be perfect,* just as your heavenly Father is perfect.

CHAPTER 6

Teaching about Almsgiving. 1*"[But] take care not to perform righteous deeds in order that people may see them; otherwise, you will have no recompense from your heavenly Father. 2When you give alms, do not blow a trumpet before you, as the hypocrites* do in the synagogues and in the streets to win the praise of others. Amen, I say to you, they have received their reward. 3But when you give alms, do not let your left hand know what your right is doing, 4so that your almsgiving may be secret. And your Father who sees in secret will repay you.

你的近人，恨你的仇人！』44我卻對你們說：你們當愛你們的仇人，當為迫害你們的人祈禱，45好使你們成為你們在天之父的子女，因為他使太陽上升，光照惡人，也光照善人；降雨給義人，也給不義的人。46你們若只愛那愛你們的人，你們還有什麼賞報呢？稅吏不是也這樣作嗎？47你們若只問候你們的弟兄，你們作了什麼特別的呢？外邦人不是也這樣作嗎？48所以你們應當是成全的，如同你們的天父是成全的一樣。」

第六章

施捨祈禱和禁食的精神 1「你們應當心，不要在人前行你們的仁義，為叫他們看見；若是這樣，你們在天父之前，就沒有賞報了。2所以，當你施捨時，不可在你前面吹號，如同假善人在會堂及街市上所行的一樣，為受人們的稱讚；我實在告訴你們，他們已獲得了他們的賞報。3當你施捨時，不要叫你左手知道你右手所行的，4好使你的施捨隱而不露，你父在暗中看見，必要報答你。

* [5:46] **Tax collectors**: Jews who were engaged in the collection of indirect taxes such as tolls and customs. See the note on Mark 2:14.

* [5:47] Jesus' disciples must not be content with merely usual standards of conduct; see Matthew 5:20 where the verb "surpass" (Greek *perisseuō*) is cognate with the **unusual (perisson)** of this verse.

* [5:48] **Perfect**: in the gospels this word occurs only in Matthew, here and in Matthew 19:21. The Lucan parallel (Luke 6:36) demands that the disciples be **merciful**.

* [6:1–18] The sermon continues with a warning against doing good in order to be seen and gives three examples, almsgiving (Matthew 6:2–4), prayer (Matthew 6:5–15), and fasting (Matthew 6:16–18). In each, the conduct of the hypocrites (Matthew 6:2) is contrasted with that demanded of the disciples. The sayings about reward found here and elsewhere (Matthew 5:12, 46; 10:41–42) show that this is a genuine element of Christian moral exhortation. Possibly to underline the difference between the Christian idea of reward and that of the hypocrites, the evangelist uses two different Greek verbs to express the rewarding of the disciples and that of the hypocrites; in the latter case it is the verb apechō, a commercial term for giving a receipt for what has been paid in full (Matthew 6:2, 5, 16).

* [6:2] **The hypocrites**: the scribes and Pharisees, see Matthew 23:13, 15, 23, 25, 27, 29. The designation reflects an attitude resulting not only from the controversies at the time of Jesus' ministry but from the opposition between Pharisaic Judaism and the church of Matthew. **They have received their reward**: they desire praise and have received what they were looking for.

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Teaching about Prayer. 5"When you pray, do not be like the hypocrites, who love to stand and pray in the synagogues and on street corners so that others may see them. Amen, I say to you, they have received their reward. 6But when you pray, go to your inner room, close the door, and pray to your Father in secret. And your Father who sees in secret will repay you. 7*In praying, do not babble like the pagans, who think that they will be heard because of their many words.* 8Do not be like them. Your Father knows what you need before you ask him.

The Lord's Prayer. 9*"This is how you are to pray:*

Our Father in heaven,
hallowed be your name,
10your kingdom come,*
your will be done,
on earth as in heaven.
11*Give us today our daily bread;
12and forgive us our debts,*

5當你祈禱時，不要如同假善人一樣，愛在會堂及十字街頭立著祈禱，為顯示給人；我實在告訴你們，他們已獲得了他們的賞報。6至於你，當你祈禱時，要進入你的內室，關上門，向你在暗中之父祈禱；你的父在暗中看見，必要報答你。

7你們祈禱時，不要嘮嘮叨叨，如同外邦人一樣，因為他們以為只要多言，便可獲得垂允。8你們不要跟他們一樣，因為你們的父，在你們求他以前，已知道你們需要什麼。9所以，你們應當這樣祈禱：

我們在天的父！願你的名被尊為聖，
10願你的國來臨，願你的旨意承行於地，如在天上一樣！
11我們的日用糧，求你今天賜給我們；
12寬免我們的罪債，猶如我們

* [6:7–15] Matthew inserts into his basic traditional material an expansion of the material on prayer that includes the model prayer, the "Our Father." That prayer is found in Luke 11:2–4 in a different context and in a different form.

* [6:7] The example of what Christian prayer should be like contrasts it now not with the prayer of the hypocrites but with that **of the pagans**. Their babbling probably means their reciting a long list of divine names, hoping that one of them will force a response from the deity.

* [6:9–13] Matthew's form of the "Our Father" follows the liturgical tradition of his church. Luke's less developed form also represents the liturgical tradition known to him, but it is probably closer than Matthew's to the original words of Jesus.

* [6:9] **Our Father in heaven**: this invocation is found in many rabbinic prayers of the post-New Testament period. **Hallowed be your name**: though the "hallowing" of the divine name could be understood as reverence done to God by human praise and by obedience to his will, this is more probably a petition that God hallow his own name, i.e., that he manifest his glory by an act of power (cf Ezekiel 36:23), in this case, by the establishment of his kingdom in its fullness.

* [6:10] **Your kingdom come**: this petition sets the tone of the prayer, and inclines the balance toward divine rather than human action in the petitions that immediately precede and follow it. **Your will be done, on earth as in heaven**: a petition that the divine purpose to establish the kingdom, a purpose present now **in heaven**, be executed **on earth**.

* [6:11] **Give us today our daily bread**: the rare Greek word *epiousios*, here **daily**, occurs in the New Testament only here and in Luke 11:3. A single occurrence of the word outside of these texts and of literature dependent on them has been claimed, but the claim is highly doubtful. The word may mean **daily** or "future" (other meanings have also been proposed). The latter would conform better to the eschatological tone of the whole prayer. So understood, the petition would be for a speedy coming of the kingdom (today), which is often portrayed in both the Old Testament and the New under the image of a feast (Isaiah 25:6; Matthew 8:11; 22:1–10; Luke 13:29; 14:15–24).

* [6:12] **Forgive us our debts**: the word **debts** is used metaphorically of sins, "debts" owed to God (see Luke 11:4). The request is probably for forgiveness at the final judgment.

as we forgive our debtors;
13and do not subject us to the final test,*
but deliver us from the evil one.
14*If you forgive others their transgressions, your heavenly Father will forgive you. 15But if you do not forgive others, neither will your Father forgive your transgressions.

也寬免得罪我們的人；
13不要讓我們陷入誘惑，但救我們免於凶惡。
14因為你們若寬免別人的過犯，你們的天父也必寬免你們的；15但你們若不寬免別人的，你們的父也必不寬免你們的過犯。

Teaching about Fasting. 16"When you fast,* do not look gloomy like the hypocrites. They neglect their appearance, so that they may appear to others to be fasting. Amen, I say to you, they have received their reward. 17But when you fast, anoint your head and wash your face, 18so that you may not appear to be fasting, except to your Father who is hidden. And your Father who sees what is hidden will repay you.

16幾時你們禁食，不要如同假善人一樣，面帶愁容；因為他們苦喪著臉，是為叫人看出他們禁食來。我實在告訴你們，他們已獲得了他們的賞報。17至於你，當你禁食時，要用油抹你的頭，洗你的臉，18不要叫人看出你禁食來，但叫你那在暗中之父看見；你的父在暗中看見，必要報答你。」

Treasure in Heaven. 19*"Do not store up for yourselves treasures on earth, where moth and decay destroy, and thieves break in and steal. 20But store up treasures in heaven, where neither moth nor decay destroys, nor thieves break in and steal. 21For where your treasure is, there also will your heart be.

歸向天主的純潔之心 19「你們不要在地上為自己積蓄財寶，因為在地上有蟲蛀，有銹蝕，在地上也有賊挖洞偷竊；20但該在天上為自己積蓄財寶，因為那裡沒有蟲蛀，沒有銹蝕，那裡也沒有賊挖洞偷竊。21因為你的財寶在那裡，你的心也必在那裡。22眼睛就是身體的燈。所以，你的眼睛若是康健，你的全身就都光明。23但是，如果你的眼睛有了病，你的全身就都黑暗。那麼，你身上的

The Light of the Body. 22*"The lamp of the body is the eye. If your eye is sound, your whole body will be filled with light; 23but if your eye is bad, your whole body will be in darkness.

* [6:13] Jewish apocalyptic writings speak of a period of severe trial before the end of the age, sometimes called the "messianic woes." This petition asks that the disciples be spared that **final test**.
* [6:14–15] These verses reflect a set pattern called "Principles of Holy Law." Human action now will be met by a corresponding action of God at the final judgment.
* [6:16] The only fast prescribed in the Mosaic law was that of the Day of Atonement (Lev 16:31), but the practice of regular fasting was common in later Judaism; cf **Didache** Matthew 9:1.
* [6:19–34] The remaining material of this chapter is taken almost entirely from Q. It deals principally with worldly possessions, and the controlling thought is summed up in Matthew 6:24, the disciple can serve only one master and must choose between God and wealth **(mammon)**. See further the note on Luke 16:9.
* [6:22–23] In this context the parable probably points to the need for the disciple to be enlightened by Jesus' teaching on the transitory nature of earthly riches.

And if the light in you is darkness,
how great will the darkness be.

God and Money. 24*"No one can serve
two masters. He will either hate one
and love the other, or be devoted to
one and despise the other. You cannot
serve God and mammon.

Dependence on God. 25*"Therefore I
tell you, do not worry about your life,
what you will eat [or drink], or about
your body, what you will wear. Is not
life more than food and the body more
than clothing? 26Look at the birds in
the sky; they do not sow or reap, they
gather nothing into barns, yet your
heavenly Father feeds them. Are not
you more important than they? 27Can
any of you by worrying add a single
moment to your life-span?* 28Why are
you anxious about clothes? Learn from
the way the wild flowers grow. They do
not work or spin. 29But I tell you that
not even Solomon in all his splendor
was clothed like one of them. 30*If God
so clothes the grass of the field, which
grows today and is thrown into the
oven tomorrow, will he not much more
provide for you, O you of little faith?
31So do not worry and say, 'What are
we to eat?' or 'What are we to drink?'
or 'What are we to wear?' 32All these
things the pagans seek. Your heavenly
Father knows that you need them all.
33But seek first the kingdom (of God)
and his righteousness,* and all these
things will be given you besides. 34Do

光明如果成了黑暗，那該是多麼
黑暗！」

惟獨事奉主依恃主的照顧 24「沒
有人能事奉兩個主人：他或是要
恨這一個而愛那一個，或是依附
這一個而輕忽那一個。你們不能
事奉天主而又事奉錢財。

25為此，我告訴你們：不要為
你們的生命憂慮吃什麼，或喝什
麼；也不要為你們的身體憂慮穿
什麼。難道生命不是貴於食物，
身體不是貴於衣服嗎？26你們仰
觀天空的飛鳥，牠們不播種，也
不收穫，也不在糧倉裡屯積，你
們的天父還是養活牠們；你們不
比牠們更貴重嗎？27你們中誰能
運用思慮，使自己的壽數增加一
肘呢？28關於衣服，你們又憂慮
什麼？你們觀察一下田間的百合
花怎樣生長：它們既不勞作，也
不紡織；29可是我告訴你們：連撒
羅滿在他極盛的榮華時代所披戴
的，也不如這些花中的一朵。30田
地裡的野草今天還在，明天就投
在爐中，天主尚且這樣裝飾，信
德薄弱的人哪，何況你們呢？31所
以，你們不要憂慮說：我們吃什
麼，喝什麼，穿什麼？32因為這一
切都是外邦人所尋求的；你們的
天父原曉得你們需要這一切。33你
們先該尋求天主的國和它的義德，
這一切自會加給你們。34所以你

* [6:24] **Mammon**: an Aramaic word meaning wealth or property.
* [6:25–34] Jesus does not deny the reality of human needs (Matthew 6:32), but forbids making them the object of anxious care and, in effect, becoming their slave.
* [6:27] **Life-span**: the Greek word can also mean "stature." If it is taken in that sense, the word here translated moment (literally, "cubit") must be translated literally as a unit not of time but of spatial measure. The cubit is about eighteen inches.
* [6:30] **Of little faith**: except for the parallel in Luke 12:28, the word translated **of little faith** is found in the New Testament only in Matthew. It is used by him of those who are disciples of Jesus but whose faith in him is not as deep as it should be (see Matthew 8:26; 14:31; 16:8 and the cognate noun in Matthew 17:20).
* [6:33] **Righteousness**: see the note on Matthew 3:14–15.

not worry about tomorrow; tomorrow will take care of itself. Sufficient for a day is its own evil.

CHAPTER 7

Judging Others. 1*"Stop judging, that you may not be judged.* 2For as you judge, so will you be judged, and the measure with which you measure will be measured out to you. 3Why do you notice the splinter in your brother's eye, but do not perceive the wooden beam in your own eye? 4How can you say to your brother, 'Let me remove that splinter from your eye,' while the wooden beam is in your eye? 5You hypocrite,* remove the wooden beam from your eye first; then you will see clearly to remove the splinter from your brother's eye.

Pearls before Swine. 6"Do not give what is holy to dogs,* or throw your pearls before swine, lest they trample them underfoot, and turn and tear you to pieces.

The Answer to Prayers. 7"Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. 8For everyone who asks, receives; and the one who seeks, finds; and to the one who knocks, the door will be opened. 9Which one of you would hand his son a stone when he asks for a loaf of bread,* 10or a

們不要為明天憂慮，因為明天有明天的憂慮；一天的苦足夠一天受的了。」

第七章

各種勸諭 1「你們不要判斷人，免得你們受判斷，2因為你們用什麼判斷來判斷，你們也要受什麼判斷；你們用什麼尺度量給人，也要用什麼尺度量給你們。3為什麼你只看見你兄弟眼中的木屑，而對自己眼中的大樑竟不理會呢？4或者，你怎能對你的兄弟說：讓我把你眼中的木屑取出來，而你眼中卻有一根大樑呢？5假善人哪！先從你眼中取出大樑，然後你纔看得清楚，取出你兄弟眼中的木屑。

6你們不要把聖物給狗，也不要把你們的珠寶投在豬前，怕牠們用腳踐踏了珠寶，而又轉過來咬傷你們。

7你們求，必要給你們；你們找，必要找著；你們敲，必要給你們開，8因為凡是求的，就必得到；找的，就必找到；敲的，就必給他開。9或者，你們中間有那個人，兒子向他求餅，反而給他石頭呢？10或者求魚，反而給他

* [7:1–12] In Matthew 7:1 Matthew returns to the basic traditional material of the sermon (Luke 6:37–38, 41–42). The governing thought is the correspondence between conduct toward one's fellows and God's conduct toward the one so acting.
* [7:1] This is not a prohibition against recognizing the faults of others, which would be hardly compatible with Mt 7:5, 6 but against passing judgment in a spirit of arrogance, forgetful of one's own faults.
* [7:5] **Hypocrite**: the designation previously given to the scribes and Pharisees is here given to the Christian disciple who is concerned with the faults of another and ignores his own more serious offenses.
* [7:6] **Dogs** and **swine** were Jewish terms of contempt for Gentiles. This saying may originally have derived from a Jewish Christian community opposed to preaching the gospel (**what is holy, pearls**) to Gentiles. In the light of Matthew 28:19 that can hardly be Matthew's meaning. He may have taken the saying as applying to a Christian dealing with an obstinately impenitent fellow Christian (Matthew 18:17).
* [7:9–10] There is a resemblance between a stone and a round loaf of bread and between a serpent and the scaleless fish called **barbut**.

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snake when he asks for a fish? 11If you then, who are wicked, know how to give good gifts to your children, how much more will your heavenly Father give good things to those who ask him.

蛇呢？11你們縱然不善，尚且知道把好的東西給你們的兒女，何況你們在天之父，豈不更將好的賜與求他的人？

The Golden Rule. 12*"Do to others whatever you would have them do to you. This is the law and the prophets.

12所以，凡你們願意人給你們做的，你們也要照樣給人做：法律和先知即在於此。」

The Narrow Gate. 13*"Enter through the narrow gate; for the gate is wide and the road broad that leads to destruction, and those who enter through it are many.* 14How narrow the gate and constricted the road that leads to life. And those who find it are few.

辨別真假好壞的訓言 13「你們要從窄門進去，因為寬門和大路導入喪亡；但有許多的人從那裡進去。14那導入生命的門是多麼窄，路是多麼狹！找到它的人的確不多。

False Prophets. 15*"Beware of false prophets, who come to you in sheep's clothing, but underneath are ravenous wolves. 16By their fruits you will know them. Do people pick grapes from thornbushes, or figs from thistles? 17Just so, every good tree bears good fruit, and a rotten tree bears bad fruit. 18A good tree cannot bear bad fruit, nor can a rotten tree bear good fruit. 19Every tree that does not bear good fruit will be cut down and thrown into the fire. 20So by their fruits you will know them.

15你們要提防假先知！他們來到你們跟前，外披羊毛，內裡卻是兇殘的豺狼。16你們可憑他們的果實辨別他們：荊棘上豈能收到葡萄？或者蒺藜上豈能收到無花果？17這樣，凡是好樹都結好果子，而壞樹都結壞果子；18好樹不能結壞果子，壞樹也不能結好果子。19凡不結好果子的樹，必要砍倒，投入火中。20所以，你們可憑他們的果實辨別他們。

The True Disciple. 21"Not everyone who says to me, 'Lord, Lord,' will enter

21不是凡向我說『主啊！主啊！』的人，就能進天國；而是

* [7:12] See Luke 6:31. This saying, known since the eighteenth century as the "Golden Rule," is found in both positive and negative form in pagan and Jewish sources, both earlier and later than the gospel. **This is the law and the prophets** is an addition probably due to the evangelist.
* [7:13–28] The final section of the discourse is composed of a series of antitheses, contrasting two kinds of life within the Christian community, that of those who obey the words of Jesus and that of those who do not. Most of the sayings are from Q and are found also in Luke.
* [7:13–14] The metaphor of the "two ways" was common in pagan philosophy and in the Old Testament. In Christian literature it is found also in the *Didache* (1–6) and the **Epistle of Barnabas** (18–20).
* [7:15–20] Christian disciples who claimed to speak in the name of God are called prophets (Matthew 7:15) in Matthew 10:41; Matthew 23:34. They were presumably an important group within the church of Matthew. As in the case of the Old Testament prophets, there were both true and false ones, and for Matthew the difference could be recognized by the quality of their deeds, the **fruits** (Matthew 7:16). The mention of **fruits** leads to the comparison with trees, some producing good fruit, others bad.
* [7:21–23] The attack on the false prophets is continued, but is broadened to include those disciples who perform works of healing and exorcism in the name of Jesus (**Lord**) but live evil lives. Entrance into the

the kingdom of heaven,* but only the one who does the will of my Father in heaven. 22Many will say to me on that day, 'Lord, Lord, did we not prophesy in your name? Did we not drive out demons in your name? Did we not do mighty deeds in your name?' 23Then I will declare to them solemnly, 'I never knew you.* Depart from me, you evildoers.'

The Two Foundations. 24*"Everyone who listens to these words of mine and acts on them will be like a wise man who built his house on rock. 25The rain fell, the floods came, and the winds blew and buffeted the house. But it did not collapse; it had been set solidly on rock. 26And everyone who listens to these words of mine but does not act on them will be like a fool who built his house on sand. 27The rain fell, the floods came, and the winds blew and buffeted the house. And it collapsed and was completely ruined."

28*When Jesus finished these words, the crowds were astonished at his teaching, 29*for he taught them as one having authority, and not as their scribes.

那承行我在天之父旨意的人，纔能進天國。22到那一天有許多人要向我說：主啊！主啊！我們不是因你的名字說過預言，因你的名字驅過魔鬼，因你的名字行過許多奇跡嗎？23那時，我必要向他們聲明說：我從來不認識你們；你們這些作惡的人，離開我罷！」

山中聖訓的結論 24「所以，凡聽了我這些話而實行的，就好像一個聰明人，把自己的房屋建在磐石上：25雨淋，水沖，風吹，襲擊那座房屋，它並不坍塌，因為基礎是建在磐石上。26凡聽了我這些話而不實行的，就好像一個愚昧人，把自己的房屋建在沙土上：27雨淋，水沖，風吹，襲擊那座房屋，它就坍塌了，且坍塌的很慘。」

28耶穌講完了這些話，群眾都驚奇他的教訓，29因為他教訓他們，正像有權威的人，不像他們的經師。

III: Ministry and Mission in Galilee

建立天國的準備

CHAPTER 8

耶穌行的奇蹟

第八章

The Cleansing of a Leper. 1*When Jesus came down from the mountain,

治好癩病人 1耶穌從山上下來，

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kingdom is only for those who do the will of the Father. On the day of judgment (**on that day**) the morally corrupt prophets and miracle workers will be rejected by Jesus.

* [7:23] **I never knew you**: cf Mt 10:33. **Depart from me, you evildoers**: cf Psalm 6:8.

* [7:24–27] The conclusion of the discourse (cf Luke 6:47–49). Here the relation is not between saying and doing as in Matthew 7:15–23 but between hearing and doing, and the words of Jesus are applied to every Christian (everyone who listens).

* [7:28–29] **When Jesus finished these words**: this or a similar formula is used by Matthew to conclude each of the five great discourses of Jesus (cf Matthew 11:1; 13:53; 19:1; 26:1).

* [7:29] **Not as their scribes**: scribal instruction was a faithful handing down of the traditions of earlier teachers; Jesus' teaching is based on his own authority. **Their scribes**: for the implications of **their**, see the note on Matthew 4:23.

* [8:1–9:38] This narrative section of the second book of the gospel is composed of nine miracle stories,

great crowds followed him. 2And then a leper* approached, did him homage, and said, "Lord, if you wish, you can make me clean." 3He stretched out his hand, touched him, and said, "I will do it. Be made clean." His leprosy was cleansed immediately. 4*Then Jesus said to him, "See that you tell no one, but go show yourself to the priest, and offer the gift that Moses prescribed; that will be proof for them."

有許多群眾跟隨他。2看，有一個癩病人前來叩拜耶穌說：「主！你若願意，就能潔淨我。」3耶穌就伸手撫摸他說：「我願意，你潔淨了罷！」他的癩病立刻就潔淨了。4耶穌對他說：「小心，不要對任何人說！但去叫司祭檢驗你，獻上梅瑟所規定的禮物，給他們當做證據。」

The Healing of a Centurion's Servant. 5*When he entered Capernaum,* a centurion approached him and appealed to him, 6saying, "Lord, my servant is lying at home paralyzed, suffering dreadfully." 7He said to him, "I will come and cure him." 8The centurion said in reply,* "Lord, I am not worthy to have you enter under my roof; only say the word and my servant will be healed. 9For I too am a person subject to authority, with soldiers subject to me. And I say to one, 'Go,' and he goes; and to another, 'Come here,' and he comes; and to my slave, 'Do this,' and he does it." 10When Jesus heard this, he was amazed and said to those following him, "Amen,

治好百夫長的僕人 5耶穌進了葛法翁，有一位百夫長來到他跟前，求他說：6「主！我的僕人癱瘓了，躺在家裡，疼痛的很厲害。」7耶穌對他說：「我去治好他。」8百夫長答說：「主！我不堪當你到舍下來，你只要說一句話，我的僕人就會好的。9因為我雖是屬人權下的人，但是我也有士兵屬我權下；我對這個說：你去，他就去；對另一個說：你來，他就來；對我的奴僕說：你作這個，他就作。」10耶穌聽了，非常詫異，就對跟隨的人說：「我實在告訴你們：在以色

most of which are found in Mark, although Matthew does not follow the Marcan order and abbreviates the stories radically. The stories are arranged in three groups of three, each group followed by a section composed principally of sayings of Jesus about discipleship. Matthew 9:35 is an almost verbatim repetition of Matthew 4:23. Each speaks of Jesus' teaching, preaching, and healing. The teaching and preaching form the content of Matthew 5–7; the healing, that of Matthew 8–9. Some scholars speak of a portrayal of Jesus as "Messiah of the Word" in Matthew 5–7 and "Messiah of the Deed" in Matthew 8–9. That is accurate so far as it goes, but there is also a strong emphasis on discipleship in Matthew 8–9; these chapters have not only christological but ecclesiological import.

* [8:2] **A leper**: see the note on Mark 1:40.

* [8:4] Cf Lev 14:2–9. **That will be proof for them**: the Greek can also mean "that will be proof against them." It is not clear whether them refers to the priests or the people.

* [8:5–13] This story comes from Q (see Luke 7:1–10) and is also reflected in John 4:46–54. The similarity between the Q story and the Johannine is due to a common oral tradition, not to a common literary source. As in the later story of the daughter of the Canaanite woman (Matthew 15:21–28) Jesus here breaks with his usual procedure of ministering only to Israelites and anticipates the mission to the Gentiles.

* [8:5] A centurion: a military officer commanding a hundred men. He was probably in the service of Herod Antipas, tetrarch of Galilee; see the note on Matthew 14:1.

* [8:8–9] Acquainted by his position with the force of a command, the centurion expresses faith in the power of Jesus' mere word.

* [8:10] **In no one in Israel:** there is good textual attestation (e.g., Codex Sinaiticus) for a reading identical with that of Luke 7:9, "not even in Israel." But that seems to be due to a harmonization of Matthew with Luke.

I say to you, in no one in Israel* have I found such faith. 11I say to you,* many will come from the east and the west, and will recline with Abraham, Isaac, and Jacob at the banquet in the kingdom of heaven, 12but the children of the kingdom will be driven out into the outer darkness, where there will be wailing and grinding of teeth." 13And Jesus said to the centurion, "You may go; as you have believed, let it be done for you." And at that very hour [his] servant was healed.

列我從未遇見過一個人，有這樣大的信心。11我給你們說：將有許多人從東方和西方來，同亞巴郎、依撒格和雅各伯在天國裡一起坐席；12本國的子民，反要被驅逐到外邊黑暗裡；那裡要有哀號和切齒。」13耶穌遂對百夫長說：「你回去，就照你所信的，給你成就罷！」僕人就在那時刻痊癒了。

The Cure of Peter's Mother-in-Law. 14*Jesus entered the house of Peter, and saw his mother-in-law lying in bed with a fever. 15He touched her hand, the fever left her, and she rose and waited on him.

在伯多祿家中治好病人 14耶穌來到伯多祿家裡，看見伯多祿的岳母躺著發燒，15就摸了她的手，熱症就從她身上退了。她便起來伺候他。16到了晚上，人們給他送來了許多附魔的人，他一句話就驅逐了惡神；治好了一切有病的人。17這樣，就應驗了那藉依撒意亞先知所說的話：『他承受我們的脆弱，擔荷了我們的疾病。』

Other Healings. 16When it was evening, they brought him many who were possessed by demons, and he drove out the spirits by a word* and cured all the sick, 17to fulfill what had been said by Isaiah the prophet:*

"He took away our infirmities
and bore our diseases."

The Would-be Followers of Jesus. 18*When Jesus saw a crowd around him, he gave orders to cross to the other side.* 19A scribe approached

跟隨耶穌的條件 18耶穌看見許多群眾圍著自己，就吩咐往對岸去。19有一位經師前來，對他

* [8:11–12] Matthew inserts into the story a Q saying (see Luke 13:28–29) about the entrance of Gentiles into the kingdom and the exclusion of those Israelites who, though descended from the patriarchs and members of the chosen nation (**the children of the kingdom**), refused to believe in Jesus. **There will be wailing and grinding of teeth**: the first occurrence of a phrase used frequently in this gospel to describe final condemnation (Matthew 13:42, 50; 22:13; 24:51; 25:30). It is found elsewhere in the New Testament only in Luke 13:28.

* [8:14–15] Cf Mark 1:29–31. Unlike Mark, Matthew has no implied request by others for the woman's cure. Jesus acts on his own initiative, and the cured woman rises and waits not on "them" (Mark 1:31) but on **him**.

* [8:16] **By a word**: a Matthean addition to Mark 1:34; cf 8:8.

* [8:17] This fulfillment citation from Isaiah 53:4 follows the MT, not the LXX. The prophet speaks of the Servant of the Lord who suffers vicariously for the sins ("infirmities") of others; Matthew takes the **infirmities** as physical afflictions.

* [8:18–22] This passage between the first and second series of miracles about following Jesus is taken from Q (see Luke 9:57–62). The third of the three sayings found in the source is absent from Matthew.

* [8:18] **The other side:** i.e., of the Sea of Galilee.

* [8:19] **Teacher:** for Matthew, this designation of Jesus is true, for he has Jesus using it of himself (Matthew 10:24, 25; 23:8; 26:18), yet when it is used of him by others they are either his opponents (Matthew 9:11; 12:38; 17:24; 22:16, 24, 36) or, as here and in Matthew 19:16, well-disposed persons who cannot see more

and said to him, "Teacher,* I will follow you wherever you go." 20Jesus answered him, "Foxes have dens and birds of the sky have nests, but the Son of Man* has nowhere to rest his head." 21Another of [his] disciples said to him, "Lord, let me go first and bury my father." 22*But Jesus answered him, "Follow me, and let the dead bury their dead."

說：「師傅，你不論往那裡去，我要跟隨你。」20耶穌給他說：「狐狸有穴，天上的飛鳥有巢，但是人子卻沒有枕頭的地方。」21門徒中有一個對他說：「主，請許我先去埋葬我的父親。」22耶穌對他說：「你跟隨我罷！任憑死人去埋葬他們的死人！」

The Calming of the Storm at Sea. 23*He got into a boat and his disciples followed him. 24Suddenly a violent storm* came up on the sea, so that the boat was being swamped by waves; but he was asleep. 25They came and woke him, saying, "Lord, save us!* We are perishing!" 26He said to them, "Why are you terrified, O you of little faith?" * Then he got up, rebuked the winds and the sea, and there was great calm. 27The men were amazed and said, "What sort of man is this, whom even the winds and the sea obey?"

平息風浪 23耶穌上了船，他的門徒跟隨著他。24忽然海裡起了大震盪，以致那船為浪所掩蓋，耶穌卻睡著了。25他們遂前來喚醒他說：「主！救命啊！我們要喪亡了。」26耶穌對他們說：「小信德的人啊！你們為什麼膽怯？」就起來叱責風和海，遂大為平靜。27那些人驚訝說：「這是怎樣的一個人呢？竟連風和海也聽從他！」

The Healing of the Gadarene Demoniacs. 28When he came to the other side, to the territory of the Gadarenes,* two demoniacs who were coming from the tombs met him. They were so

治好革辣撒兩個附魔的人 28耶穌來到對岸加達辣人的地方，有兩個附魔的人從墳墓裡走出，向

deeply. Thus it reveals an inadequate recognition of who Jesus is.

* [8:20] **Son of Man:** see the note on Mark 8:31. This is the first occurrence in Matthew of a term that appears in the New Testament only in sayings of Jesus, except for Acts 7:56 and possibly Matthew 9:6 (Mark 2:10; Luke 5:24). In Matthew it refers to Jesus in his ministry (seven times, as here), in his passion and resurrection (nine times, e.g., Matthew 17:22), and in his glorious coming at the end of the age (thirteen times, e.g., Matthew 24:30).

* [8:22] **Let the dead bury their dead**: the demand of Jesus overrides what both the Jewish and the Hellenistic world regarded as a filial obligation of the highest importance. See the note on Luke 9:60.

* [8:23] **His disciples followed him**: the first miracle in the second group (Matthew 8:23–9:8) is introduced by a verse that links it with the preceding sayings by the catchword "follow." In Mark the initiative in entering the boat is taken by the disciples (Mark 4:35–41); here, Jesus enters first and the disciples follow.

* [8:24] **Storm**: literally, "earthquake," a word commonly used in apocalyptic literature for the shaking of the old world when God brings in his kingdom. All the synoptics use it in depicting the events preceding the parousia of the Son of Man (Matthew 24:7; Mark 13:8; Luke 21:11). Matthew has introduced it here and in his account of the death and resurrection of Jesus (Matthew 27:51–54; 28:2).

* [8:25] The reverent plea of the disciples contrasts sharply with their reproach of Jesus in Mark 4:38.

* [8:26] **You of little faith:** see the note on Matthew 6:30. **Great calm**: Jesus' calming the sea may be meant to recall the Old Testament theme of God's control over the chaotic waters (Psalm 65:8; 89:10; 93:3–4; 107:29).

* [8:28] **Gadarenes**: this is the reading of Codex Vaticanus, supported by other important textual witnesses.

savage that no one could travel by that road. 29They cried out, "What have you to do with us,* Son of God? Have you come here to torment us before the appointed time?" 30Some distance away a herd of many swine was feeding.* 31The demons pleaded with him, "If you drive us out, send us into the herd of swine." 32And he said to them, "Go then!" They came out and entered the swine, and the whole herd rushed down the steep bank into the sea where they drowned. 33The swineherds ran away, and when they came to the town they reported everything, including what had happened to the demoniacs. 34Thereupon the whole town came out to meet Jesus, and when they saw him they begged him to leave their district.

他走來；他們異常兇猛，以致沒有人能從那條路上經過。29他們喊說：「天主子，我們與你有什麼相干？時期還沒有到，你就來這裡苦害我們嗎？」30離他們很遠，有一大群豬正在牧放。31魔鬼懇求耶穌說：「你若驅逐我們，就趕我們進入豬群罷！」32耶穌對他們說：「去罷！」魔鬼就出來進入豬內；忽然全群豬從山崖上直衝入海，死在水裡。33放豬的便逃走，來到城裡，把這一切和附魔人的事都報告了。34全城的人就出來會見耶穌，一見了他，就求他離開他們的境界。

CHAPTER 9

The Healing of a Paralytic. 1*He entered a boat, made the crossing, and came into his own town. 2And there people brought to him a paralytic lying on a stretcher. When Jesus saw their faith, he said to the paralytic, "Courage, child, your sins are forgiven." 3At that, some of the scribes* said to themselves, "This man is blaspheming." 4Jesus knew what they were thinking, and said, "Why do you harbor evil thoughts? 5Which is

第九章

治好癱子 1耶穌上船過海，來到自己的城。2看，有人給他送來一個躺在床上的癱子，耶穌一見他們的信心，就對癱子說：「孩子，你放心！你的罪赦了。」3經師中有幾個人心裡說：「這人說了褻瀆的話。」4耶穌看透他們的心意，說：「你們為什麼心裡思念惡事呢？5什麼比較容易呢？

The original reading of Codex Sinaiticus was Gazarenes, later changed to Gergesenes, and a few versions have Gerasenes. Each of these readings points to a different territory connected, respectively, with the cities Gadara, Gergesa, and Gerasa (modern Jerash). There is the same confusion of readings in the parallel texts, Mark 5:1 and Luke 8:26; there the best reading seems to be "Gerasenes," whereas "Gadarenes" is probably the original reading in Matthew. The town of Gadara was about five miles southeast of the Sea of Galilee, and Josephus (*Life* 9:42) refers to it as possessing territory that lay on that sea. **Two demoniacs**: Mark (5:1–20) has one.

* [8:29] **What have you to do with us**?: see the note on John **2:4. Before the appointed time**: the notion that evil spirits were allowed by God to afflict human beings until the time of the final judgment is found in Enoch 16:1 and Jubilees 10:7–10.

* [8:30] The tending of pigs, animals considered unclean by Mosaic law (Lev 11:6–7), indicates that the population was Gentile.

* [9:1] **His own town**: Capernaum; see Matthew 4:13.

* [9:3] **Scribes**: see the note on Mark 2:6. Matthew omits the reason given in the Marcan story for the charge of blasphemy: "Who but God alone can forgive sins?" (Mark 2:7).

easier, to say, 'Your sins are forgiven,' or to say, 'Rise and walk'? 6*But that you may know that the Son of Man has authority on earth to forgive sins" —he then said to the paralytic, "Rise, pick up your stretcher, and go home." 7He rose and went home. 8*When the crowds saw this they were struck with awe and glorified God who had given such authority to human beings.

The Call of Matthew. 9*As Jesus passed on from there, he saw a man named Matthew sitting at the customs post. He said to him, "Follow me." And he got up and followed him.* 10While he was at table in his house,* many tax collectors and sinners came and sat with Jesus and his disciples. 11The Pharisees saw this and said to his disciples, "Why does your teacher* eat with tax collectors and sinners?" 12He heard this and said, "Those who are well do not need a physician, but the sick do.* 13Go and learn the meaning of the words, 'I desire mercy, not sacrifice.'* I did not come to call the righteous but sinners."

是說：你的罪赦了，或是說：起來行走罷？6為叫你們知道，人子在地上有赦罪的權柄—就對癱子說：起來，拿起你的床，回家去罷！」7那人就起來，回家去了。8群眾見了，就都害怕起來，遂歸光榮於天主，因他賜給了人們這樣大的權柄。

瑪竇被召為徒 9耶穌從那裡前行，看見一個人在稅關那裡坐著，名叫瑪竇，對他說：「跟隨我！」他就起來跟隨了耶穌。10當耶穌在屋裡坐席時，有許多稅吏和罪人也來同耶穌和他的門徒一起坐席。11法利塞人看見，就對他的門徒說：「你們的老師為什麼同稅吏和罪人一起進食呢？」12耶穌聽見了，就說：「不是健康的人需要醫生，而是有病的人。13你們去研究一下：『我喜歡仁愛勝過祭獻』是什麼意思；我不是來召義人，而是來召罪人。」

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* [9:6] It is not clear whether "But that you may know . . . to forgive sins" is intended to be a continuation of the words of Jesus or a parenthetical comment of the evangelist to those who would hear or read this gospel. In any case, Matthew here follows the Marcan text.
* [9:8] **Who had given such authority to human beings**: a significant difference from Mark 2:12 ("They . . . glorified God, saying, "We have never seen anything like this'"). Matthew's extension to **human beings** of the authority to forgive sins points to the belief that such authority was being claimed by Matthew's church.
* [9:9–17] In this section the order is the same as that of Mark 2:13–22.
* [9:9] **A man named Matthew**: Mark names this tax collector Levi (Mark 2:14). No such name appears in the four lists of the twelve who were the closest companions of Jesus (Matthew 10:2–4; Mark 3:16–19; Luke 6:14–16; Acts 1:13 [eleven, because of the defection of Judas Iscariot]), whereas all four list a Matthew, designated in Matthew 10:3 as "the tax collector." The evangelist may have changed the "Levi" of his source to Matthew so that this man, whose call is given special notice, like that of the first four disciples (Matthew 4:18–22), might be included among the twelve. Another reason for the change may be that the disciple Matthew was the source of traditions peculiar to the church for which the evangelist was writing.
* [9:10] **His house**: it is not clear whether **his** refers to Jesus or Matthew. **Tax collectors**: see the note on Matthew 5:46. Table association with such persons would cause ritual impurity.
* [9:11] **Teacher**: see the note on Matthew 8:19.
* [9:12] See the note on Mark 2:17.
* [9:13] **Go and learn . . . not sacrifice**: Matthew adds the prophetic statement of Hosea 6:6 to the Marcan account (see also Matthew 12:7). If mercy is superior to the temple sacrifices, how much more to the laws of ritual impurity.

The Question about Fasting. 14Then the disciples of John approached him and said, "Why do we and the Pharisees fast (much), but your disciples do not fast?" 15Jesus answered them, "Can the wedding guests mourn as long as the bridegroom is with them? The days will come when the bridegroom is taken away from them, and then they will fast.* 16No one patches an old cloak with a piece of unshrunken cloth,* for its fullness pulls away from the cloak and the tear gets worse. 17People do not put new wine into old wineskins. Otherwise the skins burst, the wine spills out, and the skins are ruined. Rather, they pour new wine into fresh wineskins, and both are preserved."

禁食問題的衝突 14那時，若翰的門徒來到他跟前說：「為什麼我們和法利塞人多次禁食，而你的門徒卻不禁食呢？」15耶穌對他們說：「伴郎豈能當新郎與他們在一起的時候悲哀？但日子將要來到：當新郎從他們中被劫去時，那時他們就要禁食了。16沒有人用未漂過的布作補釘，補在舊衣服上的，因為補上的必扯裂了舊衣，破綻就更加壞了。17也沒有人把新酒裝入舊皮囊裡的；不然，皮囊一破裂，酒也流了，皮囊也壞了；而是應把新酒裝在新皮囊裡，兩樣就都得保全。」

The Official's Daughter and the Woman with a Hemorrhage. 18*While he was saying these things to them, an official* came forward, knelt down before him, and said, "My daughter has just died. But come, lay your hand on her, and she will live." 19Jesus rose and followed him, and so did his disciples. 20A woman suffering hemorrhages for twelve years came up behind him and touched the tassel* on his cloak. 21She said to herself, "If only I can touch his cloak, I shall be cured." 22Jesus turned around and saw her, and said, "Courage, daughter! Your

治好患血漏的婦人復活雅依洛的女兒 18耶穌向他們說這話的時候，有一位首長前來跪拜他說：「我的女兒剛纔死了，可是請你來，把你的手放在她身上，她必會活。」19耶穌起來跟他去了；他的門徒也跟了去。20看，有一個患血漏十二年的女人，從後面走近，摸了他的衣服繸頭，21因為她心裡想：「只要我一摸他的衣服，我就會好了。」22耶穌轉過身來，看著她說：「女兒，放心

* [9:15] Fasting is a sign of mourning and would be as inappropriate at this time of joy, when Jesus is proclaiming the kingdom, as it would be at a marriage feast. Yet the saying looks forward to the time when Jesus will no longer be with the disciples visibly, the time of Matthew's church. **Then they will fast**: see Didache 8:1.

* [9:16–17] Each of these parables speaks of the unsuitability of attempting to combine the old and the new. Jesus' teaching is not a patching up of Judaism, nor can the gospel be contained within the limits of Mosaic law.

* [9:18–34] In this third group of miracles, the first (Matthew 9:18–26) is clearly dependent on Mark (Mark 5:21–43). Though it tells of two miracles, the cure of the woman had already been included within the story of the raising of the official's daughter, so that the two were probably regarded as a single unit. The other miracles seem to have been derived from Mark and Q respectively, though there Matthew's own editing is much more evident.

* [9:18] **Official**: literally, "ruler." Mark calls him "one of the synagogue officials" (Mark 5:22). **My daughter has just died**: Matthew heightens the Marcan "my daughter is at the point of death" (Mark 5:23).

* [9:20] **Tassel**: possibly "fringe." The Mosaic law prescribed that tassels be worn on the corners of one's garment as a reminder to keep the commandments (see Numbers 15:37–39; Deut 22:12).

faith has saved you." And from that hour the woman was cured.

23When Jesus arrived at the official's house and saw the flute players and the crowd who were making a commotion, 24he said, "Go away! The girl is not dead but sleeping."* And they ridiculed him. 25When the crowd was put out, he came and took her by the hand, and the little girl arose. 26And news of this spread throughout all that land.

罷！你的信德救了你。」從那時起，那女人就好了。23耶穌來到首長家裡，看見吹笛的和亂鬨鬨的群眾，24就說：「你們走開罷！女孩子沒有死，只是睡著了。」他們都譏笑他。25把群眾趕出去以後，耶穌就進去，拿起女孩子的手，小女孩就起來了。26這消息傳遍了那整個地區。

The Healing of Two Blind Men. 27*And as Jesus passed on from there, two blind men followed [him], crying out, "Son of David,* have pity on us!" 28When he entered the house, the blind men approached him and Jesus said to them, "Do you believe that I can do this?" "Yes, Lord," they said to him. 29Then he touched their eyes and said, "Let it be done for you according to your faith." 30And their eyes were opened. Jesus warned them sternly, "See that no one knows about this." 31But they went out and spread word of him through all that land.

使兩個瞎子復明 27耶穌從那裡前行，有兩個瞎子跟著他喊說：「達味之子！可憐我們罷！」28他一來到家，瞎子便走到他跟前；耶穌對他們說：「你們信我能作這事嗎？」他們對他說：「是主！」29於是耶穌摸他們的眼說：「照你們的信德，給你們成就罷！」30他們的眼便開了。耶穌嚴厲警戒他們說：「你們當心，不要使任何人知道。」31但他們出去，就在那整個地區把他傳揚開了。

The Healing of a Mute Person. 32As they were going out,* a demoniac who could not speak was brought to him, 33and when the demon was driven out the mute person spoke. The crowds

治好附魔的啞吧 32他們出去後，看，有人給耶穌送來一個附魔的啞吧。33魔鬼一被趕出去，啞吧就說出話來。群眾驚奇說：「在以

* [9:24] **Sleeping**: sleep is a biblical metaphor for death (see Psalm 87:6 LXX; Daniel 12:2; 1 Thes 5:10). Jesus' statement is not a denial of the child's real death, but an assurance that she will be roused from her sleep of death.

* [9:27–31] This story was probably composed by Matthew out of Mark's story of the healing of a blind man named Bartimaeus (Mark 10:46–52). Mark places the event late in Jesus' ministry, just before his entrance into Jerusalem, and Matthew has followed his Marcan source at that point in his gospel also (see Matthew 20:29–34). In each of the Matthean stories the single blind man of Mark becomes two. The reason why Matthew would have given a double version of the Marcan story and placed the earlier one here may be that he wished to add a story of Jesus' curing the blind at this point in order to prepare for Jesus' answer to the emissaries of the Baptist (Matthew 11:4–6) in which Jesus, recounting his works, begins with his giving sight to the blind.

* [9:27] **Son of David**: this messianic title is connected once with the healing power of Jesus in Mark (Mark 10:47–48) and Luke (Luke 18:38–39) but more frequently in Matthew (see also Matthew 12:23; 15:22; 20:30–31).

* [9:32–34] The source of this story seems to be Q (see Luke 11:14–15). As in the preceding healing of the blind, Matthew has two versions of this healing, the later in Matthew 12:22–24 and the earlier here.

were amazed and said, "Nothing like this has ever been seen in Israel." 34* But the Pharisees said, "He drives out demons by the prince of demons."

The Compassion of Jesus. 35*Jesus went around to all the towns and villages, teaching in their synagogues, proclaiming the gospel of the kingdom, and curing every disease and illness. 36At the sight of the crowds, his heart was moved with pity for them because they were troubled and abandoned,* like sheep without a shepherd. 37*Then he said to his disciples, "The harvest is abundant but the laborers are few; 38so ask the master of the harvest to send out laborers for his harvest."

CHAPTER 10

The Mission of the Twelve. 1*Then he summoned his twelve disciples* and gave them authority over unclean spirits to drive them out and to cure every disease and every illness. 2The names of the twelve apostles* are these: first, Simon called Peter, and his brother Andrew; James, the son of Zebedee, and his brother John; 3Philip and Bartholomew, Thomas

色列從未出現過這樣的事情。」34但法利塞人們卻說：「他是仗賴魔王驅魔。」

莊稼多工人少 35耶穌周遊各城各村，在他們的會堂內施教，宣講天國的福音，治好一切疾病，一切災殃。36他一見到群眾，就對他們動了慈心，因為他們困苦流離，像沒有牧人的羊。37於是對自己的門徒說：「莊稼固多，工人卻少，38所以你們應當求莊稼的主人派遣工人，來收他的莊稼。」

教導宗徒傳教

第十章

首次派遣十二宗徒傳教 1耶穌將他的十二門徒叫來，授給他們制伏邪魔的權柄，可以驅逐邪魔，醫治各種病症，各種疾苦。2這是十二宗徒的名字：第一個是稱為伯多祿的西滿，和他的兄弟安德肋，載伯德的兒子雅各伯和他的弟弟若望，3斐理伯和巴爾多

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* [9:34] This spiteful accusation foreshadows the growing opposition to Jesus in Matthew 11; 12.
* [9:35] See the notes on Matthew 4:23–25; Matthew 8:1–9:38.
* [9:36] See Mark 6:34; Numbers 27:17; 1 Kings 22:17.
* [9:37–38] This Q saying (see Luke 10:2) is only imperfectly related to this context. It presupposes that only God (**the master of the harvest**) can take the initiative in sending out preachers of the gospel, whereas in Matthew's setting it leads into Mt 10 where Jesus does so.
* [10:1–11:1] After an introductory narrative (Matthew 10:1–4), the second of the discourses of the gospel. It deals with the mission now to be undertaken by the disciples (Matthew 10:5–15), but the perspective broadens and includes the missionary activity of the church between the time of the resurrection and the parousia.
* [10:1] **His twelve disciples**: although, unlike Mark (Mark 3:13–14) and Luke (Luke 6:12–16), Matthew has no story of Jesus' choosing the Twelve, he assumes that the group is known to the reader. The earliest New Testament text to speak of it is 1 Cor 15:5. The number probably is meant to recall the twelve tribes of Israel and implies Jesus' authority to call all Israel into the kingdom. While Luke (Luke 6:13) and probably Mark (Mark 4:10, 34) distinguish between the Twelve and a larger group also termed disciples, Matthew tends to identify the disciples and the Twelve. **Authority . . . every illness**: activities the same as those of Jesus; see Matthew 4:23; Matthew 9:35; 10:8. The Twelve also share in his proclamation of the kingdom (Matthew 10:7). But although he teaches (Matthew 4:23; 7:28; 9:35), they do not. Their commission to teach comes only after Jesus' resurrection, after they have been fully instructed by him (Matthew 28:20).
* [10:2–4] Here, for the only time in Matthew, the Twelve are designated **apostles**. The word "apostle" means "one who is sent," and therefore fits the situation here described. In the Pauline letters, the place

and Matthew the tax collector; James, the son of Alphaeus, and Thaddeus; 4Simon the Cananean, and Judas Iscariot who betrayed him.

The Commissioning of the Twelve.

5Jesus sent out these twelve* after instructing them thus, "Do not go into pagan territory or enter a Samaritan town. 6Go rather to the lost sheep of the house of Israel. 7As you go, make this proclamation: 'The kingdom of heaven is at hand.' 8*Cure the sick, raise the dead, cleanse lepers, drive out demons. Without cost you have received; without cost you are to give. 9Do not take gold or silver or copper for your belts; 10no sack for the journey, or a second tunic, or sandals, or walking stick. The laborer deserves his keep. 11Whatever town or village you enter, look for a worthy person in it, and stay there until you leave. 12As you enter a house, wish it peace. 13If the house is worthy, let your peace come upon it; if not, let your peace return to you.* 14*Whoever will not receive you or listen to your words—go outside that house or town and shake the dust from your feet. 15Amen, I say to you, it will be more tolerable for the land of Sodom and Gomorrah on the day of judgment than for that town.

祿茂，多默和稅吏瑪竇，阿耳斐的兒子雅各伯和達陡，4熱誠者西滿和負賣耶穌的猶達斯依斯加略。5耶穌派遣這十二人，囑咐他們說：「外邦人的路，你們不要走；撒瑪黎雅人的城，你們不要進；6你們寧可往以色列家迷失了的羊那裡去。7你們在路上應宣講說：天國臨近了。8病人，你們要治好；死人，你們要復活；癩病人，你們要潔淨；魔鬼，你們要驅逐；你們白白得來的，也要白白分施。

9你們不要在腰帶裡備下金、銀、銅錢；10路上不要帶口袋，也不要帶兩件內衣，也不要穿鞋，也不要帶棍杖，因為工人自當有他的食物。11你們不論進了那一城或那一村，查問其中誰是當得起的，就住在那裡，直到你們離去。12你們進那一家時，要向它請安。13倘若這一家是堪當的，你們的平安就必降臨到這一家；倘若是不堪當的，你們的平安仍歸於你們。14誰若不接待你們，也不聽你們的話，當你們從那一家或那一城出來時，應把塵土由你們的腳上拂去。15我實在告訴你們：在審判的日子，索多瑪和哈摩辣地所受的懲罰，比那座城所受的還要輕。

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where the term occurs most frequently in the New Testament, it means primarily one who has seen the risen Lord and has been commissioned to proclaim the resurrection. With slight variants in Luke and Acts, the names of those who belong to this group are the same in the four lists given in the New Testament (see the note on Matthew 9:9). Cananean: this represents an Aramaic word meaning "zealot." The meaning of that designation is unclear (see the note on Luke 6:15).

* [10:5–6] Like Jesus (Matthew 15:24), the Twelve are sent only to Israel. This saying may reflect an original Jewish Christian refusal of the mission to the Gentiles, but for Matthew it expresses rather the limitation that Jesus himself observed during his ministry.

* [10:8–11] The Twelve have received their own call and mission through God's gift, and the benefits they confer are likewise to be given freely. They are not to take with them money, provisions, or unnecessary clothing; their lodging and food will be provided by those who receive them.

* [10:13] The greeting of peace is conceived of not merely as a salutation but as an effective word. If it finds no worthy recipient, it will return to the speaker.

* [10:14] **Shake the dust from your feet**: this gesture indicates a complete disassociation from such unbelievers.

Coming Persecutions. 16"Behold,
I am sending you like sheep in the
midst of wolves; so be shrewd as
serpents and simple as doves. 17*But
beware of people, for they will hand
you over to courts and scourge you
in their synagogues, 18and you will be
led before governors and kings for my
sake as a witness before them and the
pagans. 19When they hand you over,
do not worry about how you are to
speak or what you are to say. You will
be given at that moment what you are
to say. 20For it will not be you who
speak but the Spirit of your Father
speaking through you. 21*Brother will
hand over brother to death, and the
father his child; children will rise up
against parents and have them put
to death. 22You will be hated by all
because of my name, but whoever
endures to the end* will be saved.
23When they persecute you in one
town, flee to another. Amen, I say to
you, you will not finish the towns of
Israel before the Son of Man comes.*
24No disciple is above his teacher, no
slave above his master. 25It is enough
for the disciple that he become like his
teacher, for the slave that he become
like his master. If they have called the
master of the house Beelzebul,* how
much more those of his household!

16看，我派遣你們好像羊進入
狼群中，所以你們要機警如同
蛇，純樸如同鴿子。17你們要提
防世人，因為他們要把你們交給
公議會，要在他們的會堂裡鞭
打你們；18並且你們要為我的緣
故，被帶到總督和君王前，對他
們和外邦人作證。

19當人把你們交出時，你們不
要思慮：怎麼說，或說什麼，因
為在那時刻，自會賜給你們應說
什麼。20因為說話的不是你們，而
是你們父的聖神在你們內說話。

21兄弟要將兄弟，父親要將兒
子置於死地，兒女也要起來反對
父母，要將他們害死。22你們為了
我的名字，要為眾人所惱恨；唯
獨堅持到底的，纔可得救。23但
是，幾時人們在這城迫害你們，
你們就逃往另一城去；我實在告
訴你們：直到人子來到時，你們
還未走完以色列的城邑。

24沒有徒弟勝過師傅的，也沒
有僕人勝過他主人的；25徒弟能如
他的師傅一樣，僕人能如他的主
人一樣，也就夠了。若人們稱家
主為「貝耳則步」，對他的家人

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* [10:17] The persecutions attendant upon the post-resurrection mission now begin to be spoken of. Here Matthew brings into the discourse sayings found in Mark 13 which deals with events preceding the parousia.

* [10:21] See Micah 7:6 which is cited in Matthew 10:35, 36.

* [10:22] **To the end**: the original meaning was probably "until the parousia." But it is not likely that Matthew expected no missionary disciples to suffer death before then, since he envisages the martyrdom of other Christians (Matthew 10:21). For him, **the end** is probably that of the individual's life (see Matthew 10:28).

* [10:23] Before the Son of Man comes: since the coming of the Son of Man at the end of the age had not taken place when this gospel was written, much less during the mission of the Twelve during Jesus' ministry, Matthew cannot have meant the coming to refer to the parousia. It is difficult to know what he understood it to be: perhaps the "proleptic parousia" of Matthew 28:16–20, or the destruction of the temple in A.D. 70, viewed as a coming of Jesus in judgment on unbelieving Israel.

* [10:25] **Beelzebul**: see Matthew 9:34 for the charge linking Jesus with "the prince of demons," who is named **Beelzebul** in Matthew 12:24. The meaning of the name is uncertain; possibly, "lord of the house."

Courage under Persecution. 26"Therefore do not be afraid of them. Nothing is concealed that will not be revealed, nor secret that will not be known.* 27What I say to you in the darkness, speak in the light; what you hear whispered, proclaim on the housetops. 28And do not be afraid of those who kill the body but cannot kill the soul; rather, be afraid of the one who can destroy both soul and body in Gehenna. 29Are not two sparrows sold for a small coin? Yet not one of them falls to the ground without your Father's knowledge. 30Even all the hairs of your head are counted. 31So do not be afraid; you are worth more than many sparrows. 32*Everyone who acknowledges me before others I will acknowledge before my heavenly Father. 33But whoever denies me before others, I will deny before my heavenly Father.

Jesus; A Cause of Division. 34"Do not think that I have come to bring peace upon the earth. I have come to bring not peace but the sword. 35For I have come to set

a man 'against his father,
a daughter against her mother,
and a daughter-in-law against her mother-in-law;
36and one's enemies will be those of his household.'

The Conditions of Discipleship. 37"Whoever loves father or mother more than me is not worthy of me, and whoever loves son or daughter more than me is not worthy of me;

更該怎樣呢？26所以，你們不要害怕他們；因為沒有遮掩的事，將來不被揭露的；也沒有隱藏的事，將來不被知道的。27我在暗中給你們所說的，你們要在光天化日之下報告出來；你們由耳語所聽到的，要在屋頂上張揚出來。28你們不要害怕那殺害肉身，而不能殺害靈魂的；但更要害怕那能使靈魂和肉身陷於地獄中的。29兩隻麻雀不是賣一個銅錢嗎？但若沒有你們天父的許可，牠們中連一隻也不會掉在地上。30就是你們的頭髮，也都一一數過了。31所以，你們不要害怕；你們比許多麻雀還貴重呢！32凡在人前承認我的，我在我天上的父前也必承認他；33但誰若在人前否認我，我在我天上的父前也必否認他。

34你們不要以為我來，是為把平安帶到地上；我來不是為帶平安，而是帶刀劍，35因為我來，是為叫人脫離自己的父親，女兒脫離自己的母親，兒媳脫離自己的婆母；36所以，人的仇敵，就是自己的家人。37誰愛父親或母親超過我，不配是我的；誰愛兒子或女

* [10:26] The **concealed** and **secret** coming of the kingdom is to be proclaimed by them, and no fear must be allowed to deter them from that proclamation.
* [10:32–33] In the Q parallel (Luke 12:8–9), the Son of Man will acknowledge those who have acknowledged Jesus, and those who deny him will be denied (by the Son of Man) before the angels of God at the judgment. Here Jesus and the Son of Man are identified, and the acknowledgment or denial will be before his heavenly Father.

38and whoever does not take up his cross* and follow after me is not worthy of me. 39*Whoever finds his life will lose it, and whoever loses his life for my sake will find it.

Rewards. 40"Whoever receives you receives me,* and whoever receives me receives the one who sent me. 41*Whoever receives a prophet because he is a prophet will receive a prophet's reward, and whoever receives a righteous man because he is righteous will receive a righteous man's reward. 42And whoever gives only a cup of cold water to one of these little ones to drink because he is a disciple—amen, I say to you, he will surely not lose his reward."

CHAPTER 11

1When Jesus finished giving these commands to his twelve disciples,* he went away from that place to teach and to preach in their towns.

IV: Opposition from Israel

The Messengers from John the Baptist. 2*When John heard in prison* of the works of the Messiah, he sent his disciples to him 3*with this question, "Are you the one who is to come, or should we look for another?" 4Jesus said to them in reply, "Go and tell John what you hear and see: 5*the blind regain their sight, the lame walk,

38誰不背起自己的十字架跟隨我，不配是我的。

39誰獲得自己的性命，必要喪失性命；誰為我的緣故，喪失了自己的性命，必要獲得性命。40誰接納你們，就是接納我；誰接納我，就是接納那派遣我來的。41誰接納一位先知，因他是先知，將領受先知的賞報；誰接納一位義人，因他是義人，將領受義人的賞報。42誰若只給這些小子中的一個，一杯涼水喝，因他是門徒，我實在告訴你們，他決失不了他的賞報。

天國的奧秘

第十一章

若翰遣徒訪問耶穌 1耶穌囑咐完了他的十二門徒，就從那裡走了，為在他們的城裡施教宣講。

2若翰在獄中聽到了基督所行的，就派遣他的門徒去，3對他說：「你就是要來的那一位，或是我們還要等候另一位？」4耶穌回答他們說：「你們去，把你們所見所聞的報告給若翰：5瞎子看見，瘸子行走，癩病人得了潔

* [10:38] The first mention of the cross in Matthew, explicitly that of the disciple, but implicitly that of Jesus (and follow after me). Crucifixion was a form of capital punishment used by the Romans for offenders who were not Roman citizens.
* [10:39] One who denies Jesus in order to save one's earthly life will be condemned to everlasting destruction; loss of earthly life for Jesus' sake will be rewarded by everlasting life in the kingdom.
* [10:40–42] All who receive the disciples of Jesus receive him, and God who sent him, and will be rewarded accordingly.
* [10:41] A prophet: one who speaks in the name of God; here, the Christian prophets who proclaim the gospel. Righteous man: since righteousness is demanded of all the disciples, it is difficult to take the righteous man of this verse and one of these little ones (Matthew 10:42) as indicating different groups within the followers of Jesus. Probably all three designations are used here of Christian missionaries as such.
* [11:1] The closing formula of the discourse refers back to the original addressees, the Twelve.

lepers are cleansed, the deaf hear, the dead are raised, and the poor have the good news proclaimed to them. 6And blessed is the one who takes no offense at me."

淨，聾子聽見，死人復活，窮苦人得了喜訊。6凡不因我而絆倒的，是有福的！」

Jesus' Testimony to John. 7*As they were going off, Jesus began to speak to the crowds about John, "What did you go out to the desert to see? A reed swayed by the wind? 8Then what did you go out to see? Someone dressed in fine clothing? Those who wear fine clothing are in royal palaces. 9Then why did you go out? To see a prophet?* Yes, I tell you, and more than a prophet. 10This is the one about whom it is written:

'Behold, I am sending my messenger
ahead of you;
he will prepare your way before you.'

11Amen, I say to you, among those born of women there has been none greater than John the Baptist; yet the least in the kingdom of heaven is greater than he.* 12From the days of John the Baptist until now, the kingdom of heaven suffers violence,*

耶穌稱讚若翰 7他們走後，耶穌就對群眾論若翰說：「你們出去到荒野裡，是為看什麼呢？為看風搖曳的蘆葦嗎？8你們出去到底是為看什麼？為看一位穿細軟衣服的人嗎？啊！那穿細軟衣服的人是在王宮裡。9你們究竟為什麼出去？為看一位先知嗎？是的！我給你們說：而且他比先知還大。10關於這人，經上記載說：『看，我派遣我的使者在你面前，他要在你前面預備你的道路。』11我實在告訴你們：在婦女所生者中，沒有興起一位比洗者若翰更大的；但在天國裡最小的，也比他大。12由洗者若翰的日子直到如今，天國是以猛力奪取的，以猛力奪取的人，就攫取

* [11:2–12:50] The narrative section of the third book deals with the growing opposition to Jesus. It is largely devoted to disputes and attacks relating to faith and discipleship and thus contains much sayings-material, drawn in large part from Q.
* [11:2] **In prison**: see Matthew 4:12; 14:1–12. **The works of the Messiah**: the deeds of Matthew 8–9.
* [11:3] The question probably expresses a doubt of the Baptist that Jesus is **the one who is to come** (cf Malachi 3:1) because his mission has not been one of fiery judgment as John had expected (Matthew 3:2).
* [11:5–6] Jesus' response is taken from passages of Isaiah (Isaiah 26:19; 29:18–19; 35:5–6; 61:1) that picture the time of salvation as marked by deeds such as those that Jesus is doing. The beatitude is a warning to the Baptist not to disbelieve because his expectations have not been met.
* [11:7–19] Jesus' rebuke of John is counterbalanced by a reminder of the greatness of the Baptist's function (Matthew 11:7–15) that is followed by a complaint about those who have heeded neither John nor Jesus (Matthew 11:16–19).
* [11:9–10] In common Jewish belief there had been no prophecy in Israel since the last of the Old Testament prophets, Malachi. The coming of a new prophet was eagerly awaited, and Jesus agrees that John was such. Yet he was **more than a prophet**, for he was the precursor of the one who would bring in the new and final age. The Old Testament quotation is a combination of Malachi 3:1; Exodus 23:20 with the significant change that the **before me** of Malachi becomes **before you**. The messenger now precedes not God, as in the original, but Jesus.
* [11:11] John's preeminent greatness lies in his function of announcing the imminence of the kingdom (Matthew 3:1). But to be in the kingdom is so great a privilege that the least who has it is greater than the Baptist.
* [11:12] The meaning of this difficult saying is probably that the opponents of Jesus are trying to prevent people from accepting the kingdom and to snatch it away from those who have received it.

and the violent are taking it by force.
13All the prophets and the law*
prophesied up to the time of John.
14And if you are willing to accept it,
he is Elijah, the one who is to come.
15Whoever has ears ought to hear.

16"To what shall I compare this
generation?* It is like children who
sit in marketplaces and call to one
another, 17'We played the flute for
you, but you did not dance, we sang
a dirge but you did not mourn.' 18For
John came neither eating nor drinking,
and they said, 'He is possessed by a
demon.' 19The Son of Man came eating
and drinking and they said, 'Look, he
is a glutton and a drunkard, a friend of
tax collectors and sinners.' But wisdom
is vindicated by her works."

Reproaches to Unrepentant Towns.
20Then he began to reproach the
towns where most of his mighty deeds
had been done, since they had not
repented. 21"Woe to you, Chorazin!
Woe to you, Bethsaida! For if the
mighty deeds done in your midst
had been done in Tyre and Sidon,*
they would long ago have repented in
sackcloth and ashes. 22But I tell you,
it will be more tolerable for Tyre and
Sidon on the day of judgment than for
you. 23*And as for you, Capernaum:

'Will you be exalted to heaven?

了它，13因為眾先知和法律講說
預言，直到若翰為止。14若是你
們願意接受，他就是那位要來的
厄里亞。15有耳的，聽罷！」

責斥同代的人 16「我可把這一代
比作什麼呢？它像坐在大街上的
兒童，向其他的孩子喊叫，17說：
我們給你們吹了笛，你們卻不跳
舞；我們唱了哀歌，你們卻不捶
胸。18若翰來了，也不吃，也不
喝，他們便說：他附了魔；19人子
來了，也吃也喝，他們卻說：看
哪！一個貪吃嗜酒的人，稅吏和
罪人的朋友！但智慧必藉自己的
工程彰顯自己的正義。」

20那時，耶穌就開始譴責那曾
看過他許多異能的城邑，因為她
們沒有悔改：21「苛辣匝因，你
是有禍的！貝特賽達，你是有禍
的！因為在你們那裡所行的異
能，如果行在提洛和漆冬，她們
早已身披苦衣，頭上撒灰做補贖
了。22但是我給你們說：在審判的
日子，提洛和漆冬所受的懲罰也
要比你們容易忍受。23還有你，
葛法翁！莫非你要被高舉到天上

* [11:13] **All the prophets and the law**: Matthew inverts the usual order, "law and prophets," and says that both have **prophesied**. This emphasis on the prophetic character of the law points to its fulfillment in the teaching of Jesus and to the transitory nature of some of its commandments (see the note on Matthew 5:17–20).

* [11:16–19] See Luke 7:31–35. The meaning of the parable (Matthew 11:16–17) and its explanation (Matthew 11:18–19b) is much disputed. A plausible view is that the **children** of the parable are two groups, one of which proposes different entertainments to the other that will not agree with either proposal. The first represents John, Jesus, and their disciples; the second those who reject John for his asceticism and Jesus for his table association with those despised by the religiously observant. Matthew 11:19c (**her works**) forms an inclusion with Matthew 11:2 ("the works of the Messiah"). The original form of the saying is better preserved in Luke 7:35 ". . . wisdom is vindicated by all her children." There John and Jesus are the children of Wisdom; here the works of Jesus the Messiah are those of divine Wisdom, of which he is the embodiment. Some important textual witnesses, however, have essentially the same reading as in Luke.

* [11:21] Tyre and Sidon were pagan cities denounced for their wickedness in the Old Testament; cf Joel 3:4–7.

* [11:23] Capernaum's pride and punishment are described in language taken from the taunt song against the king of Babylon (Isaiah 14:13–15).

You will go down to the netherworld.'
For if the mighty deeds done in your
midst had been done in Sodom,
it would have remained until this
day. 24But I tell you, it will be more
tolerable for the land of Sodom on the
day of judgment than for you."

嗎？將來你必下到陰府裡；因為在你那裡所行的異能，如果行在索多瑪，她必會存留到今天。24但是我給你們說：在審判的日子，索多瑪地所受的懲罰也要比你們容易忍受。」

The Praise of the Father. 25At that
time Jesus said in reply,* "I give praise
to you, Father, Lord of heaven and
earth, for although you have hidden
these things from the wise and the
learned you have revealed them to the
childlike. 26Yes, Father, such has been
your gracious will. 27All things have
been handed over to me by my Father.
No one knows the Son except the
Father, and no one knows the Father
except the Son and anyone to whom
the Son wishes to reveal him.

誠實人獲得喜訊 25就在那時候，耶穌發言說：「父啊！天地的主宰！我稱謝你，因為你將這些事瞞住了智慧和明達的人，而啟示給小孩子。26是的，父啊！你原來喜歡這樣。27我父將一切交給了我；除了父外，沒有人認識子；除了子和子所願意啟示的人外，也沒有人認識父。

The Gentle Mastery of Christ. 28*"Come
to me, all you who labor and are
burdened,* and I will give you rest.
29*Take my yoke upon you and learn
from me, for I am meek and humble of
heart; and you will find rest for your
selves. 30For my yoke is easy, and my
burden light."

28凡勞苦和負重擔的，你們都到我跟前來，我要使你們安息。29你們背起我的軛，跟我學罷！因為我是良善心謙的：這樣你們必要找得你們靈魂的安息，30因為我的軛是柔和的，我的擔子是輕鬆的。」

CHAPTER 12

Picking Grain on the Sabbath. 1*At
that time Jesus was going through
a field of grain on the sabbath. His

第十二章

安息日的主 1那時，耶穌在安息日由麥田中經過：他的門徒餓

* [11:25–27] This Q saying, identical with Luke 10:21–22 except for minor variations, introduces a joyous note into this section, so dominated by the theme of unbelief. **While the wise and the learned**, the scribes and Pharisees, have rejected Jesus' preaching and the significance of his mighty deeds, **the childlike** have accepted them. Acceptance depends upon the Father's revelation, but this is granted to those who are open to receive it and refused to the arrogant. Jesus can speak of all mysteries because he is **the Son** and there is perfect reciprocity of knowledge between him and the Father; what has been **handed over** to him is revealed only to those whom he wishes.

* [11:28–29] These verses are peculiar to Matthew and are similar to Ben Sirach's invitation to learn wisdom and submit to her yoke (Sirach 51:23, 26).

* [11:28] **Who labor and are burdened**: burdened by the law as expounded by the scribes and Pharisees (Matthew 23:4).

* [11:29] In place of the yoke of the law, complicated by scribal interpretation, Jesus invites the burdened to take the yoke of obedience to his word, under which they **will find rest**; cf Jer 6:16.

* [12:1–14] Matthew here returns to the Marcan order that he left in Mt 9:18. The two stories depend on

disciples were hungry and began to pick the heads* of grain and eat them. 2When the Pharisees saw this, they said to him, "See, your disciples are doing what is unlawful to do on the sabbath." 3He said to them,* "Have you not read what David did when he and his companions were hungry, 4how he went into the house of God and ate the bread of offering, which neither he nor his companions but only the priests could lawfully eat? 5*Or have you not read in the law that on the sabbath the priests serving in the temple violate the sabbath and are innocent? 6I say to you, something greater than the temple is here. 7*If you knew what this meant, 'I desire mercy, not sacrifice,' you would not have condemned these innocent men. 8*For the Son of Man is Lord of the sabbath."

了，開始掐麥穗吃。2法利塞人一見，便對他說：「看，你的門徒作安息日不許作的事。」3耶穌對他們說：「你們沒有念過：達味與那些同他在一起的人，饑餓時，作了什麼？4他怎樣進了天主的殿，吃了供餅？這供餅原是不准他吃，也不准同他在一起的人吃，而是只許司祭吃的。5或者你們在法律上沒有念過：安息日，司祭在聖殿內違犯了安息日，也不算為罪過嗎？6但我告訴你們：這裡有比聖殿更大的。7假如你們瞭解『我喜歡仁愛勝過祭獻』是什麼，你們就決不會判斷無罪的人了，8因為人子是安息日的主。」

The Man with a Withered Hand. 9Moving on from there, he went into their synagogue. 10And behold, there was a man there who had a withered hand. They questioned him, "Is it lawful to cure on the sabbath?"* so that they might accuse him. 11*He

安息日顯奇蹟惡黨首次謀害耶穌 9耶穌就離開那裡，進了他們的會堂。10看，那裡有一個人，他的一隻手乾枯了，他們問耶穌說：「安息日許不許治病？」為的是要控告他。11耶穌對他們

Mark 2:23–28; 3:1–6 respectively, and are the only places in either gospel that deal explicitly with Jesus' attitude toward sabbath observance.

* [12:1–2] The picking of the heads of grain is here equated with reaping, which was forbidden on the sabbath (Exodus 34:21).

* [12:3–4] See 1 Sam 21:2–7. In the Marcan parallel (Mark 2:25–26) the high priest is called Abiathar, although in 1 Sam this action is attributed to Ahimelech. The Old Testament story is not about a violation of the sabbath rest; its pertinence to this dispute is that a violation of the law was permissible because of David's men being without food.

* [12:5–6] This and the following argument (Matthew 12:7) are peculiar to Matthew. The temple service seems to be the changing of the showbread on the sabbath (Lev 24:8) and the doubling on the sabbath of the usual daily holocausts (Numbers 28:9–10). The argument is that the law itself requires work that breaks the sabbath rest, because of the higher duty of temple service. If temple duties outweigh the sabbath law, how much more does the presence of Jesus, with his proclamation of the kingdom (**something greater than the temple**), justify the conduct of his disciples.

* [12:7] See the note on Matthew 9:13.

* [12:8] The ultimate justification for the disciples' violation of the sabbath rest is that Jesus, the Son of Man, has supreme authority over the law.

* [12:10] Rabbinic tradition later than the gospels allowed relief to be given to a sufferer on the sabbath if life was in danger. This may also have been the view of Jesus' Pharisaic contemporaries. But the case here is not about one in danger of death.

* [12:11] Matthew omits the question posed by Jesus in Mark 3:4 and substitutes one about rescuing a sheep on the sabbath, similar to that in Luke 14:5.

said to them, "Which one of you who has a sheep that falls into a pit on the sabbath will not take hold of it and lift it out? 12How much more valuable a person is than a sheep. So it is lawful to do good on the sabbath." 13Then he said to the man, "Stretch out your hand." He stretched it out, and it was restored as sound as the other. 14But the Pharisees* went out and took counsel against him to put him to death.

說：「你們中誰有一隻羊，假如安息日掉在坑裡，而不把牠抓住，拉上來呢？12人比羊貴重得多了！所以，安息日是許可行善的。」13於是給那人說：「伸出你的手來！」那人一伸出來，手就完好如初，同另一隻一樣。14法利塞人出去，商討怎樣陷害耶穌，怎樣除滅他。

The Chosen Servant. 15*When Jesus realized this, he withdrew from that place. Many [people] followed him, and he cured them all,* 16but he warned them not to make him known. 17This was to fulfill what had been spoken through Isaiah the prophet:

18"Behold, my servant whom I have chosen,
my beloved in whom I delight;
I shall place my spirit upon him,
and he will proclaim justice to the Gentiles.
19He will not contend* or cry out,
nor will anyone hear his voice in the streets.
20A bruised reed he will not break,
a smoldering wick he will not quench,
until he brings justice to victory.
21And in his name the Gentiles will hope."*

上主的僕人 15耶穌知道了，就離開那裡；有許多人跟隨他，他都治好了他們；16且警告他們不要將他傳揚出去：17這是為應驗那藉依撒意亞先知所說的話：18『看，我的僕人，他是我所揀選，我所鍾愛的；他是我心靈所喜悅的；我要使我的神住在他身上，他必向外邦人傳布真道。19他不爭辯，也不喧嚷，在街市上沒有人聽到他的聲音：20已壓破的蘆葦，他不折斷；將熄滅的燈心，他不吹滅，直到他使真道勝利。21外邦人將要期待他的名字。』

* [12:14] See Mark 3:6. Here the plan to bring about Jesus' death is attributed to the Pharisees only. This is probably due to the situation of Matthew's church, when the sole opponents were the Pharisees.
* [12:15–21] Matthew follows Mark 3:7–12 but summarizes his source in two verses (Matthew 12:15, 16) that pick up the withdrawal, the healings, and the command for silence. To this he adds a fulfillment citation from the first Servant Song (Isaiah 42:1–4) that does not correspond exactly to either the Hebrew or the LXX of that passage. It is the longest Old Testament citation in this gospel, emphasizing the meekness of Jesus, the Servant of the Lord, and foretelling the extension of his mission to the Gentiles.
* [12:15] Jesus' knowledge of the Pharisees' plot and his healing all are peculiar to Matthew.
* [12:19] The servant's not contending is seen as fulfilled in Jesus' withdrawal from the disputes narrated in Matthew 12:1–14.
* [12:21] Except for a minor detail, Matthew here follows the LXX, although the meaning of the Hebrew ("the coastlands will wait for his teaching") is similar.

Jesus and Beelzebul. 22*Then they brought to him a demoniac who was blind and mute. He cured the mute person so that he could speak and see. 23*All the crowd was astounded, and said, "Could this perhaps be the Son of David?" 24*But when the Pharisees heard this, they said, "This man drives out demons only by the power of Beelzebul, the prince of demons." 25But he knew what they were thinking and said to them,* "Every kingdom divided against itself will be laid waste, and no town or house divided against itself will stand. 26And if Satan drives out Satan, he is divided against himself; how, then, will his kingdom stand? 27And if I drive out demons by Beelzebul, by whom do your own people* drive them out? Therefore they will be your judges. 28*But if it is by the Spirit of God that I drive out demons, then the kingdom of God has come upon you. 29*How can anyone enter a strong man's house and steal his property, unless he first ties up the strong man? Then he can plunder his house. 30*Whoever is not with me is against me, and whoever does not

耶穌驅魔受謗 22那時，有人給他領來一個又瞎又啞的附魔人，耶穌治好了他，以致這啞吧能說話，也能看見。23群眾都驚奇說：「莫非這人是達味之子嗎？」24法利塞人聽了，說：「這人驅魔，無非是仗賴魔王貝耳則步。」25耶穌知道了他們的意念，就對他們說：「凡一國自相紛爭，必成廢墟；凡一城或一家自相紛爭，必不得存立。26如果撒殫驅逐撒殫，是自相紛爭，那麼他的國如何能存立呢？27如果我仗賴貝耳則步驅魔，你們的子弟是仗賴誰驅魔？為此，他們將是你們的裁判者。28如果我仗賴天主的神驅魔，那麼，天主的國已來到你們中間了。29或者，一個人如何能進入一個壯士的家，搶他的家具？除非先把壯士捆住，然後纔搶他的家。30不隨同我的，就是反對我；不與我收集的，就是分

* [12:22–32] For the exorcism, see the note on Matthew 9:32–34. The long discussion combines Marcan and Q material (Mark 3:22–30; Luke 11:19–20, 23; 12:10). Mark 3:20–21 is omitted, with a consequent lessening of the sharpness of Matthew 12:48.
* [12:23] See the note on Matthew 9:27.
* [12:24] See the note on Matthew 10:25.
* [12:25–26] Jesus' first response to the Pharisees' charge is that if it were true, Satan would be destroying his own kingdom.
* [12:27] Besides pointing out the absurdity of the charge, Jesus asks how the work of Jewish exorcists (**your own people**) is to be interpreted. Are they, too, to be charged with collusion with Beelzebul? For an example of Jewish exorcism see Josephus, *Antiquities* 8, 2, 5, 42–49.
* [12:28] The Q parallel (Luke 11:20) speaks of the "finger" rather than of the "spirit" of God. While the difference is probably due to Matthew's editing, he retains **the kingdom of God** rather than changing it to his usual "kingdom of heaven." **Has come upon you**: see Matthew 4:17.
* [12:29] A short parable illustrates what Jesus is doing. The **strong man** is Satan, whom Jesus has tied up and whose **house** he is plundering. Jewish expectation was that Satan would be chained up in the last days (Rev 20:2); Jesus' exorcisms indicate that those days have begun.
* [12:30] This saying, already attached to the preceding verses in Q (see Luke 11:23), warns that there can be no neutrality where Jesus is concerned. Its pertinence in a context where Jesus is addressing not the neutral but the bitterly opposed is not clear. The accusation of scattering, however, does fit the situation. Jesus is the shepherd of God's people (Matthew 2:6), his mission is to the lost sheep of Israel (Matthew 15:24); the Pharisees, who oppose him, are guilty of scattering the sheep.

gather with me scatters. 31Therefore, I say to you, every sin and blasphemy will be forgiven people, but blasphemy against the Spirit* will not be forgiven. 32And whoever speaks a word against the Son of Man will be forgiven; but whoever speaks against the holy Spirit will not be forgiven, either in this age or in the age to come.

散。31為此，我告訴你們：一切罪過和褻瀆，人都可得赦免；但是褻瀆聖神的罪，必不得赦免。32凡出言干犯人子的，可得赦免；但出言干犯聖神的，在今世及來世，都不得赦免。」

A Tree and Its Fruits. 33"Either declare* the tree good and its fruit is good, or declare the tree rotten and its fruit is rotten, for a tree is known by its fruit. 34*You brood of vipers, how can you say good things when you are evil? For from the fullness of the heart the mouth speaks. 35A good person brings forth good out of a store of goodness, but an evil person brings forth evil out of a store of evil. 36*I tell you, on the day of judgment people will render an account for every careless word they speak. 37By your words you will be acquitted, and by your words you will be condemned."

由果實識別善惡 33「你們或者說樹好，它的果子也好；或者說樹壞，它的果子也壞，因為由果子可認出樹來。34毒蛇的種類哪！你們既是惡的，怎能說出善來？因為心裡充滿什麼，口裡就說什麼。35善人從善庫裡，取出善來；惡人從惡庫裡，取出惡來。36但我告訴你們：人所說的每句廢話，在審判之日，都要交賬，37因為憑你的話，要定你為義人；也憑你的話，要定你為罪人。」

The Demand for a Sign. 38*Then some of the scribes and Pharisees said to him, "Teacher,* we wish to see a sign from you." 39He said to them in reply, "An evil and unfaithful*

約納的徵兆 38那時，有幾個經師和法利塞人對耶穌說：「師傅，我們願意你顯示一個徵兆給我們看。」39他回答他們說：「邪惡

* [12:31] **Blasphemy against the Spirit**: the sin of attributing to Satan (Matthew 12:24) what is the work of the Spirit of God (Matthew 12:28).
* [12:33] **Declare**: literally, "make." The meaning of this verse is obscure. Possibly it is a challenge to the Pharisees either to declare Jesus and his exorcisms good or both of them bad. A tree is known by its fruit; if the fruit is good, so must the tree be. If the driving out of demons is good, so must its source be.
* [12:34] The admission of Jesus' goodness cannot be made by the Pharisees, for they are evil, and the words that proceed from their evil hearts cannot be good.
* [12:36–37] If on the day of judgment people will be held accountable for even their **careless** words, the vicious accusations of the Pharisees will surely lead to their condemnation.
* [12:38–42] This section is mainly from Q (see Luke 11:29–32). Mark 8:11–12, which Matthew has followed in Matthew 16:1–4, has a similar demand for a sign. The scribes and Pharisees refuse to accept the exorcisms of Jesus as authentication of his claims and demand a sign that will end all possibility of doubt. Jesus' response is that no such sign will be given. Because his opponents are evil and see him as an agent of Satan, nothing will convince them.
* [12:38] **Teacher**: see the note on Matthew 8:19. In Matthew 16:1 the request is for a sign "from heaven" (Mark 8:11).
* [12:39] **Unfaithful**: literally, "adulterous." The covenant between God and Israel was portrayed as a marriage bond, and unfaithfulness to the covenant as adultery; cf Hosea 2:4–14; Jer 3:6–10.

generation seeks a sign, but no sign will be given it except the sign of Jonah the prophet. 40Just as Jonah was in the belly of the whale three days and three nights,* so will the Son of Man be in the heart of the earth three days and three nights. 41*At the judgment, the men of Nineveh will arise with this generation and condemn it, because they repented at the preaching of Jonah; and there is something greater than Jonah here. 42At the judgment the queen of the south will arise with this generation and condemn it, because she came from the ends of the earth to hear the wisdom of Solomon; and there is something greater than Solomon here.

淫亂的世代要求徵兆，但除了約納先知的徵兆外，必不給它其他的徵兆。40有如約納曾在大魚腹中三天三夜；同樣，人子也要在地裡三天三夜。41尼尼微人在審判時，將同這一代人起來，定他們的罪，因為尼尼微人因了約納的宣講而悔改了；看，這裡有一位大於約納的！42南方的女王，在審判時，將同這一代人起來，而定他們的罪，因為她從地極而來，聽撒羅滿的智慧；看，這裡有一位大於撒羅滿的！

The Return of the Unclean Spirit. 43*"When an unclean spirit goes out of a person it roams through arid regions searching for rest but finds none. 44Then it says, 'I will return to my home from which I came.' But upon returning, it finds it empty, swept clean, and put in order. 45Then it goes and brings back with itself seven other spirits more evil than itself, and they move in and dwell there; and the last condition of that person is worse than the first. Thus it will be with this evil generation."

43邪魔由人身上出來以後，走遍乾旱之地，尋找一個安息之所，卻沒有尋著；44他於是說：我要回到我出來的那間屋裡去。他來到後，見裡面空著，打掃乾淨，裝飾整齊，45就去，另外帶了七個比他更惡的魔鬼來，進去，住在那裡；那人末後的處境就比以前的更壞了。對這邪惡的世代也必是這樣。」

The True Family of Jesus. 46*While he was still speaking to the crowds, his mother and his brothers appeared

耶穌的真親屬 46耶穌還同群眾說話的時候，看，他的母親和

* [12:40] See Jonah 2:1. While in Q the sign was simply Jonah's preaching to the Ninevites (Luke 11:30, 32), Matthew here adds Jonah's sojourn **in the belly of the whale for three days and three nights**, a prefigurement of Jesus' sojourn in the abode of the dead and, implicitly, of his resurrection.
* [12:41–42] The Ninevites who repented (see Jonah 3:1–10) **and the queen of the south** (i.e., of Sheba; see 1 Kings 10:1–13) were pagans who responded to lesser opportunities than have been offered to Israel in the ministry of Jesus, **something greater than Jonah** or **Solomon**. At the final judgment they will condemn the faithless generation that has rejected him.
* [12:43–45] Another Q passage; cf Matthew 11:24–26. Jesus' ministry has broken Satan's hold over Israel, but the refusal of **this evil generation** to accept him will lead to a worse situation than what preceded his coming.
* [12:46–50] See Mark 3:31–35. Matthew has omitted Mark 3:20–21 which is taken up in Mark 3:31 (see the note on Matthew 12:22–32), yet the point of the story is the same in both gospels: natural kinship with Jesus counts for nothing; only one who **does the will of his heavenly Father** belongs to his true family.

outside, wishing to speak with him. 47[Someone told him, "Your mother and your brothers are standing outside, asking to speak with you."]* 48But he said in reply to the one who told him, "Who is my mother? Who are my brothers?" 49And stretching out his hand toward his disciples, he said, "Here are my mother and my brothers. 50For whoever does the will of my heavenly Father is my brother, and sister, and mother."

他的兄弟，站在外邊，想要同他說話。47有人告訴他說：「看！你的母親同你的兄弟，站在外邊，想要同你說話。」48他卻回答那告訴他的人說：「誰是我的母親？誰是我的兄弟？」49遂伸出他的手，指著自己的門徒說：「看！我的母親，我的兄弟！50不拘誰遵行我在天之父的意旨，他就是我的兄弟、姊妹和母親。」

CHAPTER 13

The Parable of the Sower. 1*On that day, Jesus went out of the house and sat down by the sea. 2Such large crowds gathered around him that he got into a boat and sat down, and the whole crowd stood along the shore. 3And he spoke to them at length in parables,* saying: "A sower went out to sow.* 4And as he sowed, some seed fell on the path, and birds came and ate it up. 5Some fell on rocky ground, where it had little soil. It sprang up at once because the soil was not deep, 6and when the sun rose it was

天國的比喻

第十三章

撒種的比喻 1在那一天，耶穌從家裡出來，坐在海邊上，2有許多群眾集合到他跟前，他只得上船坐下，群眾都站在岸上。3他就用比喻給他們講論了許多事，說：「看，有個撒種的出去撒種；4他撒種的時候，有的落在路旁，飛鳥來把它吃了。5有的落在石頭地裡，那裡沒有多少土壤，因為所有的土壤不深，即刻發了芽；6但太陽一出來，就被曬焦；又因為

* [12:47] This verse is omitted in some important textual witnesses, including Codex Sinaiticus (original reading) and Codex Vaticanus.

* [13:1–53] The discourse in parables is the third great discourse of Jesus in Matthew and constitutes the second part of the third book of the gospel. Matthew follows the Marcan outline (Mark 4:1–35) but has only two of Mark's parables, the five others being from Q and M. In addition to the seven parables, the discourse gives the reason why Jesus uses this type of speech (Matthew 10–15), declares the blessedness of those who understand his teaching (Mt 16-17), explains the parable of the sower (Matthew 18–23) and of the weeds (Matthew 36–43), and ends with a concluding statement to the disciples (Matthew 51–52).

* [13:3] **In parables**: the word "parable" (Greek *parabolē*) is used in the LXX to translate the Hebrew *māshāl*, a designation covering a wide variety of literary forms such as axioms, proverbs, similitudes, and allegories. In the New Testament the same breadth of meaning of the word is found, but there it primarily designates stories that are illustrative comparisons between Christian truths and events of everyday life. Sometimes the event has a strange element that is quite different from usual experience (e.g., in Matthew 13:33 the enormous amount of dough in the parable of the yeast); this is meant to sharpen the curiosity of the hearer. If each detail of such a story is given a figurative meaning, the story is an allegory. Those who maintain a sharp distinction between parable and allegory insist that a parable has only one point of comparison, and that while parables were characteristic of Jesus' teaching, to see allegorical details in them is to introduce meanings that go beyond their original intention and even falsify it. However, to exclude any allegorical elements from a parable is an excessively rigid mode of interpretation, now abandoned by many scholars.

* [13:3–8] Since in Palestine sowing often preceded ploughing, much of the seed is scattered on ground

scorched, and it withered for lack of roots. 7Some seed fell among thorns, and the thorns grew up and choked it. 8But some seed fell on rich soil, and produced fruit, a hundred or sixty or thirtyfold. 9Whoever has ears ought to hear."

The Purpose of Parables. 10The disciples approached him and said, "Why do you speak to them in parables?" 11*He said to them in reply, "Because knowledge of the mysteries of the kingdom of heaven has been granted to you, but to them it has not been granted. 12To anyone who has, more will be given* and he will grow rich; from anyone who has not, even what he has will be taken away. 13*This is why I speak to them in parables, because 'they look but do not see and hear but do not listen or understand.' 14Isaiah's prophecy is fulfilled in them, which says:

'You shall indeed hear but not
understand
you shall indeed look but never see.
15Gross is the heart of this people,
they will hardly hear with their
ears, they have closed their
eyes, lest they see with their eyes

沒有根，就枯乾了。7有的落在荊棘中，荊棘長起來，便把它們窒息了。8有的落在好地裡，就結了實：有一百倍的，有六十倍的，有三十倍的。9有耳的，聽罷！」

耶穌講比喻的用意 10門徒們前來對他說：「為什麼你用比喻對他們講話？」11耶穌回答他們說：「因為天國的奧妙，是給你們知道，並不是給他們知道。12因為凡有的，還要給他，使他富足；但是，凡沒有的，連他所有的，也要由他奪去。13為此，我用比喻對他們講話，是因為他們看，卻看不見；聽，卻聽不見，也不了解；14這樣為他們正應驗了依撒意亞的預言，說：

『你們聽是聽，但不了解；
看是看，但不明白，15因為這百姓的心遲鈍了，耳朵難以聽見；
他們閉了眼睛，免得眼睛看見，

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that is unsuitable. Yet while much is wasted, the seed that falls on good ground bears fruit in extraordinarily large measure. The point of the parable is that, in spite of some failure because of opposition and indifference, the message of Jesus about the coming of the kingdom will have enormous success.

* [13:11] Since a parable is figurative speech that demands reflection for understanding, only those who are prepared to explore its meaning can come to know it. To understand is a gift of God, granted to the disciples but not to the crowds. In Semitic fashion, both the disciples' understanding and the crowd's obtuseness are attributed to God. The question of human responsibility for the obtuseness is not dealt with, although it is asserted in Matthew 13:13. **The mysteries**: as in Luke 8:10; Mark 4:11 has "the mystery." The word is used in Daniel 2:18, 19, 27 and in the Qumran literature (1Qp Hab 7:8; 1QS 3:23; 1QM 3:9) to designate a divine plan or decree affecting the course of history that can be known only when revealed. **Knowledge of the mysteries of the kingdom of heaven** means recognition that the kingdom has become present in the ministry of Jesus.

* [13:12] In the New Testament use of this axiom of practical "wisdom" (see Matthew 25:29; Mark 4:25; Luke 8:18; 19:26), the reference transcends the original level. God gives further understanding to one who accepts the revealed mystery; from the one who does not, he will take it away (note the "theological passive," **more will be given, what he has will be taken away**).

* [13:13] **Because "they look . . . or understand"**: Matthew softens his Marcan source, which states that Jesus speaks in parables so that the crowds may not understand (Mark 4:12), and makes such speaking a punishment given **because** they have not accepted his previous clear teaching. However, his citation of Isaiah 6:9–10 in Matthew 13:14 supports the harsher Marcan view.

and hear with their ears
and understand with their heart and
be converted,
and I heal them.'

耳朵聽見，心裡了解而轉變，而
要我醫好他們。』

The Privilege of Discipleship. 16*"But blessed are your eyes, because they see, and your ears, because they hear. 17Amen, I say to you, many prophets and righteous people longed to see what you see but did not see it, and to hear what you hear but did not hear it.

16但你們的眼睛有福，因為看得見；你們的耳朵有福，因為聽得見。17我實在告訴你們：有許多先知和義人，想看你們所看見的，而沒有看到；想聽你們所聽見的，而沒有聽到。」

The Explanation of the Parable of the Sower. 18*"Hear then the parable of the sower. 19The seed sown on the path is the one who hears the word of the kingdom without understanding it, and the evil one comes and steals away what was sown in his heart. 20The seed sown on rocky ground is the one who hears the word and receives it at once with joy. 21But he has no root and lasts only for a time. When some tribulation or persecution comes because of the word, he immediately falls away. 22The seed sown among thorns is the one who hears the word, but then worldly anxiety and the lure of riches choke the word and it bears no fruit. 23But the seed sown on rich soil is the one who hears the word and understands it, who indeed bears fruit and yields a hundred or sixty or thirtyfold."

撒種比喻的解釋 18「那麼，你們聽這撒種者的比喻罷！19凡聽天國的話，而不了解的，那惡者就來把撒在他心裡的奪去：這是指那撒在路旁的。20那撒在石頭地裡的，即是指人聽了話，立刻高興接受；21但在心裡沒有根，不能持久，一旦為這話發生了艱難和迫害，就立刻跌倒了。22那撒在荊棘中的，即是指人聽了話，卻有世俗的焦慮和財富的迷惑，把話蒙住了，結不出果實。23那撒在好地裡的，即是指那聽了話而了解的人，他當然結實，有結一百倍的，有結六十倍的，有結三十倍的。」

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* [13:16–17] Unlike the unbelieving crowds, the disciples have seen that which the **prophets** and the **righteous** of the Old Testament **longed to see** without having their longing fulfilled.

* [13:18–23] See Mark 4:14–20; Luke 8:11–15. In this explanation of the parable the emphasis is on the various types of soil on which the seed falls, i.e., on the dispositions with which the preaching of Jesus is received. The second and third types particularly are explained in such a way as to support the view held by many scholars that the explanation derives not from Jesus but from early Christian reflection upon apostasy from the faith that was the consequence of persecution and worldliness respectively. Others, however, hold that the explanation may come basically from Jesus even though it was developed in the light of later Christian experience. The four types of persons envisaged are (1) those who never accept **the word of the kingdom** (Matthew 13:19); (2) those who believe for a while but fall away because of **persecution** (Matthew 13:20–21); (3) those who believe, but in whom **the word** is choked by **worldly anxiety** and the seduction of riches (Matthew 13:22); (4) those who respond to **the word** and produce **fruit** abundantly (Matthew 13:23).

The Parable of the Weeds among the Wheat. 24He proposed another parable to them.* "The kingdom of heaven may be likened to a man who sowed good seed in his field. 25While everyone was asleep his enemy came and sowed weeds* all through the wheat, and then went off. 26When the crop grew and bore fruit, the weeds appeared as well. 27The slaves of the householder came to him and said, 'Master, did you not sow good seed in your field? Where have the weeds come from?' 28He answered, 'An enemy has done this.' His slaves said to him, 'Do you want us to go and pull them up?' 29He replied, 'No, if you pull up the weeds you might uproot the wheat along with them. 30Let them grow together until harvest;* then at harvest time I will say to the harvesters, "First collect the weeds and tie them in bundles for burning; but gather the wheat into my barn."'"

莠子的比喻 24耶穌給他們另設了一個比喻說：「天國好像一個人，在自己田裡撒了好種子；25但在人睡覺的時候，他的仇人來，在麥子中間撒上莠子，就走了。26苗長起來，抽出穗的時候，莠子也顯出來了。27家主的僕人，就前來對他說：主人！你不是在你田地裡撒了好種子嗎？那麼從那裡來了莠子？28家主對他們說：這是仇人做的。僕人對他說：那麼，你願我們去把莠子收集起來嗎？29他卻說：不，免得你們收集莠子，連麥子也拔了出來。30讓兩樣一起長到收割的時候好了；在收割時，我要對收割的人說：你們先收集莠子，把莠子捆成捆，好燃燒，把麥子卻收入我的倉裡。」

The Parable of the Mustard Seed. 31*He proposed another parable to them. "The kingdom of heaven is like a mustard seed that a person took and sowed in a field. 32*It is the smallest of all the seeds, yet when full-grown it is the largest of plants. It becomes a large bush, and the 'birds of the sky come and dwell in its branches.'"

芥子和酵母的比喻 31耶穌給他們另設一個比喻說：「天國好像一粒芥子，人把它撒在自己的田裡。32它固然是各樣種子裡最小的，但當它長起來，卻比各種蔬菜都大，竟成了樹，甚至天上的飛鳥飛來，在它的枝上棲息。」

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* [13:24–30] This parable is peculiar to Matthew. The comparison in Matthew 13:24 does not mean that **the kingdom of heaven may be likened** simply to the person in question but to the situation narrated in the whole story. The refusal of the **householder** to allow his **slaves** to separate **the wheat** from **the weeds** while they are still growing is a warning to the disciples not to attempt to anticipate the final judgment of God by a definitive exclusion of sinners from the kingdom. In its present stage it is composed of the good and the bad. The judgment of God alone will eliminate the sinful. Until then there must be patience and the preaching of repentance.

* [13:25] **Weeds**: darnel, a poisonous weed that in its first stage of growth resembles wheat.

* [13:30] **Harvest**: a common biblical metaphor for the time of God's judgment; cf Jer 51:33; Joel 4:13; Hosea 6:11.

* [13:31–33] See Mark 4:30–32; Luke 13:18–21. The parables of the mustard seed and the yeast illustrate the same point: the amazing contrast between the small beginnings of the kingdom and its marvelous expansion.

* [13:32] See Daniel 4:7–9, 17–19 where the birds nesting in the tree represent the people of Nebuchadnezzar's kingdom. See also Ezekiel 17:23; 31:6.

Mt 瑪

The Parable of the Yeast. 33He spoke to them another parable. "The kingdom of heaven is like yeast* that a woman took and mixed with three measures of wheat flour until the whole batch was leavened."

33他又給他們講了一個比喻：「天國好像酵母，女人取來藏在三斗麵裡，直到全部發了酵。」

The Use of Parables. 34*All these things Jesus spoke to the crowds in parables. He spoke to them only in parables, 35to fulfill what had been said through the prophet:*

"I will open my mouth in parables,
I will announce what has lain hidden
from the foundation [of the world]."

34耶穌用比喻給群眾講解了這一切，不用比喻就不給他們講什麼；35這樣應驗了先知所說的話：『我要開口說比喻，要說出由創世以來的隱密事。』

The Explanation of the Parable of the Weeds. 36Then, dismissing the crowds,* he went into the house. His disciples approached him and said, "Explain to us the parable of the weeds in the field." 37*He said in reply, "He who sows good seed is the Son of Man, 38the field is the world,* the good seed the children of the kingdom. The weeds are the children of the evil one, 39and the enemy who sows them is the devil. The harvest is the end of the age,* and the harvesters are angels. 40Just as weeds are collected and burned [up] with fire, so will it

莠子比喻的解釋 36那時，耶穌離開了群眾，來到家裡，他的門徒就前來對他說：「請把田間莠子的比喻給我們講解一下！」37他就回答說：「那撒好種子的，就是人子；38田就是世界；好種子，即是天國的子民，莠子即是邪惡的子民；39那撒莠子的仇人，即是魔鬼；收穫時期，即是今世的終結；收割者即是天使。40就如將莠子收集起來，用火焚燒；在今世

* [13:33] Except in this Q parable and in Matthew 16:12, **yeast** (or "leaven") is, in New Testament usage, a symbol of corruption (see Matthew 16:6, 11–12; Mark 8:15; Luke 12:1; 1 Cor 5:6–8; Gal 5:9). **Three measures**: an enormous amount, enough to feed a hundred people. The exaggeration of this element of the parable points to the greatness of the kingdom's effect.
* [13:34] **Only in parables**: see Matthew 13:10–15.
* [13:35] **The prophet**: some textual witnesses read "Isaiah the prophet." The quotation is actually from Psalm 78:2; the first line corresponds to the LXX text of the psalm. The psalm's title ascribes it to Asaph, the founder of one of the guilds of temple musicians. He is called "the prophet" (NAB "the seer") in 2 Chron 29:30 but it is doubtful that Matthew averted to that; for him, any Old Testament text that could be seen as fulfilled in Jesus was prophetic.
* [13:36] **Dismissing the crowds**: the return of Jesus to the house marks a break with the crowds, who represent unbelieving Israel. From now on his attention is directed more and more to his disciples and to their instruction. The rest of the discourse is addressed to them alone.
* [13:37–43] In the explanation of the parable of the weeds emphasis lies on the fearful end of the wicked, whereas the parable itself concentrates on patience with them until judgment time.
* [13:38] **The field is the world**: this presupposes the resurrection of Jesus and the granting to him of "all power in heaven and on earth" (Matthew 28:18).
* [13:39] **The end of the age**: this phrase is found only in Matthew (13:40, 49; 24:3; 28:20).

be at the end of the age. 41The Son of Man will send his angels, and they will collect out of his kingdom* all who cause others to sin and all evildoers. 42They will throw them into the fiery furnace, where there will be wailing and grinding of teeth. 43*Then the righteous will shine like the sun in the kingdom of their Father. Whoever has ears ought to hear.

終結時也將是如此：41人子要差遣他的天使，由他的國內，將一切使人跌倒的事，及作惡的人收集起來，42扔到火窯裡；在那裡要有哀號和切齒。43那時，義人要在他們父的國裡，發光如同太陽。有耳的，聽罷！」

More Parables. 44*"The kingdom of heaven is like a treasure buried in a field,* which a person finds and hides again, and out of joy goes and sells all that he has and buys that field. 45Again, the kingdom of heaven is like a merchant searching for fine pearls. 46When he finds a pearl of great price, he goes and sells all that he has and buys it. 47Again, the kingdom of heaven is like a net thrown into the sea, which collects fish of every kind. 48When it is full they haul it ashore and sit down to put what is good into buckets. What is bad they throw away. 49Thus it will be at the end of the age. The angels will go out and separate the wicked from the righteous 50and throw them into the fiery furnace, where there will be wailing and grinding of teeth.

寶貝和珍珠的比喻 44「天國好像是藏在地裡的寶貝；人找到了，就把它藏起來，高興地去賣掉他所有的一切，買了那塊地。」

45「天國又好像一個尋找完美珍珠的商人；46他一找到一顆寶貴的珍珠，就去，賣掉他所有的一切，買了它。」

Treasures New and Old. 51"Do you understand* all these things?" They answered, "Yes." 52*And he replied,

撒網的比喻 47「天國又好像撒在海裡的網，網羅各種的魚。48網一滿了，人就拉上岸來，坐下，揀好的，放在器皿裡；壞的，扔在外面。49在今世的終結時，也將如此：天使要出去，把惡人由義人中分開，50把他們扔在火窯裡；在那裡要有哀號和切齒。51這一切你們都明白了嗎？」他們說：「是的。」52他就對他們說：「為

* [13:41] **His kingdom**: the **kingdom** of the **Son of Man** is distinguished from that of the Father (Matthew 13:43); see 1 Cor 15:24–25. The church is the place where Jesus' kingdom is manifested, but his royal authority embraces the entire world; see the note on Matthew 13:38.
* [13:43] See Daniel 12:3.
* [13:44–50] The first two of the last three parables of the discourse have the same point. The **person** who **finds** a buried **treasure** and the **merchant** who finds a **pearl of great price** sell **all** that they have to acquire these finds; similarly, the one who understands the supreme value of the kingdom gives up whatever he must to obtain it. The joy with which this is done is made explicit in the first parable, but it may be presumed in the second also. The concluding parable of the fishnet resembles the explanation of the parable of the weeds with its stress upon the final exclusion of evil persons from the kingdom.
* [13:44] In the unsettled conditions of Palestine in Jesus' time, it was not unusual to guard valuables by burying them in the ground.
* [13:51] Matthew typically speaks of the understanding of the disciples.
* [13:52] Since Matthew tends to identify the disciples and the Twelve (see the note on Matthew 10:1), this saying about the Christian **scribe** cannot be taken as applicable to all who accept the message of Jesus.

"Then every scribe who has been instructed in the kingdom of heaven is like the head of a household who brings from his storeroom both the new and the old." 53When Jesus finished these parables, he went away from there.

此，凡成為天國門徒的經師，就好像一個家主，從他的寶庫裡，提出新的和舊的東西。」53耶穌講完了這些比喻，就從那裡走了。

V: Jesus, the Kingdom, and the Church

The Rejection at Nazareth. 54*He came to his native place and taught the people in their synagogue. They were astonished* and said, "Where did this man get such wisdom and mighty deeds? 55Is he not the carpenter's son? Is not his mother named Mary and his brothers James, Joseph, Simon, and Judas? 56Are not his sisters all with us? Where did this man get all this?" 57And they took offense at him. But Jesus said to them, "A prophet is not without honor except in his native place and in his own house." 58And he did not work many mighty deeds there because of their lack of faith.

建立教會—天國的開端

耶穌不見容於家鄉 54他來到自己的家鄉，在會堂裡教訓人，以致人們都驚訝說：「這人從那裡得了這樣的智慧和奇能？55這人不是那木匠的兒子？他的母親不是叫瑪利亞，他的弟兄不是叫雅各伯、若瑟、西滿和猶達嗎？56他的姊妹不是都在我們這裡嗎？那麼他的這一切是從那裡來的呢？」57他們就對他起了反感。耶穌卻對他們說：「先知除了在自己的本鄉本家外，沒有不受尊敬的。」58他在那裡，因為他們不信，沒有多行奇能。

CHAPTER 14

Herod's Opinion of Jesus. 1*At that time Herod the tetrarch heard of the

第十四章

若翰致命 1那時，分封侯黑落德

While the Twelve are in many ways representative of all who believe in him, they are also distinguished from them in certain respects. The church of Matthew has leaders among whom are a group designated as "scribes" (Matthew 23:34). Like the scribes of Israel, they are teachers. It is the Twelve and these their later counterparts to whom this verse applies. **The scribe . . . instructed in the kingdom** of heaven knows both the teaching of Jesus (**the new**) and the law and prophets (**the old**) and provides in his own teaching **both the new and** the old as interpreted and fulfilled by **the new**. On the translation **head of a household** (for the same Greek word translated **householder** in Matthew 13:27), see the note on Matthew 24:45–51.

* [13:54–17:27] This section is the narrative part of the fourth book of the gospel.

* [13:54] After the Sermon on the Mount the crowds are in admiring astonishment at Jesus' teaching (Matthew 7:28); here the astonishment is of those who take **offense at him**. Familiarity with his background and family leads them to regard him as pretentious. Matthew modifies his Marcan source (Matthew 6:1–6). Jesus is not the carpenter but **the carpenter's son** (Matthew 13:55), "and among his own kin" is omitted (Matthew 13:57), **he did not work many mighty deeds** in face of such unbelief (Matthew 13:58) rather than the Marcan "... he was not able to perform any mighty deed there" (Matthew 6:5), and there is no mention of his amazement at his townspeople's lack of faith.

* [14:1–12] The murder of the Baptist by Herod Antipas prefigures the death of Jesus (see Matthew 17:12). The Marcan source (Matthew 6:14–29) is much reduced and in some points changed. In Mark Herod reveres John as a holy man and the desire to kill him is attributed to Herodias (Matthew 6:19, 20), whereas here that desire is Herod's from the beginning (Matthew 6:5).

reputation of Jesus* 2and said to his servants, "This man is John the Baptist. He has been raised from the dead; that is why mighty powers are at work in him."

The Death of John the Baptist. 3Now Herod had arrested John, bound [him], and put him in prison on account of Herodias,* the wife of his brother Philip, 4for John had said to him, "It is not lawful for you to have her." 5Although he wanted to kill him, he feared the people, for they regarded him as a prophet. 6But at a birthday celebration for Herod, the daughter of Herodias performed a dance before the guests and delighted Herod 7so much that he swore to give her whatever she might ask for. 8Prompted by her mother, she said, "Give me here on a platter the head of John the Baptist." 9The king was distressed, but because of his oaths and the guests who were present, he ordered that it be given, 10and he had John beheaded in the prison. 11His head was brought in on a platter and given to the girl, who took it to her mother. 12His disciples came and took away the corpse and buried him; and they went and told Jesus.

聽到耶穌的名聲，2就對他的臣僕說：「這是洗者若翰，他由死者中復活了；為此，這些奇能纔在他身上運行。」3原來，黑落德為了他兄弟斐理伯的妻子黑落狄雅的原故，逮捕了若翰，把他囚在監裡，4因為若翰曾給他說：「你不可佔有這個女人！」5黑落德本有意殺他，但害怕群眾，因為他們都以若翰為先知。

6到了黑落德的生日，黑落狄雅的女兒，在席間跳舞，中悅了黑落德；7為此，黑落德發誓許下，她無論求什麼，都要給她。8她受了她母親的唆使後，就說：「請就地把若翰的頭放在盤子裡給我！」9王十分憂鬱，但為了誓言和同席的人，就下令給她。10遂差人在監裡斬了若翰的頭，11把頭放在盤子裡拿來，給了女孩；女孩便拿去給了她母親。12若翰的門徒前來，領了屍身，埋葬了，然後去報告給耶穌。

The Return of the Twelve and the Feeding of the Five Thousand. 13*When Jesus heard of it, he withdrew in a boat to a deserted place by himself. The crowds heard of this and followed

耶穌首次增餅 13耶穌一聽說這消息，就從那裡上船，私下退到荒野地方；群眾聽說了，就

* [14:1] **Herod the tetrarch**: Herod Antipas, son of Herod the Great. When the latter died, his territory was divided among three of his surviving sons, Archelaus who received half of it (Matthew 2:23), Herod Antipas who became ruler of Galilee and Perea, and Philip who became ruler of northern Transjordan. Since he received a quarter of his father's domain, Antipas is accurately designated **tetrarch** ("ruler of a fourth [part]"), although in Matthew 14:9 Matthew repeats the "king" of his Marcan source (Matthew 6:26).

* [14:3] Herodias was not the wife of Herod's half-brother Philip but of another half-brother, Herod Boethus. The union was prohibited by Lev 18:16; 20:21. According to Josephus (*Antiquities* 18, 5, 2 #116–19), Herod imprisoned and then executed John because he feared that the Baptist's influence over the people might enable him to lead a rebellion.

* [14:13–21] The feeding of the five thousand is the only miracle of Jesus that is recounted in all four gospels. The principal reason for that may be that it was seen as anticipating the Eucharist and the final banquet in the kingdom (Matthew 8:11; 26:29), but it looks not only forward but backward, to the feeding of Israel with manna in the desert at the time of the Exodus (Exodus 16), a miracle that in some contemporary Jewish expectation would be repeated in the messianic age (2 Baruch 29:8). It may also be meant to recall Elisha's feeding a hundred men with small provisions (2 Kings 4:42–44).

him on foot from their towns. 14When he disembarked and saw the vast crowd, his heart was moved with pity for them, and he cured their sick. 15When it was evening, the disciples approached him and said, "This is a deserted place and it is already late; dismiss the crowds so that they can go to the villages and buy food for themselves." 16[Jesus] said to them, "There is no need for them to go away; give them some food yourselves." 17But they said to him, "Five loaves and two fish are all we have here." 18Then he said, "Bring them here to me," 19and he ordered the crowds to sit down on the grass. Taking* the five loaves and the two fish, and looking up to heaven, he said the blessing, broke the loaves, and gave them to the disciples, who in turn gave them to the crowds. 20They all ate and were satisfied, and they picked up the fragments left over* —twelve wicker baskets full. 21Those who ate were about five thousand men, not counting women and children.

從各城裡步行跟了他去。14他一下船，看見一大夥群眾，便對他們動了憐憫的心，治好了他們的病人。15到了傍晚，門徒到他跟前說：「這地方是荒野，時候已不早了，請你遣散群眾罷！叫他們各自到村莊去買食物。」16耶穌卻對他們說：「他們不必去，你們給他們吃的罷！」17門徒對他說：「我們這裡什麼也沒有，只有五個餅和兩條魚。」18耶穌說：「你們給我拿到這裡來！」19遂又吩咐群眾坐在草地上，然後拿起那五個餅和兩條魚，望天祝福了；把餅擘開，遞給門徒，門徒再分給群眾。20眾人吃了，也都飽了；然後他們把剩餘的碎塊收了滿滿十二筐。21吃的人數，除了婦女和小孩外，約有五千。

The Walking on the Water. 22*Then he made the disciples get into the boat and precede him to the other side, while he dismissed the crowds. 23After doing so, he went up on the mountain by himself to pray. When it was evening he was there alone. 24Meanwhile the boat, already a few miles offshore, was being tossed about by the waves, for the wind was against it. 25During the fourth watch of the

步行海面 22耶穌即刻催迫門徒上船，在他以先到對岸去；這其間，他遣散了群眾。23耶穌遣散了群眾以後，便私自上山祈禱去了。到了夜晚，他獨自一人在那裡。24船已離岸幾里了，受著波浪的顛簸，因為吹的是逆風。25夜間四更時分，耶穌步行海上，朝著

* [14:19] **The taking**, saying the blessing, breaking, and giving to the disciples correspond to the actions of Jesus over the bread at the Last Supper (Matthew 26:26). Since they were usual at any Jewish meal, that correspondence does not necessarily indicate a eucharistic reference here. Matthew's silence about Jesus' dividing the fish among the people (Mark 6:41) is perhaps more significant in that regard.
* [14:20] **The fragments left over**: as in Elisha's miracle, food was left over after all had been fed. The word **fragments** (Greek *klasmata*) is used, in the singular, of the broken bread of the Eucharist in **Didache** 9:3–4.
* [14:22–33] The disciples, laboring against the turbulent sea, are saved by Jesus. For his power over the waters, see the note on Matthew 8:26. Here that power is expressed also by his **walking on the sea** (Matthew 14:25; cf Psalm 77:20; Job 9:8). Matthew has inserted into the Marcan story (Mark 6:45–52) material that belongs to his special traditions on Peter (Matthew 14:28–31).

night,* he came toward them, walking on the sea. 26When the disciples saw him walking on the sea they were terrified. "It is a ghost," they said, and they cried out in fear. 27At once [Jesus] spoke to them, "Take courage, it is I;* do not be afraid." 28Peter said to him in reply, "Lord, if it is you, command me to come to you on the water." 29He said, "Come." Peter got out of the boat and began to walk on the water toward Jesus. 30But when he saw how [strong] the wind was he became frightened; and, beginning to sink, he cried out, "Lord, save me!" 31Immediately Jesus stretched out his hand and caught him, and said to him, "O you of little faith,* why did you doubt?" 32After they got into the boat, the wind died down. 33*Those who were in the boat did him homage, saying, "Truly, you are the Son of God."

The Healings at Gennesaret. 34After making the crossing, they came to land at Gennesaret. 35When the men of that place recognized him, they sent word to all the surrounding country. People brought to him all those who were sick 36and begged him that they might touch only the tassel on his cloak, and as many as touched it were healed.

CHAPTER 15

The Tradition of the Elders. 1*Then Pharisees and scribes came to Jesus

他們走來。26門徒看見他在海上行走，就驚駭說：「是個妖怪。」並且嚇得大叫起來。27耶穌立即向他們說道：「放心！是我。不必害怕！」

28伯多祿回答說：「主，如果是你，就叫我在水面上步行到你那裡罷！」29耶穌說：「來罷！」伯多祿遂從船上下來，走在水面上，往耶穌那裡去。30但他一見風勢很強，就害怕起來，並開始下沉，遂大叫說：「主，救我罷！」31耶穌立刻伸手拉住他，對他說：「小信德的人哪！你為什麼懷疑？」32他們一上了船，風就停了。33船上的人便朝拜他說：「你真是天主子。」

34他們渡到對岸，來到革乃撒勒地方。35那地方的人一認出是耶穌，就打發人到周圍整個地方，把一切患病的人，都帶到耶穌跟前，36求耶穌讓他們只摸摸他的衣邊；凡摸著的，就痊愈了。

第十五章

潔淨與污穢的真諦 1那時，有法利塞人和經師，從耶路撒冷來

* [14:25] **The fourth watch of the night**: between 3 a.m. and 6 a.m. The Romans divided the twelve hours between 6 p.m. and 6 a.m. into four equal parts called "watches."
* [14:27] **It is I**: see the note on Mark 6:50.
* [14:31] **You of little faith**: see the note on Matthew 6:30. Why did you doubt?: the verb is peculiar to Matthew and occurs elsewhere only in Matthew 28:17.
* [14:33] This confession is in striking contrast to the Marcan parallel (Mark 6:51) where the disciples are "completely astounded."
* [15:1–20] This dispute begins with the question of the Pharisees and scribes why Jesus' disciples are breaking **the tradition of the elders** about washing one's hands before eating (Matthew 15:2). Jesus' counterquestion accuses his opponents of breaking **the commandment of God for the sake of their tradition** (Matthew 15:3) and illustrates this by their interpretation of the commandment of the Decalogue concerning parents (Matthew 15:4–6). Denouncing them as hypocrites, he applies to them a derogatory prophecy of Isaiah (Matthew 15:7–8). Then with a wider audience (**the crowd**, Matthew 15:10) he goes beyond the violation of tradition with which the dispute has started. The parable (Matthew 15:11) is an

from Jerusalem and said, 2"Why do
your disciples break the tradition of
the elders?* They do not wash [their]
hands when they eat a meal." 3He said
to them in reply, "And why do you
break the commandment of God* for
the sake of your tradition? 4For God
said, 'Honor your father and your
mother,' and 'Whoever curses father
or mother shall die.' 5*But you say,
'Whoever says to father or mother,
"Any support you might have had from
me is dedicated to God," 6need not
honor his father.' You have nullified
the word of God for the sake of your
tradition. 7Hypocrites, well did Isaiah
prophesy about you when he said:

8"This people honors me with their lips,*
but their hearts are far from me;
9in vain do they worship me,
teaching as doctrines human
precepts.'"

10He summoned the crowd and said
to them, "Hear and understand. 11It
is not what enters one's mouth that
defiles that person; but what comes
out of the mouth is what defiles one."
12Then his disciples approached and
said to him, "Do you know that the
Pharisees took offense when they
heard what you said?" 13He said in
reply,* "Every plant that my heavenly
Father has not planted will be
uprooted. 14Let them alone; they are

到耶穌跟前說：2「你的門徒為什
麼違犯先人的傳授？他們吃飯時
竟不洗手。」3耶穌回答他們說：
「你們為什麼為了你們的傳授，
而違犯天主的誡命呢？4天主曾說
過：『你要孝敬父親和母親。』
又說過：『咒罵父親和母親的，
應處以死刑。』5你們卻說：誰若
對父親或母親說：我所能供養你
的，已成了獻儀；6他就不必再孝
敬父親或母親了。你們就為了你
們的傳授，廢棄了天主的話。7假
善人哪！依撒意亞論你們預言的
真好，他說：8『這民族用嘴唇
尊敬我，他們的心卻是遠離我；
9他們恭敬我也是假的，因為他們
所講授的教義是人的規律。』」
10耶穌便叫過群眾來，對他們
說：「你們聽，且要明白：11不
是入於口的，使人污穢；而是
出於口的，纔使人污穢。」12那
時，門徒前來告訴耶穌說：「你
知道法利塞人聽了這話，起了反
感嗎？」13耶穌答說：「任何植
物，凡不是我天父所種植的，必
要連根拔除。14由他們罷！他們

attack on the Mosaic law concerning clean and unclean foods, similar to those antitheses that abrogate the law (Matthew 5:31–32, 33–34, 38–39). After a warning to his disciples not to follow the moral guidance of the Pharisees (Matthew 15:13–14), he explains the **parable** (Mt 15:15) to them, saying that defilement comes not from what **enters the mouth** (Matthew 15:17) but from the evil thoughts and deeds that rise from within, **from the heart** (Matthew 15:18–20). The last verse returns to the starting point of the dispute (eating **with unwashed hands**). Because of Matthew's omission of Mark 7:19b, some scholars think that Matthew has weakened the Marcan repudiation of the Mosaic food laws. But that half verse is ambiguous in the Greek, which may be the reason for its omission here.

* [15:2] **The tradition of the elders**: see the note on Mark 7:5. The purpose of the handwashing was to remove defilement caused by contact with what was ritually unclean.
* [15:3–4] For the commandment see Exodus 20:12 (Deut 5:16); 21:17. The honoring of one's parents had to do with supporting them in their needs.
* [15:5] See the note on Mark 7:11.
* [15:8] The text of Isaiah 29:13 is quoted approximately according to the Septuagint.
* [15:13–14] Jesus leads his disciples away from the teaching authority of the Pharisees.

blind guides (of the blind). If a blind person leads a blind person, both will fall into a pit." 15Then Peter* said to him in reply, "Explain [this] parable to us." 16He said to them, "Are even you still without understanding? 17Do you not realize that everything that enters the mouth passes into the stomach and is expelled into the latrine? 18But the things that come out of the mouth come from the heart, and they defile. 19*For from the heart come evil thoughts, murder, adultery, unchastity, theft, false witness, blasphemy. 20These are what defile a person, but to eat with unwashed hands does not defile."

是瞎子，且是瞎子的領路人；但若瞎子領瞎子，兩人必要掉在坑裡。」15伯多祿遂應聲對耶穌說：「請你給我們講解這個比喻罷！」16耶穌說：「連你們也不明白嗎？17你們不曉得：凡入於口的，先到肚腹內，然後排洩到廁所裡去嗎？18但那從口裡出來的，都是由心裡發出來的，這些纔使人污穢，19因為由心裡發出來的是惡念、凶殺、姦淫、邪淫、盜竊、妄證、毀謗。20這些都使人污穢，至於不洗手吃飯，並不能使人污穢。」

The Canaanite Woman's Faith. 21*Then Jesus went from that place and withdrew to the region of Tyre and Sidon. 22And behold, a Canaanite woman of that district came and called out, "Have pity on me, Lord, Son of David! My daughter is tormented by a demon." 23But he did not say a word in answer to her. His disciples came and asked him, "Send her away, for she keeps calling out after us." 24*He said in reply, "I was sent only to the lost sheep of the house of Israel." 25But the woman came and did him homage, saying, "Lord, help me." 26He said in reply, "It is not right to take the food of the children* and throw it to the dogs." 27She said, "Please, Lord, for even the dogs eat the scraps that fall from the table of their masters."

客納罕婦人的信德 21耶穌離開那裡，就退往提洛和漆冬一帶去了。22看，有一個客納罕婦人，從那地方出來喊說：「主，達味之子，可憐我罷！我的女兒被魔糾纏的好苦啊！」23耶穌卻一句話也不回答她。他的門徒就上前求他說：「打發她走罷！因為她在我們後面不停地喊叫。」24耶穌回答說：「我被派遣，只是為了以色列家失迷的羊。」25那婦人卻前來叩拜他說：「主，援助我罷！」26耶穌回答說：「拿兒女的餅扔給小狗，是不對的。」27但她說：「是啊！主，可是小狗也吃

* [15:15] Matthew specifies **Peter** as the questioner, unlike Mark 7:17. Given his tendency to present the disciples as more understanding than in his Marcan source, it is noteworthy that here he retains the Marcan rebuke, although in a slightly milder form. This may be due to his wish to correct the Jewish Christians within his church who still held to the food laws and thus separated themselves from Gentile Christians who did not observe them.

* [15:19] The Marcan list of thirteen things that defile (Matthew 7:21–22) is here reduced to seven that partially cover the content of the Decalogue. Matthew 15:21–28: See the note on Matthew 8:5–13.

* [15:21–28] See the note on Matthew 8:5–13.

* [15:24] See the note on Matthew 10:5–6.

* [15:26] **The children**: the people of Israel. **Dogs**: see the note on Matthew 7:6.

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28Then Jesus said to her in reply, "O woman, great is your faith!* Let it be done for you as you wish." And her daughter was healed from that hour.

The Healing of Many People. 29Moving on from there Jesus walked by the Sea of Galilee, went up on the mountain, and sat down there. 30Great crowds came to him, having with them the lame, the blind, the deformed, the mute, and many others. They placed them at his feet, and he cured them. 31The crowds were amazed when they saw the mute speaking, the deformed made whole, the lame walking, and the blind able to see, and they glorified the God of Israel.

The Feeding of the Four Thousand. 32*Jesus summoned his disciples and said, "My heart is moved with pity for the crowd, for they have been with me now for three days and have nothing to eat. I do not want to send them away hungry, for fear they may collapse on the way." 33The disciples said to him, "Where could we ever get enough bread in this deserted place to satisfy such a crowd?" 34Jesus said to them, "How many loaves do you have?" "Seven," they replied, "and a few fish." 35He ordered the crowd to sit down on the ground. 36Then he took the seven loaves and the fish, gave thanks,* broke the loaves, and gave them to the disciples, who in turn gave them to the crowds. 37They all ate and were satisfied. They picked up the fragments

主人桌子上掉下來的碎屑。」28耶穌回答她說：「啊！婦人，你的信德真大，就如你所願望的，給你成就罷！」從那時刻起，她的女兒就痊愈了。

29耶穌離開了那裡，來到加里肋亞海岸，上了山坐在那裡。30於是有許多群眾帶著瘸子、殘廢、瞎子、啞吧，和許多其他的病人來到耶穌跟前，把他們放在他的足前，他便治好了他們；31致使群眾見到啞吧說話，殘廢康復，瘸子行走，瞎子看見，都大為驚奇，頌揚以色列的天主。

耶穌二次增餅 32耶穌將自己的門徒召來說：「我很憐憫這群眾，因為他們同我在一起已經三天，也沒有什麼可吃的；我不願遣散他們空著肚子回去，怕他們在路上暈倒。」33門徒對他說：「在荒野裡我們從那裡得這麼多的餅，使這麼多的群眾吃飽呢？」34耶穌對他們說：「你們有多少餅？」他們說：「七個，還有幾條小魚。」35耶穌就吩咐群眾坐在地上，36拿起七個餅和魚來，祝謝了，擘開，遞給門徒；門徒再分給群眾。37眾人都吃了，也都飽了，把剩下的碎塊收集了滿滿七

* [15:28] As in the case of the cure of the centurion's servant (Matthew 8:10), Matthew ascribes Jesus' granting the request to the woman's **great faith**, a point not made equally explicit in the Marcan parallel (Matthew 7:24–30).

* [15:32–39] Most probably this story is a doublet of that of the feeding of the five thousand (Matthew 14:13–21). It differs from it notably only in that Jesus takes the initiative, not the disciples (Matthew 15:32), and in the numbers: the crowd has been with Jesus three days (Matthew 15:32), **seven loaves** are multiplied (Matthew 15:36), **seven baskets** of fragments remain after the feeding (Matthew 15:37), **and four thousand men** are fed (Matthew 15:38).

* [15:36] **Gave thanks**: see Matthew 14:19, "said the blessing." There is no difference in meaning. The thanksgiving was a blessing of God for his benefits.

left over—seven baskets full. 38Those who ate were four thousand men, not counting women and children. 39And when he had dismissed the crowds, he got into the boat and came to the district of Magadan.

籃子。38吃的人數，除婦女和孩子外，約有四千人。39耶穌遣散了群眾，就上船，來到瑪加丹境內。

CHAPTER 16

The Demand for a Sign. 1*The Pharisees and Sadducees came and, to test him, asked him to show them a sign from heaven. 2*He said to them in reply, "[In the evening you say, 'Tomorrow will be fair, for the sky is red'; 3and, in the morning, 'Today will be stormy, for the sky is red and threatening.' You know how to judge the appearance of the sky, but you cannot judge the signs of the times.] 4An evil and unfaithful generation seeks a sign, but no sign will be given it except the sign of Jonah."* Then he left them and went away.

The Leaven of the Pharisees and Sadducees. 5In coming to the other side of the sea,* the disciples had forgotten to bring bread. 6Jesus said to them, "Look out, and beware of the leaven* of the Pharisees and Sadducees." 7*They concluded among themselves, saying, "It is because we have brought no bread." 8When Jesus became aware of this he said, "You of little faith, why do you conclude

第十六章

拒顯天上徵兆 1法利塞人和撒杜塞人，為試探耶穌，前來求他給他們顯一個來自天上的徵兆。2耶穌回答他們說：「到了晚上，你們說：天色發紅，必要放晴。3早上，天色又紅又黑，你們說：今日必有風雨；你們知道辨別天象，卻不能辨別時期的徵兆。4邪惡淫亂的世代要求徵兆，但除了約納先知的徵兆外，必不給它其他的徵兆。」耶穌遂離開他們走了。

提防法利塞人的酵母 5門徒往對岸去的時候，忘了帶餅：6耶穌就對他們說：「你們應當謹慎防備法利塞人和撒杜塞人的酵母。」7他們便彼此議論說：「因為我們沒有帶餅罷！」8耶穌知道了就說：「小信德的人！你們為什

* [16:1] **A sign from heaven**: see the note on Matthew 12:38–42.
* [16:2–3] The answer of Jesus in these verses is omitted in many important textual witnesses, and it is very uncertain that it is an original part of this gospel. It resembles Luke 12:54–56 and may have been inserted from there. It rebukes the Pharisees and Sadducees who are able to read indications of coming weather but not the indications of the coming kingdom in the signs that Jesus does offer, his mighty deeds and teaching.
* [16:4] See the notes on Matthew 12:39, 40.
* [16:5–12] Jesus' warning his disciples against **the teaching of the Pharisees and Sadducees** comes immediately before his promise to confer on Peter the authority to bind and to loose on earth (Matthew 16:19), an authority that will be confirmed in heaven. Such authority most probably has to do, at least in part, with teaching. The rejection of the teaching authority of the Pharisees (see also Matthew 12:12–14) prepares for a new one derived from Jesus.
* [16:6] **Leaven**: see the note on Matthew 13:33. **Sadducees**: Matthew's Marcan source speaks rather of "the leaven of Herod" (Matthew 8:15).
* [16:7–11] The disciples, men **of little faith**, misunderstand Jesus' metaphorical use of **leaven**, forgetting that, as the feeding of the crowds shows, he is not at a loss to provide them with bread.

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among yourselves that it is because you have no bread? 9Do you not yet understand, and do you not remember the five loaves for the five thousand, and how many wicker baskets you took up? 10Or the seven loaves for the four thousand, and how many baskets you took up? 11How do you not comprehend that I was not speaking to you about bread? Beware of the leaven of the Pharisees and Sadducees." 12Then they understood* that he was not telling them to beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees.

麼竟彼此議論你們沒有帶餅呢？9你們還不明白嗎？你們不記得五個餅分給五千人，你們收拾了幾筐？10七個餅分給四千人，你們又收拾了幾籃？11怎麼你們不明白，我不是指著餅向你們說的呢？你們應當防備法利塞人和撒杜塞人的酵母！」12他們這纔明白耶穌不是說防備餅的酵母，而是說防備法利塞人和撒杜塞人的教訓。

Peter's Confession about Jesus. 13*When Jesus went into the region of Caesarea Philippi* he asked his disciples, "Who do people say that the Son of Man is?" 14They replied, "Some say John the Baptist,* others Elijah, still others Jeremiah or one of the prophets." 15He said to them, "But who do you say that I am?" 16*Simon Peter said in reply, "You are the Messiah, the

立伯多祿為教會的磐石 13耶穌來到了斐理伯的凱撒勒雅境內，就問門徒說：「人們說人子是誰？」14他們說：「有人說是洗者若翰；有人說是厄里亞；也有人說是耶肋米亞，或先知中的一位。」15耶穌對他們說：「你們說我是誰？」16西滿伯多祿回答說：「你是默西亞，永生天主之

* [16:12] After his rebuke, the disciples understand that by **leaven** he meant the corrupting influence of the teaching of the Pharisees and Sadducees. The evangelist probably understands this **teaching** as common to both groups. Since at the time of Jesus' ministry the two differed widely on points of **teaching**, e.g., the resurrection of the dead, and at the time of the evangelist the Sadducee party was no longer a force in Judaism, the supposed common teaching fits neither period. The disciples' eventual understanding of Jesus' warning contrasts with their continuing obtuseness in the Marcan parallel (Matthew 8:14–21).

* [16:13–20] The Marcan confession of Jesus as Messiah, made by Peter as spokesman for the other disciples (Matthew 8:27–29; cf also Luke 9:18–20), is modified significantly here. The confession is of Jesus both as **Messiah** and as **Son of the living God** (Matthew 16:16). Jesus' response, drawn principally from material peculiar to Matthew, attributes the confession to a divine revelation granted to Peter alone (Matthew 16:17) and makes him the **rock** on which Jesus **will build his church** (Matthew 16:18) and the disciple whose authority in the church **on earth** will be confirmed in **heaven**, i.e., by God (Matthew 16:19).

* [16:13] **Caesarea Philippi**: situated about twenty miles north of the Sea of Galilee in the territory ruled by Philip, a son of Herod the Great, tetrarch from 4 B.C. until his death in A.D. 34 (see the note on Matthew 14:1). He rebuilt the town of Paneas, naming **it Caesarea** in honor of the emperor, and **Philippi** ("of Philip") to distinguish it from the seaport in Samaria that was also called Caesarea. **Who do people say that the Son of Man is?**: although the question differs from the Marcan parallel (Mark 8:27: "Who . . . that I am?"), the meaning is the same, for Jesus here refers to himself as **the Son of Man** (cf Matthew 16:15).

* [16:14] **John the Baptist**: see Matthew 14:2. **Elijah**: cf Malachi 3:19; Sirach 48:10; and see the note on Matthew 3:4. **Jeremiah**: an addition of Matthew to the Marcan source.

* [16:16] The Son of the living God: see Matthew 2:15; 3:17. The addition of this exalted title to the Marcan confession eliminates whatever ambiguity was attached to the title Messiah. This, among other things, supports the view proposed by many scholars that Matthew has here combined his source's confession with a post-resurrectional confession of faith in Jesus as **Son of the living** God that belonged to the appearance of the risen Jesus to Peter; cf 1 Cor 15:5; Luke 24:34.

Son of the living God." 17Jesus said to him in reply, "Blessed are you, Simon son of Jonah. For flesh and blood* has not revealed this to you, but my heavenly Father. 18And so I say to you, you are Peter, and upon this rock I will build my church,* and the gates of the netherworld shall not prevail against it. 19I will give you the keys to the kingdom of heaven.* Whatever you bind on earth shall be bound in heaven; and whatever you loose on earth shall be loosed in heaven." 20*Then he strictly ordered his disciples to tell no one that he was the Messiah.

The First Prediction of the Passion. 21*From that time on, Jesus began to show his disciples that he* must go

子。」17耶穌回答他說：「約納的兒子西滿，你是有福的，因為不是肉和血啟示了你，而是我在天之父。18我再給你說：你是伯多祿（磐石），在這磐石上，我要建立我的教會，陰間的門決不能戰勝她。19我要將天國的鑰匙交給你；凡你在地上所束縛的，在天上也要被束縛；凡你在地上所釋放的，在天上也要被釋放。」20他遂即嚴禁門徒，不要對任何人說他是默西亞。

首次預言受難和復活 21從那時起，耶穌就開始向門徒說明：他

* [16:17] **Flesh and blood**: a Semitic expression for human beings, especially in their weakness. **Has not revealed this . . . but my heavenly Father**: that Peter's faith is spoken of as coming not through human means but through a revelation from God is similar to Paul's description of his recognition of who Jesus was; see Gal 1:15–16, ". . . when he [God] . . . was pleased to reveal his Son to me. . . ."

* [16:18] **You are Peter, and upon this rock I will build my church**: the Aramaic word *kēpā'* meaning rock and transliterated into Greek as *Cēphas* is the name by which Peter is called in the Pauline letters (1 Cor 1:12; 3:22; 9:5; 15:4; Gal 1:18; 2:9, 11, 14) except in Gal 2:7–8 ("Peter"). It is translated as *Petros* ("Peter") in John 1:42. The presumed original Aramaic of Jesus' statement would have been, in English, "You are the Rock (*Kēpā'*) and upon this rock (*kēpā'*) I will build my church." The Greek text probably means the same, for the difference in gender between the masculine noun *petros*, the disciple's new name, and the feminine noun *petra* (rock) may be due simply to the unsuitability of using a feminine noun as the proper name of a male. Although the two words were generally used with slightly different nuances, they were also used interchangeably with the same meaning, "rock." **Church**: this word (Greek *ekklēsia*) occurs in the gospels only here and in Matthew 18:17 (twice). There are several possibilities for an Aramaic original. Jesus' **church** means the community that he **will** gather and that, like a building, will have Peter as its solid foundation. That function of Peter consists in his being witness to Jesus as the Messiah, **the Son of the living God. The gates of the netherworld shall not prevail against it**: the netherworld (Greek *Hadēs*, the abode of the dead) is conceived of as a walled city whose **gates** will not close in upon the church of Jesus, i.e., it will not be overcome by the power of death.

* [16:19] **The keys to the kingdom of heaven**: the image of the keys is probably drawn from Isaiah 22:15–25 where Eliakim, who succeeds Shebnah as master of the palace, is given "the key of the house of David," which he authoritatively "opens" and "shuts" (Matthew 22:22). **Whatever you bind . . . loosed in heaven**: there are many instances in rabbinic literature of the binding-loosing imagery. Of the several meanings given there to the metaphor, two are of special importance here: the giving of authoritative teaching, and the lifting or imposing of the ban of excommunication. It is disputed whether the image of **the keys** and that of binding and loosing are different metaphors meaning the same thing. In any case, the promise of **the keys** is given to Peter alone. In Matthew 18:18 all the disciples are given the power of binding and loosing, but the context of that verse suggests that there the power of excommunication alone is intended. That the keys are those to **the kingdom of heaven** and that Peter's exercise of authority in the church on earth will be confirmed **in heaven** show an intimate connection between, but not an identification of, **the church and the kingdom of heaven**.

* [16:20] Cf Mark 8:30. Matthew makes explicit that the prohibition has to do with speaking of Jesus as **the Messiah**; see the note on Mark 8:27–30.

* [16:21–23] This first prediction of the passion follows Mark 8:31–33 in the main and serves as a corrective to an understanding of Jesus' messiahship as solely one of glory and triumph. By his addition of **from that**

to Jerusalem and suffer greatly from the elders, the chief priests, and the scribes, and be killed and on the third day be raised. 22*Then Peter took him aside and began to rebuke him, "God forbid, Lord! No such thing shall ever happen to you." 23He turned and said to Peter, "Get behind me, Satan! You are an obstacle to me. You are thinking not as God does, but as human beings do."

必須上耶路撒冷去，要由長老、司祭長和經師們受到許多痛苦，並將被殺，但第三天要復活。22伯多祿便拉耶穌到一邊，諫責他說：「主，千萬不可！這事絕不會臨到你身上！」23耶穌轉身對伯多祿說：「撒殫，退到我後面去！你是我的絆腳石，因為你所體會的，不是天主的事，而是人的事。」

The Conditions of Discipleship. 24*Then Jesus said to his disciples, "Whoever wishes to come after me must deny himself,* take up his cross, and follow me. 25For whoever wishes to save his life will lose it, but whoever loses his life for my sake will find it.* 26What profit would there be for one to gain the whole world and forfeit his life? Or what can one give in exchange for his life? 27*For the Son of Man will come with his angels in his Father's glory, and then he will repay everyone

背十字架的必要 24於是，耶穌對門徒說：「誰若願意跟隨我，該棄絕自己，背著自己的十字架來跟隨我，25因為誰若願意救自己的性命，必要喪失性命；但誰若為我的原故，喪失自己的性命，必要獲得性命。26人縱然賺得了全世界，卻賠上了自己的靈魂，為他有什麼益處？或者，人還能拿什麼作為自己靈魂的代價？27因為將來人子要在他父的光榮中同他的天使降來，那時，他要按照每

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time on (Matthew 16:21) Matthew has emphasized that Jesus' revelation of his coming suffering and death marks a new phase of the gospel. Neither this nor the two later passion predictions (Matthew 17:22–23; 20:17–19) can be taken as sayings that, as they stand, go back to Jesus himself. However, it is probable that he foresaw that his mission would entail suffering and perhaps death, but was confident that he would ultimately be vindicated by God (see Matthew 26:29).

* [16:21] **He**: the Marcan parallel (Mark 8:31) has "the Son of Man." Since Matthew has already designated Jesus by that title (13), its omission here is not significant. The Matthean prediction is equally about the sufferings of the Son of Man. **Must**: this necessity is part of the tradition of all the synoptics; cf Mark 8:31; Luke 9:21. **The elders, the chief priests, and the scribes**: see the note on Mark 8:31. **On the third day**: so also Luke 9:22, against the Marcan "after three days" (Mark 8:31). Matthew's formulation is, in the Greek, almost identical with the pre-Pauline fragment of the kerygma in 1 Cor 15:4 and also with Hosea 6:2 which many take to be the Old Testament background to the confession that Jesus was raised on **the third day**. Josephus uses "after three days" and "on the third day" interchangeably (*Antiquities* 7, 11, 6 #280–81; 8, 8, 1–2 #214, 218) and there is probably no difference in meaning between the two phrases.

* [16:22–23] Peter's refusal to accept Jesus' predicted suffering and death is seen as a satanic attempt to deflect Jesus from his God-appointed course, and the disciple is addressed in terms that recall Jesus' dismissal of the devil in the temptation account (Matthew 4:10: "Get away, Satan!"). Peter's satanic purpose is emphasized by Matthew's addition to the Marcan source of the words **You are an obstacle to me**.

* [16:24–28] A readiness to follow Jesus even to giving up one's life for him is the condition for true discipleship; this will be repaid by him at the final judgment.

* [16:24] **Deny himself**: to deny someone is to disown him (see Matthew 10:33; 26:34–35) and to deny oneself is to disown oneself as the center of one's existence.

* [16:25] See the notes on Matthew 10:38, 39.

* [16:27] The parousia and final judgment are described in Matthew 25:31 in terms almost identical with these.

according to his conduct. 28*Amen, I say to you, there are some standing here who will not taste death until they see the Son of Man coming in his kingdom."

人的行為予以賞報。28我實在告訴你們：站在這裡的人中，就有些人在未嘗到死味以前，必要看見人子來到自己的國內。」

CHAPTER 17

The Transfiguration of Jesus. 1*After six days Jesus took Peter, James, and John his brother, and led them up a high mountain by themselves.* 2*And he was transfigured before them; his face shone like the sun and his clothes became white as light. 3*And behold, Moses and Elijah appeared to them, conversing with him. 4Then Peter said to Jesus in reply, "Lord, it is good that we are here. If you wish, I will make three tents* here, one for you, one for Moses, and one for Elijah." 5While he was still speaking, behold, a bright cloud cast a shadow over them,* then

第十七章

耶穌顯聖容 1六天以後，耶穌帶著伯多祿，雅各伯和他的兄弟若望，單獨帶領他們上了一座高山，2在他們面前變了容貌：他的面貌發光有如太陽，他的衣服潔白如光。3忽然，梅瑟和厄里亞也顯現給他們，正在同耶穌談論。4伯多祿就開口對耶穌說：「主啊，我們在這裡真好！你若願意，我就在這裡張搭三個帳棚：一個為你，一個為梅瑟，一個為厄里亞。」5他還在說話的時候，忽有一片光耀的雲彩遮蔽了

* [16:28] **Coming in his kingdom**: since the **kingdom of the Son of Man** has been described as "the world" and Jesus' sovereignty precedes his final coming in glory (Matthew 13:38, 41), the coming in this verse is not the parousia as in the preceding but the manifestation of Jesus' rule after his resurrection; see the notes on Matthew 13:38, 41.

* [17:1–8] The account of the transfiguration confirms that Jesus is the **Son** of God (Matthew 17:5) and points to fulfillment of the prediction that he will come **in his Father's glory** at the end of the age (Matthew 16:27). It has been explained by some as a resurrection appearance retrojected into the time of Jesus' ministry, but that is not probable since the account lacks many of the usual elements of the resurrection-appearance narratives. It draws upon motifs from the Old Testament and noncanonical Jewish apocalyptic literature that express the presence of the heavenly and the divine, e.g., brilliant light, white garments, and the overshadowing cloud.

* [17:1] These three disciples are also taken apart from the others by Jesus in Gethsemane (Matthew 26:37). **A high mountain**: this has been identified with Tabor or Hermon, but probably no specific mountain was intended by the evangelist or by his Marcan source (Matthew 9:2). Its meaning is theological rather than geographical, possibly recalling the revelation to Moses on Mount Sinai (Exodus 24:12–18) and to Elijah at the same place (1 Kings 19:8–18; Horeb = Sinai).

* [17:2] **His face shone like the sun**: this is a Matthean addition; cf Daniel 10:6. **His clothes became white as light**: cf Daniel 7:9 where the clothing of God appears "snow bright." For the white garments of other heavenly beings, see Rev 4:4; 7:9; 19:14.

* [17:3] See the note on Mark 9:5.

* [17:4] **Three tents**: the booths in which the Israelites lived during the feast of Tabernacles (cf John 7:2) were meant to recall their ancestors' dwelling in booths during the journey from Egypt to the promised land (Lev 23:39–42). The same Greek word, *skēnē*, here translated tents, is used in the LXX for the booths of that feast, and some scholars have suggested that there is an allusion here to that liturgical custom.

* [17:5] **Cloud cast a shadow over them**: see the note on Mark 9:7. **This is my beloved Son . . . listen to him**: cf Matthew 3:17. The voice repeats the baptismal proclamation about Jesus, with the addition of the command **listen to him**. The latter is a reference to Deut 18:15 in which the Israelites are commanded to listen to the prophet like Moses whom God will raise up for them. The command to listen to Jesus is general, but in this context it probably applies particularly to the preceding predictions of his passion and resurrection (Matthew 16:21) and of his coming (Matthew 16:27, 28).

from the cloud came a voice that said, "This is my beloved Son, with whom I am well pleased; listen to him." 6*When the disciples heard this, they fell prostrate and were very much afraid. 7But Jesus came and touched them, saying, "Rise, and do not be afraid." 8And when the disciples raised their eyes, they saw no one else but Jesus alone.

他們，並且雲中有聲音說：「這是我的愛子，我所喜悅的，你們要聽從他！」6門徒聽了，就俯伏在地，非常害怕。7耶穌遂前來，撫摩他們說：「起來，不要害怕！」8他們舉目一看，任誰都不見了，只有耶穌獨自一人。

The Coming of Elijah. 9*As they were coming down from the mountain, Jesus charged them, "Do not tell the vision* to anyone until the Son of Man has been raised from the dead." 10*Then the disciples asked him, "Why do the scribes say that Elijah must come first?" 11He said in reply,* "Elijah will indeed come and restore all things; 12but I tell you that Elijah has already come, and they did not recognize him but did to him whatever they pleased. So also will the Son of Man suffer at their hands." 13*Then the disciples understood that he was speaking to them of John the Baptist.

9他們從山上下來的時候，耶穌囑咐他們說：「非等人子由死者中復活，你們不要將所見的告訴任何人。」10門徒便問耶穌說：「那麼，為什麼經師說：厄里亞應該先來呢？」11耶穌回答說：「厄里亞的確要來，且要重整一切；12但我告訴你們：厄里亞已經來了，人們卻不認識他，反而任意待了他；照樣，人子也要受他們的磨難。」13門徒這纔明白耶穌給他們所說的，是指的洗者若翰。

The Healing of a Boy with a Demon. 14*When they came to the crowd a man approached, knelt down before him, 15and said, "Lord, have pity on

治好附魔的兒童 14當他們來到群眾那裡時，有一個人來到耶穌跟前，跪下，15說：「主啊，可

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* [17:6–7] A Matthean addition; cf Daniel 10:9–10, 18–19.

* [17:9] In response to the disciples' question about the expected return of Elijah, Jesus interprets the mission of the Baptist as the fulfillment of that expectation. But that was not suspected by those who opposed and finally killed him, and Jesus predicts a similar fate for himself.

* [17:9] **The vision**: Matthew alone uses this word to describe the transfiguration. **Until the Son of Man has been raised from the dead**: only in the light of Jesus' resurrection can the meaning of his life and mission be truly understood; until then no testimony to **the vision** will lead people to faith. Mt 17:9–13

* [17:10] See the notes on Matthew 3:4; 16:14.

* [17:11–12] The preceding question and this answer may reflect later controversy with Jews who objected to the Christian claims for Jesus that Elijah had not yet come.

* [17:13] See Matthew 11:14.

* [17:14–20] Matthew has greatly shortened the Marcan story (Matthew 9:14–29). Leaving aside several details of the boy's illness, he concentrates on the need for faith, not so much on the part of the boy's father (as does Mark, for Matthew omits Mark 9:22b–24) but on that of his own disciples whose inability to drive out the demon is ascribed to their **little faith** (Matthew 17:20).

* [17:15] **A lunatic**: this description of the boy is peculiar to Matthew. The word occurs in the New Testament only here and in Matthew 4:24 and means one affected or struck by the moon. The symptoms of the boy's illness point to epilepsy, and attacks of this were thought to be caused by phases of the moon.

my son, for he is a lunatic* and suffers severely; often he falls into fire, and often into water. 16I brought him to your disciples, but they could not cure him." 17Jesus said in reply, "O faithless and perverse* generation, how long will I be with you? How long will I endure you? Bring him here to me." 18Jesus rebuked him and the demon came out of him,* and from that hour the boy was cured. 19Then the disciples approached Jesus in private and said, "Why could we not drive it out?" 20*He said to them, "Because of your little faith. Amen, I say to you, if you have faith the size of a mustard seed, you will say to this mountain, 'Move from here to there,' and it will move. Nothing will be impossible for you." (21)*

憐我的兒子罷！他患癲癇病很苦，屢次跌在火中，又屢次跌在水裡。16我把他帶到你的門徒跟前，他們卻不能治好他。」17耶穌回答說：「哎！無信敗壞的世代，我同你們在一起要到幾時呢？我容忍你們要到幾時呢？把他給我帶到這裡來！」18耶穌遂叱責魔鬼，魔鬼就從孩子身上出去了；從那時刻，孩子就好了。19以後，門徒前來私下對耶穌說：「為什麼我們不能逐出這魔鬼呢？」20耶穌對他們說：「由於你們缺少信德；我實在告訴你們：假如你們有像芥子那麼大的信德，你們向這座山說：從這邊移到那邊去！它必會移過去的；為你們沒有不可能的事。【21但這類魔鬼非用祈禱和禁食，是不能趕出去的。】

The Second Prediction of the Passion. 22*As they were gathering in Galilee, Jesus said to them, "The Son of Man is to be handed over to men, 23and they will kill him, and he will be raised

二次預言受難和復活 22當耶穌同門徒在加里肋亞周遊時，耶穌對他們說：「人子將被交於人們手中。23他們要殺害他，第三天他必

* [17:17] **Faithless and perverse**: so Matthew and Luke (Luke 9:41) against Mark's **faithless** (Matthew 9:19). The Greek word here translated **perverse** is the same as that in Deut 32:5 LXX, where Moses speaks to his people. There is a problem in knowing to whom the reproach is addressed. Since the Matthean Jesus normally chides his disciples for their **little faith** (as in Matthew 17:20), it would appear that the charge of lack of faith could not be made against them and that the reproach is addressed to unbelievers among the Jews. However in Matthew 17:20b (**if you have faith the size of a mustard seed**), which is certainly addressed to the disciples, they appear to have not even the smallest faith; if they had, they would have been able to cure the boy. In the light of Matthew 17:20b the reproach of Matthew 17:17 could have applied to the disciples. There seems to be an inconsistency between the charge of **little faith** in Matthew 17:20a and that of not even a little in Matthew 17:20b.

* [17:18] **The demon came out of him**: not until this verse does Matthew indicate that the boy's illness is a case of demoniacal possession.

* [17:20] The entire verse is an addition of Matthew who (according to the better attested text) omits the reason given for the disciples' inability in Mark 9:29. **Little faith**: see the note on Matthew 6:30. **Faith the size of a mustard seed . . . and it will move**: a combination of a Q saying (cf Luke 17:6) with a Marcan saying (cf Mark 11:23).

* [17:21] Some manuscripts add, "But this kind does not come out except by prayer and fasting"; this is a variant of the better reading of Mark 9:29.

* [17:22–23] The second passion prediction (cf Matthew 16:21–23) is the least detailed of the three and may be the earliest. In the Marcan parallel the disciples do not understand (Matthew 9:32); here they understand and are **overwhelmed with grief** at the prospect of Jesus' death (Matthew 17:23).

on the third day." And they were overwhelmed with grief.

Payment of the Temple Tax. 24*When they came to Capernaum, the collectors of the temple tax* approached Peter and said, "Doesn't your teacher pay the temple tax?" 25"Yes," he said.* When he came into the house, before he had time to speak, Jesus asked him, "What is your opinion, Simon? From whom do the kings of the earth take tolls or census tax? From their subjects or from foreigners?" 26*When he said, "From foreigners," Jesus said to him, "Then the subjects are exempt. 27But that we may not offend them,* go to the sea, drop in a hook, and take the first fish that comes up. Open its mouth and you will find a coin worth twice the temple tax. Give that to them for me and for you."

CHAPTER 18

The Greatest in the Kingdom. 1*At that time the disciples* approached

要復活。」門徒就非常憂鬱。

繳納殿稅 24他們來到葛法翁時，收殿稅的人來到伯多祿跟前說：「你們的師傅不納殿稅嗎？」25伯多祿說：「自然納的。」他一進到屋裡，耶穌就先對他說：「西滿！你以為怎樣？地上的君王向誰徵收關稅或丁稅呢？向自己的兒子，或是向外人？」26伯多祿說：「向外人。」耶穌對他說：「所以兒子是免稅的了。27但是，為避免使他們疑怪，你往海邊去垂釣，拿釣上來的第一條魚，開了它的口，就會找到一塊『斯塔特』。拿去交給他們，當作我和你的殿稅。」

第十八章

天國中誰最大 1就在那時刻，門

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* [17:24–27] Like Matthew 14:28–31 and Matthew 16:16b–19, this episode comes from Matthew's special material on Peter. Although the question of **the collectors** concerns Jesus' payment of the **temple tax**, it is put to Peter. It is he who receives instruction from Jesus about freedom from the obligation of payment and yet why it should be made. The means of doing so is provided miraculously. The pericope deals with a problem of Matthew's church, whether its members should pay the temple tax, and the answer is given through a word of Jesus conveyed to Peter. Some scholars see here an example of the teaching authority of Peter exercised in the name of Jesus (see Matthew 16:19). The specific problem was a Jewish Christian one and may have arisen when the Matthean church was composed largely of that group.

* [17:24] **The temple tax**: before the destruction of the Jerusalem temple in A.D. 70 every male Jew above nineteen years of age was obliged to make an annual contribution to its upkeep (cf Exodus 30:11–16; Neh 10:33). After the destruction the Romans imposed upon Jews the obligation of paying that tax for the temple of Jupiter Capitolinus. There is disagreement about which period the story deals with.

* [17:25] **From their subjects or from foreigners?**: the Greek word here translated **subjects** literally means "sons."

* [17:26] **Then the subjects are exempt**: just as **subjects** are not bound by laws applying to **foreigners**, neither are Jesus and his disciples, who belong to the kingdom of heaven, bound by the duty of paying the temple tax imposed on those who are not of the kingdom. If the Greek is translated "sons," the freedom of Jesus, the Son of God, and of his disciples, children ("sons") of the kingdom (cf Matthew 13:38), is even more clear.

* [17:27] **That we may not offend them**: though they are exempt (Matthew 17:26), Jesus and his disciples are to avoid giving offense; therefore the tax is to be paid. **A coin worth twice the temple tax**: literally, "a stater," a Greek coin worth two double drachmas. Two double drachmas were equal to the Jewish shekel and the tax was a half-shekel. **For me and for you**: not only Jesus but Peter pays the tax, and this example serves as a standard for the conduct of all the disciples.

* [18:1–35] This discourse of the fourth book of the gospel is often called the "church order" discourse, but it

Jesus and said, "Who is the greatest in the kingdom of heaven?" 2He called a child over, placed it in their midst, 3and said, "Amen, I say to you, unless you turn and become like children,* you will not enter the kingdom of heaven. 4Whoever humbles himself like this child is the greatest in the kingdom of heaven. 5*And whoever receives one child such as this in my name receives me.

Temptations to Sin. 6"Whoever causes one of these little ones* who believe in me to sin, it would be better for him to have a great millstone hung around his neck and to be drowned in the depths of the sea. 7*Woe to the world because of things that cause sin! Such things must come, but woe to

徒來到耶穌跟前說：「在天國裡究竟誰是最大的？」2耶穌就叫一個小孩來，使他站在他們中間，3說：「我實在告訴你們：你們若不變成如同小孩一樣，你們決不能進天國。4所以，誰若自謙自卑如同這一個小孩，這人就是天國中最大的。」

戒立惡表 5「無論誰因我的名字，收留一個這樣的小孩，就是收留我；6但無論誰，使這些信我的小子中的一個跌倒，倒不如拿一塊驢拉的磨石，繫在他的頸上，沉在海的深處更好。7世界因了惡表是有禍的，惡表固然免不了要來，但立惡表的那人是有

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lacks most of the considerations usually connected with church order, such as various offices in the church and the duties of each, and deals principally with the relations that must obtain among the members of the church. Beginning with the warning that greatness in the **kingdom of heaven** is measured not by rank or power but by childlikeness (Matthew 18:1–5), it deals with the care that the disciples must take not to cause the **little ones to sin** or to neglect them if they stray from the community (Matthew 18:6–14), the correction of members who sin (Matthew 18:15–18), the efficacy of the prayer of the disciples because of the presence of Jesus (Matthew 18:19–20), and the forgiveness that must be repeatedly extended to sinful members who repent (Matthew 18:21–35).

* [18:1] The initiative is taken not by Jesus as in the Marcan parallel (Mark 9:33–34) but by the disciples. **Kingdom of heaven**: this may mean **the kingdom** in its fullness, i.e., after the parousia and the final judgment. But what follows about causes of sin, church discipline, and forgiveness, all dealing with the present age, suggests that the question has to do with rank also in the church, where the kingdom is manifested here and now, although only partially and by anticipation; see the notes on Matthew 3:2; 4:17.

* [18:3] **Become like children**: the child is held up as a model for the disciples not because of any supposed innocence of children but because of their complete dependence on, and trust in, their parents. So must the disciples be, in respect to God.

* [18:5] Cf Matthew 10:40.

* [18:6] **One of these little one**s: the thought passes from the child of Matthew 18:2–4 to the disciples, **little ones** because of their becoming **like children**. It is difficult to know whether this is a designation of all who are disciples or of those who are insignificant in contrast to others, e.g., the leaders of the community. Since apart from this chapter the designation little **ones occurs** in Matthew only in Matthew 10:42 where it means disciples as such, that is its more likely meaning here. **Who believe in me**: since discipleship is impossible without at least some degree of faith, this further specification seems superfluous. However, it serves to indicate that the warning against causing a **little one** to sin is principally directed against whatever would lead such a one to a weakening or loss of faith. The Greek verb *skandalizein*, here translated **causes . . . to sin**, means literally "**causes to stumble**"; what the stumbling is depends on the context. It is used of falling away from faith in Matthew 13:21. According to the better reading of Mark 9:42, in me is a Matthean addition to the Marcan source. **It would be better . . . depths of the sea**: cf Mark 9:42.

* [18:7] This is a Q saying; cf Luke 17:1. The inevitability of **things that cause sin** (literally, "scandals") does not take away the responsibility of **the one through whom they come**. Matthew 18:8–9

the one through whom they come! 8If your hand or foot causes you to sin,* cut it off and throw it away. It is better for you to enter into life maimed or crippled than with two hands or two feet to be thrown into eternal fire. 9And if your eye causes you to sin, tear it out and throw it away. It is better for you to enter into life with one eye than with two eyes to be thrown into fiery Gehenna.

The Parable of the Lost Sheep. 10*"See that you do not despise one of these little ones,* for I say to you that their angels in heaven always look upon the face of my heavenly Father. (11)*12What is your opinion? If a man has a hundred sheep and one of them goes astray, will he not leave the ninety-nine in the hills and go in search of the stray? 13And if he finds it, amen, I say to you, he rejoices more over it than over the ninety-nine that did not stray. 14In just the same way, it is not the will of your heavenly Father that one of these little ones be lost.

禍的。8為此，倘若你的手，或你的腳使你跌倒，砍下它來，從你身上扔掉，為你或殘或瘸進入生命，比有雙手雙腳，而被投入永火中更好。9倘若你的眼使你跌倒，剜出它來，從你身上扔掉，為你有一隻眼進入生命，比有雙眼而被投入永火中更好。10你們小心，不要輕視這些小子中的一個，因為我告訴你們：他們的天使在天上，常見我在天之父的面。【11因為人子來是為救那喪亡了的。】

亡羊比喻 12「你們以為如何？如果一個人有一百隻羊，其中一隻迷失了路，他豈不把那九十九隻留在山上，而去尋找那隻迷失了路的嗎？13如果他幸運找著了，我實在告訴你們：他為這一隻，比為那九十九隻沒有迷路的，更覺歡喜；14同樣，使這些小子中的一個喪亡，決不是你們在天之父的意願。」

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* [18:8] These verses are a doublet of Matthew 5:29–30. In that context they have to do with **causes** of sexual **sin**. As in the Marcan source from which they have been drawn (Mark 9:42–48), they differ from the first warning about scandal, which deals with causing another person to sin, for they concern what causes oneself to sin and they do not seem to be related to another's loss of faith, as the first warning is. It is difficult to know how Matthew understood the logical connection between these verses and Matthew 18:6–7.

* [18:10–14] The first and last verses are peculiar to Matthew. The parable itself comes from Q; see Luke 15:3–7. In Luke it serves as justification for Jesus' table-companionship with sinners; here, it is an exhortation for the disciples to seek out fellow disciples who have gone **astray**. Not only must no one cause a fellow disciple to sin, but those who have strayed must be sought out and, if possible, brought back to the community. The joy of the shepherd on finding the sheep, though not absent in Matthew 18:13 is more emphasized in Luke. By his addition of Matthew 18:10, 14 Matthew has drawn out explicitly the application of the parable to the care of the **little ones**.

* [18:10] **Their angels in heaven . . . my heavenly Father**: for the Jewish belief in angels as guardians of nations and individuals, see Daniel 10:13, 20–21; Tobit 5:4–7; 1QH 5:20–22; as intercessors who present the prayers of human beings to God, see Tobit 13:12, 15. The high worth of the **little ones** is indicated by their being represented before God by these heavenly beings.

* [18:11] Some manuscripts add, "For the Son of Man has come to save what was lost"; cf Matthew 9:13. This is practically identical with Luke 19:10 and is probably a copyist's addition from that source.

A Brother Who Sins. 15*"If your brother* sins [against you], go and tell him his fault between you and him alone. If he listens to you, you have won over your brother. 16*If he does not listen, take one or two others along with you, so that 'every fact may be established on the testimony of two or three witnesses.' 17If he refuses to listen to them, tell the church.* If he refuses to listen even to the church, then treat him as you would a Gentile or a tax collector. 18*Amen, I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven. 19*Again, [amen,] I say to you, if two of you agree on earth about anything for which they are to pray, it shall be granted to them by

兄弟規勸之道 15「如果你的弟兄得罪了你，去，要在你和他獨處的時候，規勸他；如果他聽從了你，你便賺得了你的兄弟；16但他如果不聽，你就另帶上一個或兩個人，為叫任何事情，憑兩個或三個見證人的口供，得以成立。17若是他仍不聽從他們，你要告訴教會；如果他連教會也不聽從，你就將他看作外教人或稅吏。18我實在告訴你們：凡你們在地上所束縛的，在天上也要被束縛；凡你們在地上所釋放的，在天上也要被釋放。19我實在告訴你們：若你們中二人，在地上同心合意，無論為什麼事祈禱，我在天之

* [18:15–20] Passing from the duty of Christian disciples toward those who have strayed from their number, the discourse now turns to how they are to deal with one who sins and yet remains within the community. First there is to be private correction (Matthew 18:15); if this is unsuccessful, further correction before **two or three witnesses** (Matthew 18:16); if this fails, the matter is to be brought before the assembled community (the church), and if the sinner refuses to attend to the correction of **the church**, he is to be expelled (Matthew 18:17). The church's judgment will be ratified **in heaven**, i.e., by God (Matthew 18:18). This three-step process of correction corresponds, though not exactly, to the procedure of the Qumran community; see 1QS 5:25–6:1; 6:24–7:25; CD 9:2–8. The section ends with a saying about the favorable response of God to prayer, even to that of a very small number, for Jesus is in the midst of any gathering of his disciples, however small (Matthew 18:19–20). Whether this prayer has anything to do with the preceding judgment is uncertain.

* [18:15] **Your brother**: a fellow disciple; see Matthew 23:8. The bracketed words, **against you**, are widely attested but they are not in the important codices Sinaiticus and Vaticanus or in some other textual witnesses. Their omission broadens the type of sin in question. **Won over**: literally, "gained."

* [18:16] Cf Deut 19:15.

* [18:17] **The church**: the second of the only two instances of this word in the gospels; see the note on Matthew 16:18. Here it refers not to the entire **church** of Jesus, as in Matthew 16:18, but to the local congregation. **Treat him . . . a Gentile or a tax collector**: just as the observant Jew avoided the company of Gentiles and tax collectors, so must the congregation of Christian disciples separate itself from the arrogantly sinful member who refuses to repent even when convicted of his sin by the whole **church**. Such a one is to be set outside the fellowship of the community. The harsh language about **Gentile** and **tax collector** probably reflects a stage of the Matthean **church** when it was principally composed of Jewish Christians. That time had long since passed, but the principle of exclusion for such a sinner remained. Paul makes a similar demand for excommunication in 1 Cor 5:1–13.

* [18:18] Except for the plural of the verbs **bind** and **loose**, this verse is practically identical with Matthew 16:19b and many scholars understand it as granting to all the disciples what was previously given to Peter alone. For a different view, based on the different contexts of the two verses, see the note on Matthew 16:19.

* [18:19–20] Some take these verses as applying to prayer on the occasion of the church's gathering to deal with the sinner of Matthew 18:17. Unless an *a fortiori* argument is supposed, this seems unlikely. God' s answer to the prayer of **two or three** envisages a different situation from one that involves the entire congregation. In addition, the object of this prayer is expressed in most general terms as **anything for which they are to pray**.

my heavenly Father. 20*For where two or three are gathered together in my name, there am I in the midst of them."

父，必要給他們成就，20因為那裡有兩個或三個人，因我的名字聚在一起，我就在他們中間。」

The Parable of the Unforgiving Servant. 21*Then Peter approaching asked him, "Lord, if my brother sins against me, how often must I forgive him? As many as seven times?" 22*Jesus answered, "I say to you, not seven times but seventy-seven times. 23That is why the kingdom of heaven may be likened to a king who decided to settle accounts with his servants. 24*When he began the accounting, a debtor was brought before him who owed him a huge amount. 25Since he had no way of paying it back, his master ordered him to be sold, along with his wife, his children, and all his property, in payment of the debt. 26*At that, the servant fell down, did him homage, and said, 'Be patient with me, and I will pay you back in full.' 27Moved with compassion the master of that servant let him go and forgave him the loan. 28When that servant had left, he

寬恕之道 21那時，伯多祿前來對耶穌說：「主啊！若我的弟兄得罪了我，我該寬恕他多少次？直到七次嗎？」22耶穌對他說：「我不對你說：直到七次，而是到七十個七次。23為此天國好比一個君王，要同他的僕人算賬。24他開始算賬的時候，給他送來了一個欠他一萬『塔冷通』的，25因他沒有可還的，主人就下令，要他把自己和妻子兒女，以及他所有的一切，都變賣來還債。26那僕人就俯伏在地叩拜他說：主啊！容忍我罷！一切我都要還給你。27那僕人的主人就動心把他釋放了，並且也赦免了他的債。28但那僕人正出去時，遇見了一個欠他一百

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* [18:20] **For where two or three . . . midst of them**: the presence of Jesus guarantees the efficacy of the prayer. This saying is similar to one attributed to a rabbi executed in A.D. 135 at the time of the second Jewish revolt: ". . . When two sit and there are between them the words of the Torah, the divine presence (Shekinah) rests upon them" (*Pirqê'Abôt 3:3*).

* [18:21–35] The final section of the discourse deals with the forgiveness that the disciples are to give to their fellow disciples who sin against them. To the question of Peter how often forgiveness is to be granted (Matthew 18:21), Jesus answers that it is to be given without limit (Matthew 18:22) and illustrates this with the parable of the unmerciful servant (Matthew 18:23–34), warning that his **heavenly Father** will give those who do not forgive the same treatment as that given to the unmerciful servant (Matthew 18:35). Matthew 18:21–22 correspond to Luke 17:4; the parable and the final warning are peculiar to Matthew. That the Parable did not originally belong to this context is suggested by the fact that it really does not deal with repeated forgiveness, which is the point of Peter's question and Jesus' reply.

* [18:22] **Seventy-seven times**: the Greek corresponds exactly to the LXX of Genesis 4:24. There is probably an allusion, by contrast, to the limitless vengeance of Lamech in the Genesis text. In any case, what is demanded of the disciples is limitless forgiveness.

* [18:24] **A huge amount**: literally, "ten thousand talents." The talent was a unit of coinage of high but varying value depending on its metal (gold, silver, copper) and its place of origin. It is mentioned in the New Testament only here and in Matthew 25:14–30.

* [18:26] **Pay you back in full**: an empty promise, given the size of the debt.

* [18:28] **A much smaller amount**: literally, "a hundred denarii." A denarius was the normal daily wage of a laborer. The difference between the two debts is enormous and brings out the absurdity of the conduct of the Christian who has received the great forgiveness of God and yet refuses to forgive the relatively minor offenses done to him.

found one of his fellow servants who owed him a much smaller amount.* He seized him and started to choke him, demanding, 'Pay back what you owe.' 29Falling to his knees, his fellow servant begged him, 'Be patient with me, and I will pay you back.' 30But he refused. Instead, he had him put in prison until he paid back the debt. 31Now when his fellow servants saw what had happened, they were deeply disturbed, and went to their master and reported the whole affair. 32His master summoned him and said to him, 'You wicked servant! I forgave you your entire debt because you begged me to. 33Should you not have had pity on your fellow servant, as I had pity on you?' 34Then in anger his master handed him over to the torturers until he should pay back the whole debt.* 35*So will my heavenly Father do to you, unless each of you forgives his brother from his heart."

『德納』的同伴，他就抓住他，扼住他的喉嚨說：還你欠的債！29他的同伴就俯伏在地哀求他說：容忍我罷！我必還給你。30可是他不願意，且把他下在監裡，直到他還清了欠債。31他的同伴見到所發生的事，非常悲憤，遂去把所發生的一切告訴了主人。32於是主人把那僕人叫來，對他說：惡僕！因為你哀求了我，我赦免了你那一切的債；33難道你不該憐憫你的同伴，如同我憐憫了你一樣嗎？34他的主人大怒，遂把他交給刑役，直到他還清所欠的一切。35如果你們不各自從心裡寬恕自己的弟兄，我的天父也要這樣對待你們。」

VI: Ministry in Judea and Jerusalem

準備光榮的天國來臨

CHAPTER 19

Marriage and Divorce. 1*When Jesus* finished these words,* he left

第十九章

婚姻與貞潔 1耶穌講完這些話以後，就離開加里肋亞，來到約但

* [18:34] Since the debt is so great as to be unpayable, the punishment will be endless.

* [18:35] The Father's forgiveness, already given, will be withdrawn at the final judgment for those who have not imitated his forgiveness by their own.

* [19:1–23:39] The narrative section of the fifth book of the gospel. The first part (Matthew 19:1–20:34) has for its setting the journey of Jesus from Galilee to Jerusalem; the second (Matthew 21:1–23:39) deals with Jesus' ministry in Jerusalem up to the final great discourse of the gospel (Matthew 24–25). Matthew follows the Marcan sequence of events, though adding material both special to this gospel and drawn from Q. The second part ends with the denunciation of the scribes and Pharisees (Matthew 23:1–36) followed by Jesus' lament over Jerusalem (Matthew 23:37–39). This long and important speech raises a problem for the view that Matthew is structured around five other discourses of Jesus (see Introduction) and that this one has no such function in the gospel. However, it is to be noted that this speech lacks the customary concluding formula that follows the five discourses (see the note on Matthew 7:28), and that those discourses are all addressed either exclusively (Matthew 10; 18; 24; 25) or primarily (Matthew 5–7; 13) to the disciples, whereas this is addressed primarily to the scribes and Pharisees (Matthew 23:13–36). Consequently, it seems plausible to maintain that the evangelist did not intend to give it the structural importance of the five other discourses, and that, in spite of its being composed of sayings-material, it belongs to the narrative section of this book. In that regard, it is similar to the sayings-material of Matthew 11:7–30. Some have proposed that Matthew wished to regard it as part of the final discourse of Matthew 24–25, but the intervening material (Matthew 24:1–4) and the change in matter and style of those chapters do not support that view.

Galilee and went to the district of Judea across the Jordan. 2Great crowds followed him, and he cured them there. 3Some Pharisees approached him, and tested him,* saying, "Is it lawful for a man to divorce his wife for any cause whatever?" 4*He said in reply, "Have you not read that from the beginning the Creator 'made them male and female' 5and said, 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh'? 6So they are no longer two, but one flesh. Therefore, what God has joined together, no human being must separate." 7*They said to him, "Then why did Moses command that the man give the woman a bill of divorce and dismiss [her]?" 8He said to them, "Because of the hardness of your hearts Moses allowed you to divorce your wives, but from the beginning it was not so. 9I say to you,* whoever

對岸的猶太境內。2有許多群眾跟隨他，他就在那裡醫好了他們。3有些法利塞人來到他跟前，試探他說：「許不許人為了任何緣故休自己的妻子？」4他回答說：「你們沒有念過：那創造者自起初就造了他們一男一女；5且說：『為此，人要離開父親和母親，依附自己的妻子，兩人成為一體』的話嗎？6這樣，他們不是兩個，而是一體了。為此，凡天主所結合的，人不可拆散。」7他們對他說：「那麼，為什麼梅瑟還吩咐人下休書休妻呢？」8耶穌對他們說：「梅瑟為了你們的心硬，纔准許你們休妻；但起初並不是這樣。9如今我對你們說：無

* [19:1] In giving Jesus' teaching on divorce (Matthew 19:3–9), Matthew here follows his Marcan source (Mark 10:2–12) as he does Q in Matthew 5:31–32 (cf Lk 16:18). Matthew 19:10–12 are peculiar to Matthew.

* [19:1] **When Jesus finished these words**: see the note on Matthew 7:28–29. **The district of Judea across the Jordan**: an inexact designation of the territory. Judea did not extend **across the Jordan**; the territory east of the river was Perea. The route to Jerusalem by way of Perea avoided passage through Samaria.

* [19:3] **Tested him**: the verb is used of attempts of Jesus' opponents to embarrass him by challenging him to do something they think impossible (Matthew 16:1; Mark 8:11; Luke 11:16) or by having him say something that they can use against him (Matthew 22:18, 35; Mark 10:2; 12:15). **For any cause whatever**: this is peculiar to Matthew and has been interpreted by some as meaning that Jesus was being asked to take sides in the dispute between the schools of Hillel and Shammai on the reasons for divorce, the latter holding a stricter position than the former. It is unlikely, however, that to ask Jesus' opinion about the differing views of two Jewish schools, both highly respected, could be described as "testing" him, for the reason indicated above.

* [19:4–6] Matthew recasts his Marcan source, omitting Jesus' question about Moses' command (Mark 10:3) and having him recall at once two Genesis texts that show the will and purpose of the Creator in making human beings **male and female** (Genesis 1:27), namely, that a **man** may **be joined to his wife** in marriage in the intimacy of **one flesh** (Genesis 2:24). **What God has** thus **joined** must not be separated by any human being. (The NAB translation of the Hebrew *bāśār* of Genesis 2:24 as "body" rather than "flesh" obscures the reference of Matthew to that text.)

* [19:7] See Deut 24:1–4

* [19:9] Moses' concession to human sinfulness (**the hardness of your hearts,** Matthew 19:8) is repudiated by Jesus, and the original will of the Creator is reaffirmed against that concession. (**Unless the marriage is unlawful**): see the note on Matthew 5:31–32. There is some evidence suggesting that Jesus' absolute prohibition of divorce was paralleled in the Qumran community (see 11QTemple 57:17–19; CD 4:12b–5:14). Matthew removes Mark's setting of this verse as spoken to the disciples alone "in the house" (Mark 10:10) and also his extension of the divorce prohibition to the case of a woman's divorcing her husband (Matthew 10:12), probably because in Palestine, unlike the places where Roman and Greek law prevailed, the woman was not allowed to initiate the divorce.

divorces his wife (unless the marriage is unlawful) and marries another commits adultery." 10[His] disciples said to him, "If that is the case of a man with his wife, it is better not to marry." 11He answered, "Not all can accept [this] word,* but only those to whom that is granted. 12Some are incapable of marriage because they were born so; some, because they were made so by others; some, because they have renounced marriage* for the sake of the kingdom of heaven. Whoever can accept this ought to accept it."

論誰休妻，除非因為姘居，而另娶一個，他就是犯奸淫；凡娶被休的，也是犯奸淫。」10門徒對他說：「人同妻子的關係，如果是這樣，倒不如不娶的好。」11耶穌對他們說：「這話不是人人所能領悟的，只有那些得了恩賜的人，纔能領悟。12因為有些閹人，從母胎生來就是這樣；有些閹人，是被人閹的；有些閹人，卻是為了天國，而自閹的。能領悟的，就領悟罷！」

Blessing of the Children. 13*Then children were brought to him that he might lay his hands on them and pray. The disciples rebuked them, 14but Jesus said, "Let the children come to me, and do not prevent them; for the kingdom of heaven belongs to such as these." 15After he placed his hands on them, he went away.

耶穌祝福兒童 13那時，有人給耶穌領來一些小孩子，要他給他們覆手祈禱，門徒卻斥責他們。14耶穌說：「你們讓小孩子來罷！不要阻止他們到我跟前來，因為天國正是屬於這樣的人。」15耶穌給他們覆了手，就從那裡走了。

The Rich Young Man. 16*Now someone approached him and said, "Teacher, what good must I do to

財帛的為害 16有一個人來到耶穌跟前說：「師傅！我該行什

* [19:11] **[This] word**: probably the disciples' "it is better not to marry" (Matthew 19:10). Jesus agrees but says that celibacy is not for all but only for those **to whom that is granted** by God.

* [19:12] **Incapable of marriage**: literally, "eunuchs." Three classes are mentioned, eunuchs from birth, eunuchs by castration, and those who have voluntarily **renounced marriage** (literally, "have made themselves eunuchs") **for the sake of the kingdom**, i.e., to devote themselves entirely to its service. Some scholars take the last class to be those who have been divorced by their spouses and have refused to enter another marriage. But it is more likely that it is rather those who have chosen never to marry, since that suits better the optional nature of the decision: **whoever can . . . ought to accept it**.

* [19:13–15] This account is understood by some as intended to justify the practice of infant baptism. That interpretation is based principally on the command not to **prevent** the children from coming, since that word sometimes has a baptismal connotation in the New Testament; see Acts 8:36.

* [19:16–30] Cf Mark 10:17–31. This story does not set up a "two-tier" morality, that of those who seek (only) **eternal life** (Matthew 19:16) and that of those **who wish to be perfect** (Matthew 19:21). It speaks rather of the obstacle that riches constitute for the following of Jesus and of the impossibility, humanly speaking, for one who has many possessions (Matthew 19:22) **to enter the kingdom** (Matthew 19:24). Actual renunciation of riches is not demanded of all; Matthew counts the rich Joseph of Arimathea as a disciple of Jesus (Matthew 27:57). But only the poor in spirit (Matthew 5:3) can **enter the kingdom** and, as here, such poverty may entail the sacrifice of one's **possessions**. The Twelve, who **have given up everything** (Matthew 19:27) to follow Jesus, will have as their reward a share in Jesus' (the Son of Man's) **judging the twelve tribes of Israel** (Matthew 19:28), and all who have similarly sacrificed family or property for his sake **will inherit eternal life** (Matthew 19:29).

* [19:16] **Gain eternal life**: this is equivalent to "entering into life" (Matthew 19:17) and "being saved" (Matthew 19:25); the **life** is that of the new age after the final judgment (see Matthew 25:46). It probably is

gain eternal life?"* 17He answered
him, "Why do you ask me about
the good? There is only One who is
good.* If you wish to enter into life,
keep the commandments." 18*He
asked him, "Which ones?" And Jesus
replied, " 'You shall not kill; you shall
not commit adultery; you shall not
steal; you shall not bear false witness;
19honor your father and your mother';
and 'you shall love your neighbor as
yourself.'" 20*The young man said to
him, "All of these I have observed.
What do I still lack?" 21Jesus said to
him, "If you wish to be perfect,* go,
sell what you have and give to [the]
poor, and you will have treasure in
heaven. Then come, follow me."
22When the young man heard this
statement, he went away sad, for he
had many possessions. 23*Then Jesus
said to his disciples, "Amen, I say to
you, it will be hard for one who is
rich to enter the kingdom of heaven.
24Again I say to you, it is easier for
a camel to pass through the eye of
a needle than for one who is rich to
enter the kingdom of God." 25*When
the disciples heard this, they were
greatly astonished and said, "Who
then can be saved?" 26Jesus looked at
them and said, "For human beings this

麼『善』，為得永生？」17耶穌
對他說：「你為什麼問我關於
『善』？善的只有一個。如果
你願意進入生命，就該遵守誡
命。」18他對耶穌說：「什麼誡
命？」耶穌說：「就是：不可殺
人，不可奸淫，不可偷盜，不可
作假見證；19應孝敬父母，應愛
你的近人，如愛你自己。」20那
少年人對耶穌說：「這一切我都
遵守了，還缺少什麼？」21耶穌
對他說：「你若願意是成全的，
去！變賣你所有的，施捨給窮
人，你必有寶藏在天上；然後來
跟隨我。」22少年人一聽這話，
就憂悶的走了，因為他擁有許多
產業。23於是，耶穌對門徒說：
「我實在告訴你們：富人難進天
國。24我再告訴你們：駱駝穿過
針孔，比富人進天國還容易。」
25門徒們聽了，就非常驚異說：
「這樣，誰還能得救呢？」26耶
穌注視他們說：「為人這是不可

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also equivalent here to "entering the kingdom of heaven" (Matthew 19:23) or "the kingdom of God" (Matthew 19:24), but see the notes on Matthew 3:2; 4:17; 18:1 for the wider reference of **the kingdom** in Matthew.

* [19:17] By Matthew's reformulation of the Marcan question and reply (Mark 10:17–18) Jesus' repudiation of the term "good" for himself has been softened. Yet the Marcan assertion that "no one is good but God alone" stands, with only unimportant verbal modification.

* [19:18–19] The first five commandments cited are from the Decalogue (see Exodus 20:12–16; Deut 5:16–20). Matthew omits Mark's "you shall not defraud" (Matthew 10:19; see Deut 24:14) and adds Lev 19:18. This combination of commandments of the Decalogue with Lev 19:18 is partially the same as Paul's enumeration of the demands of Christian morality in Romans 13:9.

* [19:20] **Young man**: in Matthew alone of the synoptics the questioner is said to be a young man; thus the Marcan "from my youth" (Matthew 10:20) is omitted.

* [19:21] **If you wish to be perfect**: **to be perfect is** demanded of all Christians; see Matthew 5:48. In the case of this man, it involves selling his possessions and giving to the poor; only so can he **follow** Jesus.

* [19:23–24] Riches are an obstacle to entering **the kingdom** that cannot be overcome by human power. The comparison with the impossibility of a camel's passing **through the eye of a needle** should not be mitigated by such suppositions as that **the eye of a needle** means a low or narrow gate. **The kingdom of God**: as in Matthew 12:28; 21:31, 43 instead of Matthew's usual **kingdom of heaven**.

* [19:25–26] See the note on Mark 10:23–27.

is impossible, but for God all things are possible." 27Then Peter said to him in reply, "We have given up everything and followed you. What will there be for us?" 28*Jesus said to them, "Amen, I say to you that you who have followed me, in the new age, when the Son of Man is seated on his throne of glory, will yourselves sit on twelve thrones, judging the twelve tribes of Israel. 29And everyone who has given up houses or brothers or sisters or father or mother or children or lands for the sake of my name will receive a hundred times more, and will inherit eternal life. 30*But many who are first will be last, and the last will be first.

能的；但為天主，一切都是可能的。」27那時，伯多祿開口對他說：「看，我們捨棄了一切，跟隨了你；那麼，將來我們可得到什麼呢？」28耶穌對他們說：「我實在告訴你們：你們這些跟隨我的人，在重生的世代，人子坐在自己光榮的寶座上時，你們也要坐在十二寶座上，審判以色列十二支派；29並且，凡為我的名，捨棄了房屋、或兄弟、或姊妹、或父親、或母親、或妻子、或兒女、或田地的，必要領取百倍的賞報，並承受永生。30有許多在先的要成為在後的，在後的要成為在先的。」

CHAPTER 20

The Workers in the Vineyard. 1*"The kingdom of heaven is like a landowner who went out at dawn to hire laborers for his vineyard. 2After agreeing with them for the usual daily wage, he sent them into his vineyard. 3Going out about nine o'clock, he saw others standing idle in the marketplace, 4*and he said to them, 'You too go into my vineyard, and I will give you what is

第二十章

僱工的比喻 1「天國好像一個家主，清晨出去為自己的葡萄園僱工人。2他與工人議定一天一個『德納』，就派他們到葡萄園裡去了。3約在第三時辰，又出去，看見另有些人在街市上閒立著，4就對他們說：你們也到我的葡萄園裡去罷！凡照公義該給的，我

* [19:28] This saying, directed to the Twelve, is from Q; see Luke 22:29–30. **The new age**: the Greek word here translated "new age" occurs in the New Testament only here and in Titus 3:5. Literally, it means "rebirth" or "regeneration," and is used in Titus of spiritual rebirth through baptism. Here it means the "rebirth" effected by the coming of the kingdom. Since that coming has various stages (see the notes on Matthew 3:2; 4:17), **the new age** could be taken as referring to the time after the resurrection when the Twelve will govern the true Israel, i.e., the church of Jesus. (For "judge" in the sense of "govern," cf Jdgs 12:8, 9, 11; 15:20; 16:31; Psalm 2:10). But since it is connected here with the time when the **Son of Man** will be **seated on his throne of glory**, language that Matthew uses in Matthew 25:31 for the time of final judgment, it is more likely that what the Twelve are promised is that they will be joined with Jesus then in judging the people of Israel.

* [19:30] Different interpretations have been given to this saying, which comes from Mark 10:31. In view of Matthew's associating it with the following parable (Matthew 20:1–15) and substantially repeating it (in reverse order) at the end of that parable (Matthew 20:16), it may be that his meaning is that all who respond to the call of Jesus, at whatever time (**first or last**), will be the same in respect to inheriting the benefits of the kingdom, which is the gift of God.

* [20:1–16] This parable is peculiar to Matthew. It is difficult to know whether the evangelist composed it or received it as part of his traditional material and, if the latter is the case, what its original reference was. In its present context its close association with Matthew 19:30 suggests that its teaching is the equality of all the disciples in the reward of inheriting eternal life.

* [20:4] **What is just**: although the wage is not stipulated as in the case of those first hired, it will be fair.

just.' 5So they went off. [And] he went out again around noon, and around three o'clock, and did likewise. 6Going out about five o'clock, he found others standing around, and said to them, 'Why do you stand here idle all day?' 7They answered, 'Because no one has hired us.' He said to them, 'You too go into my vineyard.' 8*When it was evening the owner of the vineyard said to his foreman, 'Summon the laborers and give them their pay, beginning with the last and ending with the first.' 9When those who had started about five o'clock came, each received the usual daily wage. 10So when the first came, they thought that they would receive more, but each of them also got the usual wage. 11And on receiving it they grumbled against the landowner, 12saying, 'These last ones worked only one hour, and you have made them equal to us, who bore the day's burden and the heat.' 13He said to one of them in reply, 'My friend, I am not cheating you.* Did you not agree with me for the usual daily wage? 14*Take what is yours and go. What if I wish to give this last one the same as you? 15[Or] am I not free to do as I wish with my own money? Are you envious because I am generous?' 16*Thus, the last will be first, and the first will be last."

必給你們。5他們就去了。約在第六和第九時辰，他又出去，也照樣作了。6約在第十一時辰，他又出去，看見還有些人站在那裡，就對他們說：為什麼你們站在這裡整天閒著？7他們對他說：因為沒有人僱我們。他給他們說：你們也到我的葡萄園裡去罷！8到了晚上，葡萄園的主人對他的管事人說：你叫工人來，分給他們工資，由最後的開始，直到最先的。9那些約在第十一時辰來的人，每人領了一個『德納』。10那些最先僱的前來，心想自己必會多領；但他們也只領了一個『德納』。11他們一領了，就抱怨家主，12說：這些最後僱的人，不過工作了一個時辰，而你竟把他們與我們這整天受苦受熱的同等看待。13他答覆其中的一個說：朋友！我並沒有虧負你，你不是和我議定了一個『德納』嗎？14拿你的走罷！我願意給這最後來的和給你的一樣。15難道不許我拿我所有的財物，行我所願意的嗎？或是因為我好，你就眼紅嗎？16這樣，最後的，將成為最先的，最先的將會成為最後的。」

The Third Prediction of the Passion. 17*As Jesus was going up to Jerusalem, he took the twelve [disciples] aside by themselves, and said to them on

三次預言受難和復活 17耶穌上耶路撒冷去，暗暗把十二個門徒帶到一邊，在路上對他們說：

* [20:8] **Beginning with the last . . . the first**: this element of the parable has no other purpose than to show how **the first** knew what **the last** were given (Matthew 20:12).
* [20:13] **I am not cheating you**: literally, "I am not treating you unjustly."
* [20:14–15] The owner's conduct involves no violation of justice (Matthew 20:4, 13), and that all the workers receive the same wage is due only to his generosity to the latest arrivals; the resentment of the first comes from envy.
* [20:16] See the note on Matthew 19:30.
* [20:17–19] Cf Mark 10:32–34. This is the third and the most detailed of the passion predictions (Matthew 16:21–23; 17:22–23). It speaks of Jesus' **being "handed over to the Gentiles"** (Matthew 27:2), his being

the way, 18"Behold, we are going up to Jerusalem, and the Son of Man will be handed over to the chief priests and the scribes, and they will condemn him to death, 19and hand him over to the Gentiles to be mocked and scourged and crucified, and he will be raised on the third day."

18「看，我們上耶路撒冷去，人子要被交於司祭和經師，他們要定他的死罪；19並且要把他交給外邦人戲弄、鞭打、釘死；但第三天，他要復活。」

The Request of James and John. 20*Then the mother* of the sons of Zebedee approached him with her sons and did him homage, wishing to ask him for something. 21He said to her, "What do you wish?" She answered him, "Command that these two sons of mine sit, one at your right and the other at your left, in your kingdom." 22Jesus said in reply, "You do not know what you are asking.* Can you drink the cup that I am going to drink?" They said to him, "We can." 23He replied, "My cup you will indeed drink, but to sit at my right and at my left [, this] is not mine to give but is for those for whom it has been prepared by my Father." 24When the ten heard this, they became indignant at the two brothers. 25But Jesus summoned them and said, "You know that the rulers of the Gentiles lord it over them, and the great ones make their authority over them felt. 26But it shall not be so among you. Rather, whoever wishes to be great among

載伯德二子母親的要求 20那時，載伯德兒子的母親，同自己的兒子前來，叩拜耶穌，請求他一件事。21耶穌對她說：「你要什麼？」她回答說：「你叫我的這兩個兒子，在你王國內，一個坐在你的右邊，一個坐在你的左邊。」22耶穌回答說：「你們不知道你們所求的是什麼，你們能飲我將要飲的爵嗎？」他們說：「我們能。」23耶穌對他們說：「我的爵你們固然要飲；但坐在右邊或左邊，不是我可以給的，而是我父給誰預備了，就給誰。」24那十個聽了，就惱怒他們兩兄弟。

25耶穌叫過他們來說：「你們知道：外邦人有首長主宰他們，有大臣管轄他們。26在你們中卻不可這樣；誰若願意在你們中成為大

"**mocked**" (Matthew 27:27–30), "**scourged**" (Matthew 27:26), and "**crucified**" (Matthew 27:31, 35). In all but the last of these points Matthew agrees with his Marcan source, but whereas Mark speaks of Jesus' being killed (Mark 10:34), Matthew has the specific "**to be . . . crucified**."

* [20:20–28] Cf Mark 10:35–45. The request of the sons of Zebedee, made through their mother, for the highest places of honor in the **kingdom**, and the indignation of **the** other **ten** disciples at this request, show that neither **the two brothers** nor the others have understood that what makes for greatness in the kingdom is not lordly power but humble service. Jesus gives the example, and his ministry of service will reach its highest point when he gives his life for the deliverance of the human race from sin.

* [20:20–21] The reason for Matthew's making **the mother** the petitioner (cf Mark 10:35) is not clear. Possibly he intends an allusion to Bathsheba's seeking the kingdom for Solomon; see 1 Kings 1:11–21. **Your kingdom**: see the note on Matthew 16:28.

* [20:22] **You do not know what you are asking**: the Greek verbs are plural and, with the rest of the verse, indicate that the answer is addressed not to the woman but to her sons. **Drink the cup**: see the note on Mark 10:38–40. Matthew omits the Marcan "or be baptized with the baptism with which I am baptized" (Matthew 10:38).

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you shall be your servant; 27whoever wishes to be first among you shall be your slave. 28Just so, the Son of Man did not come to be served but to serve and to give his life as a ransom* for many."

的，就當作你們的僕役；27誰若願意在你們中為首，就當作你們的奴僕。28就如人子來不是受服事，而是服事人，並交出自己的生命，為大眾作贖價。」

The Healing of Two Blind Men. 29*As they left Jericho, a great crowd followed him. 30Two blind men were sitting by the roadside, and when they heard that Jesus was passing by, they cried out, "[Lord,]* Son of David, have pity on us!" 31The crowd warned them to be silent, but they called out all the more, "Lord, Son of David, have pity on us!" 32Jesus stopped and called them and said, "What do you want me to do for you?" 33They answered him, "Lord, let our eyes be opened." 34Moved with pity, Jesus touched their eyes. Immediately they received their sight, and followed him.

耶里哥的瞎子 29他們由耶里哥出來時，有許多群眾跟隨耶穌。30有兩個瞎子在路旁，聽說耶穌路過，就喊叫說：「主，達味之子，可憐我們罷！」民眾斥責他們，31叫他們不要作聲；他們反而更喊叫說：「主，達味之子，可憐我們罷！」32耶穌就站住，叫過他們來，說：「你們願意我給你們作什麼？」33他們回答說：「主，叫我們的眼睛開開罷！」34耶穌動了慈心，摸了摸他們的眼睛；他們就立刻看見了，也跟著他去了。

CHAPTER 21

The Entry into Jerusalem. 1*When they drew near Jerusalem and came to Bethphage* on the Mount of Olives,

第二十一章

默西亞榮進耶路撒冷 1當他們臨近耶路撒冷，來到靠近橄欖山的貝特法革時，耶穌就打發兩個門

* [20:28] **Ransom**: this noun, which occurs in the New Testament only here and in the Marcan parallel (Mark 10:45), does not necessarily express the idea of liberation by payment of some price. The cognate verb is used frequently in the LXX of God's liberating Israel from Egypt or from Babylonia after the Exile; see Exodus 6:6; 15:13; Psalm 77:16 (76 LXX); Isaiah 43:1; 44:22. The liberation brought by Jesus' death will be **for many**; cf Isaiah 53:12. **Many** does not mean that some are excluded, but is a Semitism designating the collectivity who benefit from the service of the one, and is equivalent to "all." While there are few verbal contacts between this saying and the fourth Servant Song (Isaiah 52:13–53:12), the ideas of that passage are reflected here.

* [20:29–34] The cure of the blind men is probably symbolic of what will happen to the disciples, now blind to the meaning of Jesus' passion and to the necessity of their sharing his suffering. As the men are given sight, so, after the resurrection, will the disciples come to see that to which they are now blind. Matthew has abbreviated his Marcan source (Mark 10:46–52) and has made Mark's one man two. Such doubling is characteristic of this gospel; see Matthew 8:28–34 (Mark 5:1–20) and the note on Matthew 9:27–31.

* [20:30] [**Lord**]: some important textual witnesses omit this, but that may be because copyists assimilated this verse to Matthew 9:27. **Son of David**: see the note on Matthew 9:27.

* [21:1–11] Jesus' coming to Jerusalem is in accordance with the divine will that he must go there (cf Matthew 16:21) to suffer, die, and be raised. He prepares for his entry into the city in such a way as to make it a fulfillment of the prophecy of Zech 9:9 (Matthew 21:2) that emphasizes the humility of the **king** who comes (Matthew 21:5). That prophecy, absent from the Marcan parallel account (Matthew 11:1–11) although found also in the Johannine account of the entry (Matthew 12:15), is the center of the Matthean story. During the procession from Bethphage to Jerusalem, Jesus is acclaimed as the Davidic messianic king

Jesus sent two disciples, 2saying to
them, "Go into the village opposite
you, and immediately you will find
an ass tethered, and a colt with her.* Untie
them and bring them here to me. 3And if
anyone should say anything to you, reply,
'The master has need of them.' Then he
will send them at once." 4*This happened
so that what had been spoken through the
prophet might be fulfilled:

5"Say to daughter Zion,
'Behold, your king comes to you,
meek and riding on an ass,
and on a colt, the foal of a beast
of burden.'"

6The disciples went and did as Jesus
had ordered them. 7*They brought the
ass and the colt and laid their cloaks
over them, and he sat upon them.
8*The very large crowd spread their
cloaks on the road, while others cut
branches from the trees and strewed
them on the road. 9The crowds
preceding him and those following
kept crying out and saying:

"Hosanna* to the Son of David;
blessed is he who comes in the
name of the Lord;
hosanna in the highest."

徒，2對他們說：「你們往對面的
村莊裡去，立時會看見一匹拴著
的母驢，和跟牠在一起的驢駒。
解開，給我牽來！3如果有人對你
們說什麼，你們就說：主要用牠
們。他就會立刻放牠們來。」4這
事發生，是為應驗先知所說的：
5「你們應向熙雍女子說：看，
你的君王來到你這裡，溫和的騎
在一匹驢上，一匹母驢的小驢駒
上。」6門徒就去，照耶穌吩咐他
們的作了。7他們牽了母驢和驢駒
來，把外衣搭在牠們的身上，扶
耶穌坐在上面。8很多群眾，把
自己的外衣鋪在路上，還有些人
從樹上砍下樹枝來，撒在路上。
9前行後隨的群眾喊說：「賀三
納於達味之子！因上主之名而來
的，當受讚頌！賀三納於至高之

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by the crowds who accompany him (Matthew 21:9). On his arrival the **whole city was shaken**, and to the inquiry of the amazed populace about Jesus' identity the crowds with him reply that he is **the prophet, from Nazareth in Galilee** (Matthew 21:10, 11).

* [21:1] **Bethphage**: a village that can no longer be certainly identified. Mark mentions it before Bethany (Mark 11:1), which suggests that it lay to the east of the latter. **The Mount of Olives**: the hill east of Jerusalem that is spoken of in Zech 14:4 as the place where the Lord will come to rescue Jerusalem from the enemy nations.

* [21:2] **An ass tethered, and a colt with her**: instead of the one animal of Mark 11:2 Matthew has two, as demanded by his understanding of Zech 9:9.

* [21:4–5] **The prophet**: this fulfillment citation is actually composed of two distinct Old Testament texts, Isaiah 62:11 (**Say to daughter Zion**) and Zech 9:9. The ass and the **colt** are the same animal in the prophecy, mentioned twice in different ways, the common Hebrew literary device of poetic parallelism. That Matthew takes them as two is one of the reasons why some scholars think that he was a Gentile rather than a Jewish Christian who would presumably not make that mistake (see Introduction).

* [21:7] **Upon them**: upon the two animals; an awkward picture resulting from Matthew's misunderstanding of the prophecy.

* [21:8] **Spread . . . on the road**: cf 2 Kings 9:13. There is a similarity between the cutting and strewing of the branches and the festivities of Tabernacles (Lev 23:39–40); see also 2 Macc 10:5–8 where the celebration of the rededication of the temple is compared to that of Tabernacles.

* [21:9] **Hosanna**: the Hebrew means "(O Lord) grant salvation"; see Psalm 118:25, but that invocation had become an acclamation of jubilation and welcome. **Blessed is he . . . in the name of the Lord**: see Psalm 118:26 and the note on John 12:13.**In the highest**: probably only an intensification of the acclamation, although **Hosanna in the highest** could be taken as a prayer, "May God save (him)."

Mt 瑪

10And when he entered Jerusalem the whole city was shaken* and asked, "Who is this?" 11And the crowds replied, "This is Jesus the prophet,* from Nazareth in Galilee."

The Cleansing of the Temple. 12*Jesus entered the temple area and drove out all those engaged in selling and buying there. He overturned the tables of the money changers and the seats of those who were selling doves.* 13And he said to them, "It is written:

'My house shall be a house of prayer,'*
but you are making it a den of thieves."

14The blind and the lame* approached him in the temple area, and he cured them. 15When the chief priests and the scribes saw the wondrous things* he was doing, and the children crying out in the temple area, "Hosanna to the Son of David," they were indignant 16*and said to him, "Do you hear what they are saying?" Jesus said to them, "Yes; and have you never read

天！」10當耶穌進入耶路撒冷的時候，全城鬨動，說：「這人是誰？」11群眾說：「這是加里肋亞納匝肋的先知耶穌。」

驅逐殿內商人 12耶穌進了聖殿，把一切在聖殿內的商人顧客趕出去，把錢莊的桌子和賣鴿子的凳子推翻，13向他們說：「經上記載：『我的殿宇，應稱為祈禱之所。』你們竟把它做成了賊窩。」

14在聖殿內的瞎子和瘸子來到他跟前，他都治好了他們。15司祭長及經師見了他所行的奇事，又聽見了孩子們在聖殿內喊說：「賀三納於達味之子！」就大發忿怒，16對耶穌說：「你聽見他們所說的嗎？」耶穌對他們說：「是的，你們從未讀過：『你由

* [21:10] **Was shaken**: in the gospels this verb is peculiar to Matthew where it is used also of the earthquake at the time of the crucifixion (Matthew 27:51) and of the terror of the guards of Jesus' tomb at the appearance of the angel (Matthew 28:4). For Matthew's use of the cognate noun, see the note on Matthew 8:24.
* [21:11] **The prophet**: see Matthew 16:14 ("one of the prophets") and 21:46.
* [21:12–17] Matthew changes the order of (Mark 11:11, 12, 15) and places the cleansing of the temple on the same day as the entry into Jerusalem, immediately after it. The activities going on in **the temple area** were not secular but connected with the temple worship. Thus Jesus' attack on those so engaged and his charge that they were **making** God's **house of prayer a den of thieves** (Matthew 21:12–13) constituted a claim to authority over the religious practices of Israel and were a challenge to the priestly authorities. Matthew 21:14–17 are peculiar to Matthew. Jesus' healings and his countenancing the children's cries of praise rouse the indignation of **the chief priests and the scribes** (Matthew 21:15). These two groups appear in the infancy narrative (Matthew 2:4) and have been mentioned in the first and third passion predictions (Matthew 16:21; 20:18). Now, as the passion approaches, they come on the scene again, exhibiting their hostility to Jesus.
* [21:12] These activities were carried on in the court of the Gentiles, the outermost court of **the temple area**. Animals for sacrifice were sold; the doves were for those who could not afford a more expensive offering; see Lev 5:7. **Tables of the money changers**: only the coinage of Tyre could be used for the purchases; other money had to be exchanged for that.
* [21:13] "**My house . . . prayer**": cf Isaiah 56:7. Matthew omits the final words of the quotation, "for all peoples" ("all nations"), possibly because for him the worship of the God of Israel by all nations belongs to the time after the resurrection; see Matthew 28:19. **A den of thieves**: the phrase is taken from Jer 7:11.
* [21:14] **The blind and the lame**: according to 2 Sam 5:8 (LXX) **the blind and the lame** were forbidden to enter "the house of the Lord," the temple. These are the last of Jesus' healings in Matthew
* [21:15] **The wondrous things**: the healings.
* [21:16] "**Out of the mouths . . . praise**": cf Psalm 8:3 (LXX).

the text, 'Out of the mouths of infants and nurslings you have brought forth praise'?" 17And leaving them, he went out of the city to Bethany, and there he spent the night.

嬰兒和吃奶者的口中，備受讚美』這句話嗎？」17於是便離開他們走出城外，到伯達尼去，在那裡過夜。

The Cursing of the Fig Tree. 18*When he was going back to the city in the morning, he was hungry. 19Seeing a fig tree by the road, he went over to it, but found nothing on it except leaves. And he said to it, "May no fruit ever come from you again." And immediately the fig tree withered. 20When the disciples saw this, they were amazed and said, "How was it that the fig tree withered immediately?" 21*Jesus said to them in reply, "Amen, I say to you, if you have faith and do not waver, not only will you do what has been done to the fig tree, but even if you say to this mountain, 'Be lifted up and thrown into the sea,' it will be done. 22Whatever you ask for in prayer with faith, you will receive."

詛咒無花果樹 18早晨，他回城時，餓了，19見路旁有棵無花果樹，就走到跟前，但在樹上除了葉子外，什麼也沒找著，就對它說：「你永遠不再結果子了！」那無花果樹立即枯乾了。20門徒一見，就驚異說：「怎麼這無花果樹立即枯乾了？」21耶穌回答他們說：「我實在告訴你們：你們如果有信德，不疑惑，不但能對無花果樹做這件事，即便你們對這座山說：起來，投到海中！也必要實現。22不論你們在祈禱時懇求什麼，只要信，就必獲得。」

The Authority of Jesus Questioned. 23*When he had come into the temple area, the chief priests and the elders of the people approached him as he was teaching and said, "By what authority are you doing these things?* And who gave you this authority?" 24Jesus said to them in reply, "I shall ask you one question,* and if you answer it for me,

耶穌權柄的由來 23他進了聖殿，正教訓人時，司祭長和民間的長老來到他跟前說：「你憑什麼權柄作這些事？誰給了你這種權柄？」24耶穌回答說：「我也問你們一句話，你們若答覆我，我就告訴你們：我憑什麼權柄作這

* [21:18–22] In Mark the effect of Jesus' cursing the fig tree is not immediate; see Mark 11:14, 20. By making it so, Matthew has heightened the miracle. Jesus' act seems arbitrary and ill-tempered, but it is a prophetic action similar to those of Old Testament prophets that vividly symbolize some part of their preaching; see, e.g., Ezekiel 12:1–20. It is a sign of the judgment that is to come upon the Israel that with all its apparent piety lacks the fruit of good deeds (Matthew 3:10) and will soon bear the punishment of its fruitlessness (Matthew 21:43). Some scholars propose that this story is the development in tradition of a parable of Jesus about the destiny of a fruitless tree, such as Luke 13:6–9. Jesus' answer to the question of the amazed disciples (Matthew 21:20) makes the miracle an example of the power of prayer made with unwavering **faith** (Matthew 21:21–22).
* [21:21] See Matthew 17:20.
* [21:23–27] Cf Mark 11:27–33. This is the first of five controversies between Jesus and the religious authorities of Judaism in Matthew 21:23–22:46 Presented in the form of questions and answers.
* [21:23] **These things**: probably his entry into the city, his cleansing of the temple, and his healings there.
* [21:24] To reply by counterquestion was common in rabbinical debate.

then I shall tell you by what authority I do these things. 25Where was John's baptism from? Was it of heavenly or of human origin?" They discussed this among themselves and said, "If we say 'Of heavenly origin,' he will say to us, 'Then why did you not believe him?' 26*But if we say, 'Of human origin,' we fear the crowd, for they all regard John as a prophet." 27So they said to Jesus in reply, "We do not know." He himself said to them, "Neither shall I tell you by what authority I do these things.*

The Parable of the Two Sons. 28*"What is your opinion? A man had two sons. He came to the first and said, 'Son, go out and work in the vineyard today.' 29He said in reply, 'I will not,' but afterwards he changed his mind and went. 30The man came to the other son and gave the same order. He said in reply, 'Yes, sir,' but did not go. 31*Which of the two did his father's will?" They answered, "The first." Jesus said to them, "Amen, I say to you, tax collectors and prostitutes are entering the kingdom of God before you. 32*When John came to you in the way

些事。25若翰的洗禮，是從那裡來的？是從天上來的？還是從人來的？」他們心中思量說：如果我們說：是從天上來的，他必對我們說：你們為什麼不信他？26如果我們說：是從人來的，我們害怕民眾，因為眾人都以若翰為一位先知。27他們便回答耶穌說：「我們不知道。」耶穌也對他們說：「我也不告訴你們：我憑什麼權柄作這些事。」

二子的比喻 28「你們以為怎樣？從前有一個人，有兩個兒子，他對第一個說：孩子！你今天到葡萄園裡去工作罷！29他回答說：主，我去。但他卻沒有去。30他對第二個也說了同樣的話，第二個卻答應說：我不願意。但後來悔悟過來，而又去了。31二人中那一個履行了父親的意願？」他們說：「後一個。」耶穌對他們說：「我實在告訴你們：稅吏和娼妓要在你們以先進入天國，32因為若翰來到你們這裡履行了

* [21:26] **We fear . . . as a prophet**: cf Matthew 14:5.

* [21:27] Since through embarrassment on the one hand and fear on the other the religious authorities claim ignorance of the origin of John's baptism, they show themselves incapable of speaking with authority; hence Jesus refuses to discuss with them the grounds of his authority.

* [21:28–32] The series of controversies is interrupted by three parables on the judgment of Israel (Matthew 21:28–22:14) of which this, peculiar to Matthew, is the first. The second (Matthew 21:33–46) comes from Mark (12:1–12), and the third (Matthew 22:1–14) from Q; see Luke 14:15–24. This interruption of the controversies is similar to that in Mark, although Mark has only one parable between the first and second controversy. As regards Matthew's first parable, Matthew 21:28–30 if taken by themselves could point simply to the difference between saying and doing, a theme of much importance in this gospel (cf Matthew 7:21; 12:50); that may have been the parable's original reference. However, it is given a more specific application by the addition of Matthew 21:31–32. The two sons represent, respectively, the religious leaders and the religious outcasts who followed John's call to repentance. By the answer they give to Jesus' question (Matthew 21:31) the leaders condemn themselves. There is much confusion in the textual tradition of the parable. Of the three different forms of the text given by important textual witnesses, one has the leaders answer that the son who agreed to go but did not was the one who did the father's will. Although some scholars accept that as the original reading, their arguments in favor of it seem unconvincing. The choice probably lies only between a reading that puts the son who agrees and then disobeys before the son who at first refuses and then obeys, and the reading followed in the present translation. The witnesses to the latter reading are slightly better than those that support the other.

* [21:31] **Entering . . . before you**: this probably means "they enter; you do not."

* [21:32] Cf Luke 7:29–30. Although the thought is similar to that of the Lucan text, the formulation is so

of righteousness, you did not believe him; but tax collectors and prostitutes did. Yet even when you saw that, you did not later change your minds and believe him.

正義，你們仍不相信他，稅吏和娼妓倒相信了；至於你們，見了後，仍不悔悟去相信他。」

The Parable of the Tenants. 33*"Hear another parable. There was a landowner who planted a vineyard,* put a hedge around it, dug a wine press in it, and built a tower. Then he leased it to tenants and went on a journey. 34When vintage time drew near, he sent his servants* to the tenants to obtain his produce. 35But the tenants seized the servants and one they beat, another they killed, and a third they stoned. 36Again he sent other servants, more numerous than the first ones, but they treated them in the same way. 37Finally, he sent his son to them, thinking, 'They will respect my son.' 38*But when the tenants saw the son, they said to one another, 'This is the heir. Come, let us kill him and acquire his inheritance.' 39*They seized him, threw him out of the vineyard, and killed him. 40What will the owner of the vineyard do to

園戶的比喻 33「你們再聽一個比喻罷！從前有一個家主，培植了一個葡萄園，周圍圍上籬笆，園內掘了一個榨酒池，築了一個守望臺，把它租給園戶，就離開了本國。34快到收果子的時節，他打發僕人到園戶那裡去收果子。35園戶拿住了僕人，將一個鞭打了，將一個殺了，將另一個用石頭砸死了。36他再打發一些僕人去，人數比以前還多；園戶也一樣對待了他們，37最後他打發自己的兒子到他們那裡去，說：他們會敬重我的兒子。38但園戶一看見是兒子，就彼此說：這是繼承人；來！我們殺掉他，我們就能得到他的產業。39於是他們拿住他，把他推到園外殺了。40那麼，當葡萄園的主人來時，他要怎樣

different that it is improbable that the saying comes from Q. **Came to you . . . way of righteousness**: several meanings are possible: that John himself was righteous, that he taught righteousness to others, or that he had an important place in God's plan of salvation. For the last, see the note on Matthew 3:14–15.

* [21:33–46] Cf Mark 12:1–12. In this parable there is a close correspondence between most of the details of the story and the situation that it illustrates, the dealings of God with his people. Because of that heavy allegorizing, some scholars think that it does not in any way go back to Jesus, but represents the theology of the later church. That judgment applies to the Marcan parallel as well, although the allegorizing has gone farther in Matthew. There are others who believe that while many of the allegorical elements are due to church sources, they have been added to a basic parable spoken by Jesus. This view is now supported by the Gospel of Thomas, #65, where a less allegorized and probably more primitive form of the parable is found.

* [21:33] **Planted a vineyard . . . a tower**: cf Isaiah 5:1–2. The vineyard is defined in Isaiah 5:7 as "the house of Israel."

* [21:34–35] **His servants**: Matthew has two sendings of **servants** as against Mark's three sendings of a single servant (Mark 11:2–5a) followed by a statement about the sending of "many others" (Mark 11:2, 5b). That these servants stand for the prophets sent by God to Israel is clearly implied but not made explicit here, but see Matthew 23:37. **His produce**: cf Mark 12:2 "some of the **produce**." The produce is the good works demanded by God, and his claim to them is total.

* [21:38] **Acquire his inheritance**: if a Jewish proselyte died without heir, the tenants of his land would have final claim on it.

* [21:39] **Threw him out . . . and killed him**: the change in the Marcan order where the son is killed and his corpse then thrown out (Matthew 12:8) was probably made because of the tradition that Jesus died outside the city of Jerusalem; see John 19:17; Hebrews 13:12.

those tenants when he comes?" 41They answered* him, "He will put those wretched men to a wretched death and lease his vineyard to other tenants who will give him the produce at the proper times." 42*Jesus said to them, "Did you never read in the scriptures:

'The stone that the builders rejected
has become the cornerstone;
by the Lord has this been done,
and it is wonderful in our eyes'?

43*Therefore, I say to you, the kingdom of God will be taken away from you and given to a people that will produce its fruit. 44[*The one who falls on this stone will be dashed to pieces; and it will crush anyone on whom it falls.]" 45When the chief priests and the Pharisees* heard his parables, they knew that he was speaking about them. 46And although they were attempting to arrest him, they feared the crowds, for they regarded him as a prophet.

處置那些園戶呢？」41他們回答說：「要凶惡地消滅那些凶惡的人，把葡萄園另租給按時給他繳納出產的園戶。」42耶穌對他們說：「『匠人棄而不用的石頭，反而成了屋角的基石；那是上主的所行所為，在我們眼中，神妙莫測』的這句經文，你們沒有讀過嗎？43為此，我對你們說：天主的國，必由你們中奪去，而交給結果子的外邦人。44跌在這石頭上的，必被撞碎；這石頭落在誰身上，必要把他壓碎。」

45司祭長和法利塞人聽了他的這些比喻，覺出他是指著他們說的，46就想逮住他；但害怕民眾，因為他們以耶穌為一位先知。

CHAPTER 22

The Parable of the Wedding Feast. 1*Jesus again in reply spoke to them

第二十二章

婚宴的比喻 1耶穌又開口用比

* [21:41] **They answered**: in Mark 12:9 the question is answered by Jesus himself; here the leaders answer and so condemn themselves; cf Matthew 21:31. Matthew adds that the new **tenants** to whom the vineyard will be transferred **will give** the owner **the produce at the proper times**.
* [21:42] Cf Psalm 118:22–23. The psalm was used in the early church as a prophecy of Jesus' resurrection; see Acts 4:11; 1 Peter 2:7. If, as some think, the original parable ended at Matthew 21:39 it was thought necessary to complete it by a reference to Jesus' vindication by God.
* [21:43] Peculiar to Matthew. **Kingdom of God**: see the note on Matthew 19:23–24. Its presence here instead of Matthew's usual "kingdom of heaven" may indicate that the saying came from Matthew's own traditional material. **A people that will produce its fruit**: believing Israelites and Gentiles, the church of Jesus.
* [21:44] The majority of textual witnesses omit this verse. It is probably an early addition to Matthew from Luke 20:18 with which it is practically identical.
* [21:45] **The Pharisees**: Matthew inserts into the group of Jewish leaders (Matthew 21:23) those who represented the Judaism of his own time.
* [22:1–14] This parable is from Q; see Luke 14:15–24. It has been given many allegorical traits by Matthew, e.g., the burning of the **city** of the guests who refused the invitation (Matthew 22:7), which corresponds to the destruction of Jerusalem by the Romans in A.D. 70. It has similarities with the preceding parable of the tenants: the sending of two groups of **servants** (Matthew 22:3, 4), the murder of the servants (Matthew 22:6) the punishment of the **murderers** (Matthew 22:7), and the entrance of a new group into a privileged situation of which the others had proved themselves unworthy (Matthew 22:8–10). The parable ends with a section that is peculiar to Matthew (Matthew 22:11–14), which some take as a distinct parable. Matthew presents the **kingdom** in its double aspect, already present and something that can be entered here and now (Matthew 22:1–10), and something that will be possessed only by those present members who can stand the scrutiny of the final judgment (Matthew 22:11–14). The parable is not only a statement of God's judgment on Israel but a warning to Matthew's church.

in parables, saying, 2"The kingdom of heaven may be likened to a king who gave a wedding feast* for his son. 3*He dispatched his servants to summon the invited guests to the feast, but they refused to come. 4A second time he sent other servants, saying, 'Tell those invited: "Behold, I have prepared my banquet, my calves and fattened cattle are killed, and everything is ready; come to the feast."' 5Some ignored the invitation and went away, one to his farm, another to his business. 6The rest laid hold of his servants, mistreated them, and killed them. 7*The king was enraged and sent his troops, destroyed those murderers, and burned their city. 8Then he said to his servants, 'The feast is ready, but those who were invited were not worthy to come. 9Go out, therefore, into the main roads and invite to the feast whomever you find.' 10The servants went out into the streets and gathered all they found, bad and good alike,* and the hall was filled with guests. 11*But when the king came in to meet the guests he saw a man there not dressed in a wedding garment. 12He said to him, 'My friend, how is it that you came in here without a wedding garment?' But he was reduced to silence. 13*Then the king said to his attendants, 'Bind his hands and feet, and cast him into the darkness outside, where there will be wailing and grinding of teeth.' 14Many are invited, but few are chosen."

喻對他們說：2「天國好比一個國王，為自己的兒子辦婚宴。3他打發僕人去召被請的人來赴婚宴，他們卻不願意來。4又派其他的僕人去，說：你們對被請的人說：看，我已經預備好了我的盛宴，我的公牛和肥畜都宰殺了，一切都齊備了，你們來赴婚宴罷！5他們卻不理：有的往自己的田裡去了，有的作自己的生意去了；6其餘的竟拿住他的僕人，淩辱後殺死了。7國王於是動了怒，派自己的軍隊消滅了那些殺人的兇手，焚毀了他們的城市。8然後對僕人說：婚宴已經齊備了，但是被請的人都不配。9如今你們到各路口去，凡是你們所遇到的，都請來赴婚宴。10那些僕人就出去到大路上，凡遇到的，無論壞人好人，都召集了來，婚宴上就滿了坐席的人。11國王進來巡視坐席的客人，看見在那裡有一個沒有穿婚宴禮服的人，12便對他說：朋友，你怎麼到這裡來，不穿婚宴禮服？那人默然無語。13國王遂對僕役說：你們捆起他的腳和手來，把他丟在外面的黑暗中：在那裡要有哀號和切齒。14因為被召的人多，被選的人少。」

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* [22:2] **Wedding feast**: the Old Testament's portrayal of final salvation under the image of a banquet (Isaiah 25:6) is taken up also in Matthew 8:11; cf Luke 13:15.
* [22:3–4] **Servants . . . other servants**: probably Christian missionaries in both instances; cf Matthew 23:34.
* [22:7] See the note on Matthew 22:1–14.
* [22:10] **Bad and good alike**: cf Matthew 13:47.
* [22:11] **A wedding garment**: the repentance, change of heart and mind, that is the condition for entrance into the kingdom (Matthew 3:2; 4:17) must be continued in a life of good deeds (Matthew 7:21–23).
* [22:13] **Wailing and grinding of teeth**: the Christian who lacks the wedding garment of good deeds will suffer the same fate as those Jews who have rejected Jesus; see the note on Matthew 8:11–12.

Paying Taxes to the Emperor. 15*Then the Pharisees* went off and plotted how they might entrap him in speech. 16They sent their disciples to him, with the Herodians,* saying, "Teacher, we know that you are a truthful man and that you teach the way of God in accordance with the truth. And you are not concerned with anyone's opinion, for you do not regard a person's status. 17*Tell us, then, what is your opinion: Is it lawful to pay the census tax to Caesar or not?" 18Knowing their malice, Jesus said, "Why are you testing me, you hypocrites? 19*Show me the coin that pays the census tax." Then they handed him the Roman coin. 20He said to them, "Whose image is this and whose inscription?" 21They replied, "Caesar's."* At that he said to them, "Then repay to Caesar what belongs to Caesar and to God what belongs to God." 22When they heard this they were amazed, and leaving him they went away.

納稅的問題 15那時，法利塞人去商討怎樣在言談上叫耶穌入圈套。16他們遂派自己的門徒和黑落德黨人到他跟前說：「師傅，我們知道你是真誠的，按真理教授天主的道路，不顧忌任何人，因為你不看人的情面。17如今請你告訴我們：你以為如何？給凱撒納稅，可以不可以？」18耶穌看破他們的惡意，就說：「假善人，你們為什麼要試探我？19拿一個稅幣給我看看！」他們便遞給他一塊『德納』。20耶穌對他們說：「這肖像和名號是誰的？」21他們對他說：「凱撒的。」耶穌對他們說：「那麼，凱撒的，就應歸還凱撒；天主的，就應歸還天主。」22他們聽了大為驚異，遂離開他走了。

The Question about the Resurrection. 23*On that day Sadducees approached him, saying that there is no resurrection.* They put this question to him, 24saying, "Teacher, Moses said,

復活的問題 23在那一天，否認復活的撒杜塞人，來到他跟前，問他說：24「師傅，梅瑟說：誰若

* [22:15–22] The series of controversies between Jesus and the representatives of Judaism (see the note on Matthew 21:23–27) is resumed. As in the first (Matthew 21:23–27), here and in the following disputes Matthew follows his Marcan source with few modifications.

* [22:15] **The Pharisees**: while Matthew retains the Marcan union of Pharisees and Herodians in this account, he clearly emphasizes the Pharisees' part. They alone are mentioned here, and the Herodians are joined with them only in a prepositional phrase of Matthew 22:16. **Entrap him in speech**: the question that they will pose is intended to force Jesus to take either a position contrary to that held by the majority of the people or one that will bring him into conflict with the Roman authorities.

* [22:16] **Herodians**: see the note on Mark 3:6. They would favor payment of the tax; the Pharisees did not.

* [22:17] **Is it lawful**: the law to which they refer is the law of God.

* [22:19] **They handed him the Roman coin**: their readiness in producing the money implies their use of it and their acceptance of the financial advantages of the Roman administration in Palestine.

* [22:21] **Caesar's**: the emperor Tiberius (A.D. 14–37). **Repay to Caesar what belongs to Caesar**: those who willingly use the coin that is Caesar's should repay him in kind. The answer avoids taking sides in the question of the lawfulness of the tax. **To God what belongs to God**: Jesus raises the debate to a new level. Those who have hypocritically asked about tax in respect to its relation to the law of **God** should be concerned rather with repaying God with the good deeds that are his due; cf Matthew 21:41, 43.

* [22:23–33] Here Jesus' opponents are the **Sadducees**, members of the powerful priestly party of his time; see the note on Matthew 3:7. Denying the resurrection of the dead, a teaching of relatively late origin in

'If a man dies* without children, his brother shall marry his wife and raise up descendants for his brother.' 25Now there were seven brothers among us. The first married and died and, having no descendants, left his wife to his brother. 26The same happened with the second and the third, through all seven. 27Finally the woman died. 28Now at the resurrection, of the seven, whose wife will she be? For they all had been married to her." 29*Jesus said to them in reply, "You are misled because you do not know the scriptures or the power of God. 30At the resurrection they neither marry nor are given in marriage but are like the angels in heaven. 31And concerning the resurrection of the dead, have you not read what was said to you* by God, 32'I am the God of Abraham, the God of Isaac, and the God of Jacob'? He is not the God of the dead but of the living." 33When the crowds heard this, they were astonished at his teaching.

死了沒有兒子，他的弟弟就應娶他的女人為妻，給他哥哥立嗣。25在我們中曾有兄弟七人：第一個娶了妻沒有子嗣就死了，遺下了妻子給他的弟弟；26連第二個與第三個，直到第七個都是這樣。27最後，那婦人也死了。28那麼，在復活的時候，她是七人中那一個的妻子？因為都曾娶過她。」29耶穌回答他們說：「你們錯了，不明瞭經書，也不明瞭天主的能力，30因為復活的時候，也不娶也不嫁，好像在天上的天使一樣。31關於死人復活，你們不曾念過天主對你們所說32『我是亞巴郎的天主，依撒格的天主及雅各伯的天主』的話嗎？他不是死人的，而是活人的天主。」33民眾聽了，就都驚訝他的道理。

The Greatest Commandment.

34*When the Pharisees heard that he had silenced the Sadducees, they gathered

最大誡命的問題 34法利塞人聽說耶穌使撒杜塞人閉口無言，就

Judaism (cf Daniel 12:2), they appeal to a law of the Pentateuch (Deut 25:5–10) and present a case based on it that would make resurrection from the dead ridiculous (Matthew 22:24–28). Jesus chides them for knowing neither **the scriptures** nor **the power of God** (Matthew 22:29). His argument in respect to God's power contradicts the notion, held even by many proponents as well as by opponents of the teaching, that the life of those raised from the dead would be essentially a continuation of the type of life they had had before death (Matthew 22:30). His argument based on the scriptures (Matthew 22:31–32) is of a sort that was accepted as valid among Jews of the time.

* [22:23] **Saying that there is no resurrection**: in the Marcan parallel (Matthew 22:12, 18) the Sadducees are correctly defined as those "who say there is no resurrection"; see also Luke 20:27. Matthew's rewording of Mark can mean that these particular Sadducees deny the resurrection, which would imply that he was not aware that the denial was characteristic of the party. For some scholars this is an indication of his being a Gentile Christian; see the note on Matthew 21:4–5.

* [22:24] "**If a man dies . . . his brother**": this is known as the "law of the levirate," from the Latin *levir*, "brother-in-law." Its purpose was to continue the family line of the deceased brother (Deut 25:6).

* [22:29] The sexual relationships of this world will be transcended; the risen body will be the work of the creative **power of God**.

* [22:31–32] Cf Exodus 3:6. In the Pentateuch, which the Sadducees accepted as normative for Jewish belief and practice, God speaks even now (**to you**) of himself as the God of the patriarchs who died centuries ago. He identifies himself in relation to them, and because of their relation to him, the living God, they too are alive. This might appear no argument for the resurrection, but simply for life after death as conceived in Wisdom 3:1–3. But the general thought of early first-century Judaism was not influenced by that conception; for it human immortality was connected with the existence of the body.

* [22:34–40] The Marcan parallel (Mark 12:28–34) is an exchange between Jesus and a scribe who is

together, 35and one of them [a scholar of the law]* tested him by asking, 36"Teacher,* which commandment in the law is the greatest?" 37He said to him,* "You shall love the Lord, your God, with all your heart, with all your soul, and with all your mind. 38This is the greatest and the first commandment. 39The second is like it:* You shall love your neighbor as yourself. 40*The whole law and the prophets depend on these two commandments."

聚集在一起；35他們中有一個法學士試探他，發問說：36「師傅，法律中那條誡命是最大的？」37耶穌對他說：「『你應全心，全靈，全意，愛上主你的天主。』38這是最大也是第一條誡命。39第二條與此相似：你應當愛近人，如你自己。40全部法律和先知，都繫於這兩條誡命。」

The Question about David's Son. 41*While the Pharisees were gathered together, Jesus questioned them,* 42*saying, "What is your opinion about the Messiah? Whose son is he?" They replied, "David's." 43He said to them, "How, then, does David, inspired by the Spirit, call him 'lord,' saying:

默西亞為達味之子 41法利塞人聚集在一起時，耶穌問他們說：42「關於默西亞，你們以為如何？他是誰的兒子？」他們回答說：「達味的。」43耶穌對他們說：「怎麼達味因聖神的感動，

impressed by the way in which Jesus has conducted himself in the previous controversy (Mark 12:28), who compliments him for the answer he gives him (Mark 12:32), and who is said by Jesus to be "not far from the kingdom of God" (Mark 12:34). Matthew has sharpened that scene. The questioner, as the representative of other Pharisees, tests Jesus by his question (Matthew 22:34–35), and both his reaction to Jesus' reply and Jesus' commendation of him are lacking.

* [22:35] [**A scholar of the law**]: meaning "scribe." Although this reading is supported by the vast majority of textual witnesses, it is the only time that the Greek word so translated occurs in Matthew. It is relatively frequent in Luke, and there is reason to think that it may have been added here by a copyist since it occurs in the Lucan parallel (Luke 10:25–28). **Tested**: see the note on Matthew 19:3.

* [22:36] For the devout Jew all the commandments were to be kept with equal care, but there is evidence of preoccupation in Jewish sources with the question put to Jesus.

* [22:37–38] Cf Deut 6:5. Matthew omits the first part of Mark's fuller quotation (Mark 12:29; Deut 6:4–5), probably because he considered its monotheistic emphasis needless for his church. The love of God must engage the total person (**heart, soul, mind**).

* [22:39] Jesus goes beyond the extent of the question put to him and joins **to the greatest and the first commandment a second**, that of **love** of **neighbor**, Lev 19:18; see the note on Matthew 19:18–19. This combination of the two commandments may already have been made in Judaism.

* [22:40] The double commandment is the source from which **the whole law and the prophets** are derived.

* [22:41–46] Having answered the questions of his opponents in the preceding three controversies, Jesus now puts a question to them about the sonship of the Messiah. Their easy response (Matthew 22:43a) is countered by his quoting a verse of Psalm 110 that raises a problem for their response (43b–45). They are unable to solve it and from that day on their questioning of him is ended.

* [22:41] **The Pharisees . . . questioned them**: Mark is not specific about who are questioned (Mark 12:35).

* [22:42–44] **David's**: this view of the Pharisees was based on such Old Testament texts as Isaiah 11:1–9; Jer 23:5; and Ezekiel 34:23; see also the extrabiblical Psalms of Solomon Psalm 17:21. **How, then . . . saying**: Jesus cites Psalm 110:1 accepting the Davidic authorship of the psalm, a common view of his time. The psalm was probably composed for the enthronement of a Davidic king of Judah. Matthew assumes that the Pharisees interpret it as referring to the Messiah, although there is no clear evidence that it was so interpreted in the Judaism of Jesus' time. It was widely used in the early church as referring to the exaltation of the risen Jesus. **My lord**: understood as the Messiah.

44"The Lord said to my lord,
"Sit at my right hand
until I place your enemies under
your feet"'?
45*If David calls him 'lord,' how can
he be his son?" 46No one was able to
answer him a word, nor from that day
on did anyone dare to ask him any
more questions.

CHAPTER 23

Denunciation of the Scribes and Pharisees. 1*Then Jesus spoke to the crowds and to his disciples, 2*saying, "The scribes and the Pharisees have taken their seat on the chair of Moses. 3Therefore, do and observe all things whatsoever they tell you, but do not follow their example. For they preach but they do not practice. 4They tie up heavy burdens* [hard to carry] and

44『上主對我主
說：你坐在我右邊，等我把你的
仇敵放在你的腳下？』45那麼，如
果達味稱他為主，他怎會是達味
的兒子？」46沒有人能回答他一句
話。從那天以後，沒有誰再敢問
他。

第二十三章

痛斥經師和法利塞人 1那時，
耶穌對民眾和他的門徒講論說：
2「經師和法利塞人坐在梅瑟的講
座上：3凡他們對你們所說的，
你們要行要守；但不要照他們的
行為去做，因為他們只說不做。
4他們把沉重而難以負荷的擔子捆

* [22:45] Since Matthew presents Jesus both as Messiah (Matthew 16:16) and as Son of David (Matthew 1:1; see also the note on Matthew 9:27), the question is not meant to imply Jesus' denial of Davidic sonship. It probably means that although he is the Son of David, he is someone greater, Son of Man and Son of God, and recognized as greater by David who calls him my 'lord.'

* [23:1–39] The final section of the narrative part of the fifth book of the gospel is a denunciation by Jesus of the scribes and the Pharisees (see the note on Matthew 3:7). It depends in part on Mark and Q (cf Mark 12:38–39; Luke 11:37–52; 13:34–35), but in the main it is peculiar to Matthew. (For the reasons against considering this extensive body of sayings-material either as one of the structural discourses of this gospel or as part of the one that follows in Matthew 24–25, see the note on Matthew 19:1–23:39.) While the tradition of a deep opposition between Jesus and the Pharisees is well founded, this speech reflects an opposition that goes beyond that of Jesus' ministry and must be seen as expressing the bitter conflict between Pharisaic Judaism and the church of Matthew at the time when the gospel was composed. The complaint often made that the speech ignores the positive qualities of Pharisaism and of its better representatives is true, but the complaint overlooks the circumstances that gave rise to the invective. Nor is the speech purely anti-Pharisaic. The evangelist discerns in his church many of the same faults that he finds in its opponents and warns his fellow Christians to look to their own conduct and attitudes.

* [23:2–3] **Have taken their seat . . . Moses**: it is uncertain whether this is simply a metaphor for Mosaic teaching authority or refers to an actual chair on which the teacher sat. It has been proved that there was a seat so designated in synagogues of a later period than that of this gospel. **Do and observe . . . they tell you**: since the Matthean Jesus abrogates Mosaic law (Matthew 5:31–42), warns his disciples against the teaching of the Pharisees (Matthew 14:1–12), and, in this speech, denounces the Pharisees as blind guides in respect to their teaching on oaths (Matthew 16–22), this commandment **to observe all things whatsoever they** (the scribes and Pharisees) **tell you** cannot be taken as the evangelist's understanding of the proper standard of conduct for his church. The saying may reflect a period when the Matthean community was largely Jewish Christian and was still seeking to avoid a complete break with the synagogue. Matthew has incorporated this traditional material into the speech in accordance with his view of the course of salvation history, in which he portrays the time of Jesus' ministry as marked by the fidelity to the law, although with significant pointers to the new situation that would exist after his death and resurrection (see the note on Matthew 5:17–20). The crowds and the disciples (Matthew 23:1) are exhorted not to **follow** the **example** of the Jewish leaders, whose deeds do not conform to their teaching (Matthew 23:3).

* [23:4] **Tie up heavy burdens**: see the note on Matthew 11:28.

lay them on people's shoulders, but they will not lift a finger to move them. 5*All their works are performed to be seen. They widen their phylacteries and lengthen their tassels. 6*They love places of honor at banquets, seats of honor in synagogues, 7greetings in marketplaces, and the salutation 'Rabbi.' 8*As for you, do not be called 'Rabbi.' You have but one teacher, and you are all brothers. 9Call no one on earth your father; you have but one Father in heaven. 10Do not be called 'Master'; you have but one master, the Messiah. 11The greatest among you must be your servant. 12Whoever exalts himself will be humbled; but whoever humbles himself will be exalted.

好，放在人的肩上，自己卻不肯用一個指頭動一下。5他們所做的一切工作都是為叫人看；為此，他們把經匣放寬，衣縫加長；6他們又喜愛筵席上的首位，會堂中的上座；7喜愛人在街市上向他們致敬，稱他們為「辣彼」。8至於你們，卻不要被稱為「辣彼」，因為你們的師傅只有一位，你們眾人都是兄弟；9也不要在地上稱人為你們的父，因為你們的父只有一位，就是天上的父。10你們也不要被稱為導師，因為你們的導師只有一位，就是默西亞。11你們中那最大的，該作你們的僕役。12凡高舉自己的，必被貶抑；凡貶抑自己的，必被高舉。」

13*"Woe to you, scribes and Pharisees, you hypocrites. You lock the kingdom of heaven* to human beings. You do not enter yourselves, nor do you allow entrance to those trying to enter. (14)*

七禍哉 13「禍哉，你們經師和法利塞假善人！因為你們給人封閉了天國：你們不進去，也不讓願意進去的人進去。【14禍哉，你們經師和法利塞假善人！因為

* [23:5] To the charge of preaching but not practicing (Matthew 23:3), Jesus adds that of acting in order to earn praise. The disciples have already been warned against this same fault (see the note on Matthew 6:1–18). **Phylacteries**: the Mosaic law required that during prayer small boxes containing parchments on which verses of scripture were written be worn on the left forearm and the forehead (see Exodus 13:9, 16; Deut 6:8; 11:18). Tassels: see the note on Matthew 9:20. The widening of **phylacteries** and the lengthening of tassels were for the purpose of making these evidences of piety more noticeable.

* [23:6] Cf Mark 12:38–39. "**Rabbi**": literally, "my great one," a title of respect for teachers and leaders.

* [23:8–12] These verses, warning against the use of various titles, are addressed to the disciples alone. While only the title "**Rabbi**" has been said to be used in addressing the scribes and Pharisees (Matthew 23:7), the implication is that **Father** and "**Master**" also were. The prohibition of these titles to the disciples suggests that their use was present in Matthew's church. The Matthean Jesus forbids not only the titles but the spirit of superiority and pride that is shown by their acceptance. **Whoever exalts . . . will be exalted**: cf Luke 14:11.

* [23:13–36] This series of seven "woes," directed against the **scribes and Pharisees** and addressed to them, is the heart of the speech. The phrase woe to occurs often in the prophetic and apocalyptic literature, expressing horror of a sin and punishment for those who commit it. **Hypocrites**: see the note on Matthew 6:2. The hypocrisy of the **scribes and Pharisees** consists in the difference between their speech and action Matthew 23:3 and in demonstrations of piety that have no other purpose than to enhance their reputation as religious persons (Matthew 23:5).

* [23:13] **You lock the kingdom of heaven**: cf Matthew 16:19 where Jesus tells Peter that he will give him the keys to **the kingdom of heaven**. The purpose of the authority expressed by that metaphor is to give entrance into the kingdom (the kingdom is closed only to those who reject the authority); here the charge is made that the authority of the **scribes and Pharisees** is exercised in such a way as to be an obstacle to entrance. Cf Lk 11:52 where the accusation against the "scholars of the law" (Matthew's **scribes**) is that they "have taken away the key of knowledge."

15*"Woe to you, scribes and Pharisees, you hypocrites. You traverse sea and land to make one convert, and when that happens you make him a child of Gehenna twice as much as yourselves.

16*"Woe to you, blind guides, who say, 'If one swears by the temple, it means nothing, but if one swears by the gold of the temple, one is obligated.' 17Blind fools, which is greater, the gold, or the temple that made the gold sacred? 18And you say, 'If one swears by the altar, it means nothing, but if one swears by the gift on the altar, one is obligated.' 19You blind ones, which is greater, the gift, or the altar that makes the gift sacred? 20One who swears by the altar swears by it and all that is upon it; 21one who swears by the temple swears by it and by him who dwells in it; 22one who swears by heaven swears by the throne of God and by him who is seated on it.

23"Woe to you, scribes and Pharisees, you hypocrites. You pay tithes* of

你們吞沒了寡婦的家產，而以長久的祈禱作掩飾，為此，你們必要遭受更重的處罰。】15禍哉，你們經師和法利塞假善人！因為你們走遍了海洋和陸地，為使一個人成為歸依者；幾時他成了，你們反而使他成為一個比你們加倍壞的『地獄之子』。

16禍哉，你們瞎眼的嚮導！你們說：誰若指著聖所起誓，不算什麼；但是誰若指著聖所的金子起誓，就該還願。17又昏又瞎的人哪！究竟什麼更貴重：是金子或是那使金子成聖的聖所？18還有：誰若指著全燔祭壇起誓，不算什麼；但是誰若指著那上面的供物起誓，就該還願。19瞎眼的人哪！究竟什麼更貴重：是供物或是那使供物成聖的全燔祭壇？20所以，那指著全燔祭壇起誓的，是指著它和那上面的一切起誓；21那指著聖所起誓的，是指著它和那住在它內的而起誓；22那指著天起誓的，是指著天主的寶座和坐在上面的那位起誓。

23禍哉，你們經師和法利塞假善人！因為你們捐獻十分之一的薄

* [23:14] Some manuscripts add a verse here or after Matthew 23:12 "Woe to you, scribes and Pharisees, you hypocrites. You devour the houses of widows and, as a pretext, recite lengthy prayers. Because of this, you will receive a very severe condemnation." Cf Mark 12:40; Luke 20:47. This "woe" is almost identical with Mark 12:40 and seems to be an interpolation derived from that text.

* [23:15] In the first century A.D. until the First Jewish Revolt against Rome (A.D. 66–70), many Pharisees conducted a vigorous missionary campaign among Gentiles. **Convert**: literally, "proselyte," a Gentile who accepted Judaism fully by submitting to circumcision and all other requirements of Mosaic law. **Child of Gehenna**: worthy of everlasting punishment; for **Gehenna**, see the note on Matthew 5:22. **Twice as much as yourselves**: possibly this refers simply to the zeal of the **convert**, surpassing that of the one who converted him.

* [23:16–22] An attack on the casuistry that declared some oaths binding (**one is obligated**) and others not (**it means nothing**) and held the binding oath to be the one made by something of lesser value (**the gold; the gift on the altar**). Such teaching, which inverts the order of values, reveals the teachers to be **blind guides**; cf Matthew 15:14. Since the Matthean Jesus forbids all oaths to his disciples (Matthew 5:33–37), this woe does not set up a standard for Christian moral conduct, but ridicules the Pharisees on their own terms.

* [23:23] The Mosaic law ordered tithing of the produce of the land (Lev 27:30; Deut 14:22–23), and the scribal tradition is said here to have extended this law to even the smallest herbs. The practice is criticized not in itself but because it shows the Pharisees' preoccupation with matters of less importance while they neglect **the weightier things of the law**.

mint and dill and cummin, and have neglected the weightier things of the law: judgment and mercy and fidelity. [But] these you should have done, without neglecting the others. 24*Blind guides, who strain out the gnat and swallow the camel!

25*"Woe to you, scribes and Pharisees, you hypocrites. You cleanse the outside of cup and dish, but inside they are full of plunder and self-indulgence. 26Blind Pharisee, cleanse first the inside of the cup, so that the outside also may be clean.

27*"Woe to you, scribes and Pharisees, you hypocrites. You are like whitewashed tombs, which appear beautiful on the outside, but inside are full of dead men's bones and every kind of filth. 28Even so, on the outside you appear righteous, but inside you are filled with hypocrisy and evildoing.

29*"Woe to you, scribes and Pharisees,* you hypocrites. You build the tombs of the prophets and adorn the memorials of the righteous, 30and you say, 'If we had lived in the days of our ancestors, we would not have joined them in shedding the prophets' blood.' 31Thus you bear witness against yourselves that you are the children of those who

荷、茴香和蒔蘿，卻放過了法律上最重要的公義、仁愛與信義；這些固然該作，那些也不可放過。24瞎眼的嚮導！你們濾出蚊蚋，卻吞下了駱駝。

25禍哉，你們經師和法利塞假善人！因為你們洗擦杯盤的外面，裡面卻滿是劫奪與貪慾。26瞎眼的法利塞人！你先應清潔杯的裡面，好叫它外面也成為清潔的。

27禍哉，你們經師和法利塞假善人！因為你們好像用石灰刷白的墳墓：外面看來倒華麗，裡面卻滿是死者的骨骸和各樣的污穢。28同樣，你們外面叫人看來倒像義人，你們裡面卻滿是虛偽和不法。

29禍哉，你們經師和法利塞假善人！因為你們修建先知的墳，裝飾義人的墓，30且說：假使我們生在我們祖先的時日，我們決不是他們流先知血的夥伴；31這樣你們自己作證，你們是那些殘殺先

* [23:24] Cf Lev 11:41–45 that forbids the eating of any "swarming creature." The Pharisees' scrupulosity about minor matters and neglect of greater ones (Matthew 23:23) is further brought out by this contrast between straining liquids that might contain a tiny "swarming creature" and yet swallowing **the camel**. The latter was one of the unclean animals forbidden by the law (Lev 11:4), but it is hardly possible that the scribes and Pharisees are being denounced as guilty of so gross a violation of the food laws. **To swallow the camel** is only a hyperbolic way of speaking of their neglect of what is important.
* [23:25–26] The ritual washing of utensils for dining (cf Mark 7:4) is turned into a metaphor illustrating a concern for appearances while inner purity is ignored. **The scribes and Pharisees** are compared to cups carefully washed on the outside but filthy within. **Self-indulgence**: the Greek word here translated means lack of self-control, whether in drinking or in sexual conduct.
* [23:27–28] The sixth woe, like the preceding one, deals with concern for externals and neglect of what is inside. Since contact with dead bodies, even when one was unaware of it, caused ritual impurity (Numbers 19:11–22), tombs were whitewashed so that no one would contract such impurity inadvertently.
* [23:29–36] The final **woe** is the most serious indictment of all. It portrays the scribes and Pharisees as standing in the same line as their ancestors who murdered **the prophets** and **the righteous**.
* [23:29–32] In spite of honoring the slain dead by building their **tombs** and adorning their **memorials**, and claiming that they would not have joined in their ancestors' crimes if they **had lived in** their **days**, the **scribes and Pharisees** are true children of their ancestors and are defiantly ordered by Jesus to **fill up** what those **ancestors measured out**. This order reflects the Jewish notion that there was an allotted measure of suffering that had to be completed before God's final judgment would take place.

murdered the prophets; 32now fill up
what your ancestors measured out!
33You serpents, you brood of vipers,
how can you flee from the judgment of
Gehenna? 34*Therefore, behold, I send
to you prophets and wise men and
scribes; some of them you will kill and
crucify, some of them you will scourge
in your synagogues and pursue from
town to town, 35so that there may
come upon you all the righteous
blood shed upon earth, from the
righteous blood of Abel to the blood of
Zechariah, the son of Barachiah, whom
you murdered between the sanctuary
and the altar. 36Amen, I say to you,
all these things will come upon this
generation.

The Lament over Jerusalem.
37*"Jerusalem, Jerusalem, you who
kill the prophets and stone those sent
to you, how many times I yearned to
gather your children together, as a hen
gathers her young under her wings,
but you were unwilling! 38Behold, your
house will be abandoned, desolate.
39I tell you, you will not see me again
until you say, 'Blessed is he who comes
in the name of the Lord.'"

知者的子孫了。32你們就來補足你
們祖先作惡的尺度罷！33蛇啊！
毒蛇的種類，你們怎能逃避地獄
的處罰？34為此，看！我打發先
知、賢哲和經師到你們這裡來，
其中有的你們要殺死，有的你們
要釘死，有的你們要在你們的會
堂中鞭打，有的你們要由一城市
追逼到另一城市，35好叫流在地
上的一切義人的血，自義人亞伯
爾的血，直到你們曾在聖所與全
燔祭壇間，所殺的貝勒基雅的兒
子則加黎雅的血，都歸到你們身
上。36我實在告訴你們：這一切都
要歸到這一代人身上。」

哀耶路撒冷 37「耶路撒冷！耶路
撒冷！你常殘殺先知，用石頭砸
死那些派遣到你這裡來的人。我
多少次願意聚集你的子女，有如
母雞把自己的幼雛聚集在翅膀底
下，但你卻不願意！38你看罷！你
們的房屋必給你們留下一片荒涼。
39因為我告訴你們：自今以後，你
們斷不能再看見我，直到你們說：
因上主之名而來的，當受讚頌！」

* [23:34–36] There are important differences between the Matthean and the Lucan form of this Q material; cf Luke 11:49–51. In Luke the one who sends the emissaries is the "wisdom of God." If, as many scholars think, that is the original wording of Q, Matthew, by making Jesus the sender, has presented him as the personified divine wisdom. In Lk, wisdom's emissaries are the Old Testament "prophets" and the Christian "apostles." Matthew's **prophets and wise men and scribes** are probably Christian disciples alone; cf Matthew 10:41 and see the note on Matthew 13:52. **You will kill**: see Matthew 24:9. **Scourge in your synagogues . . . town to town**: see Matthew 10:17, 23 and the note on Matthew 10:17. **All the righteous blood shed upon the earth**: the slaying of the disciples is in continuity with all the shedding of **righteous blood** beginning with that of **Abel**. The persecution of Jesus' disciples by **this generation** involves the persecutors in the guilt of their murderous ancestors. **The blood of Zechariah**: see the note on Luke 11:51. By identifying him as **the son of Barachiah** Matthew understands him to be Zechariah the Old Testament minor prophet; see Zech 1:1.

* [23:37–39] Cf Luke 13:34–35. The denunciation of Pharisaic Judaism ends with this lament over Jerusalem, which has repeatedly rejected and murdered those whom God has **sent** to her. **How many times**: this may refer to various visits of Jesus to the city, an aspect of his ministry found in John but otherwise not in the synoptics. **As a hen . . . under her wings**: for imagery similar to this, see Psalm 17:8; 91:4. **Your house . . . desolate**: probably an allusion to the destruction of the temple in A.D. 70. **You will not see me . . . in the name of the Lord**: Israel will not see Jesus again until he comes in glory for the final judgment. The acclamation has been interpreted in contrasting ways, as an indication that Israel will at last accept Jesus at that time, and as its troubled recognition of him as its dreaded judge who will pronounce its condemnation; in support of the latter view see Matthew 24:30.

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CHAPTER 24

The Destruction of the Temple Foretold. 1*Jesus left the temple area and was going away, when his disciples approached him to point out the temple buildings. 2*He said to them in reply, "You see all these things, do you not? Amen, I say to you, there will not be left here a stone upon another stone that will not be thrown down."

The Beginning of Calamities. 3As he was sitting on the Mount of Olives,* the disciples approached him privately and said, "Tell us, when will this happen, and what sign will there be of your coming, and of the end of the age?" 4*Jesus said to them in reply, "See that no one deceives you. 5For many will come in my name, saying,

未世言論

第二十四章

預言耶路撒冷和聖殿的毀滅 1耶穌由聖殿裡出來前行，門徒前來把聖殿的建築指給他看。2耶穌回答他們說：「你們不是看見這一切嗎？我實在告訴你們：將來這裡決沒有一塊石頭，留在另一塊石頭上，而不被拆毀的。」3他在橄欖山上坐著的時候，門徒前來私下對他說：「請告訴我們：什麼時候要發生這些事？又什麼是你來臨和時代窮盡的先兆？」4耶穌回答說：「你們要謹慎，免得有人欺騙你們，5因為將有許多人假冒我的名字來說：我就是默西

* [24:1–25:46] The discourse of the fifth book, the last of the five around which the gospel is structured. It is called the "eschatological" discourse since it deals with the coming of the new age (the *eschaton*) in its fullness, with events that will precede it, and with how the disciples are to conduct themselves while awaiting an event that is as certain as its exact time is unknown to all but the Father (Matthew 24:36). The discourse may be divided into two parts, Matthew 24:1–44 and Matthew 24:45–25:46. In the first, Matthew follows his Marcan source (Mark 13:1–37) closely. The second is drawn from Q and from the evangelist's own traditional material. Both parts show Matthew's editing of his sources by deletions, additions, and modifications. The vigilant waiting that is emphasized in the second part does not mean a cessation of ordinary activity and concentration only on what is to come, but a faithful accomplishment of duties at hand, with awareness that the end, for which the disciples must always be ready, will entail the great judgment by which the everlasting destiny of all will be determined.

* [24:2] As in Mark, Jesus predicts the destruction of the temple. By omitting the Marcan story of the widow's contribution (Mark 12:41–44) that immediately precedes the prediction in that gospel, Matthew has established a close connection between it and Matthew 23:38, ". . . your house will be abandoned desolate."

* [24:3] **The Mount of Olives**: see the note on Matthew 21:1. **The disciples**: cf Mark 13:3–4 where only Peter, James, John, and Andrew put the question that is answered by the discourse. In both gospels, however, the question is put **privately**: the ensuing discourse is only for those who are **disciples** of Jesus. **When will this happen . . . end of the age?**: Matthew distinguishes carefully between the destruction of the temple (**this**) and the **coming** of Jesus that will bring **the end of the age**. In Mark the two events are more closely connected, a fact that may be explained by Mark's believing that the one would immediately succeed the other. **Coming**: this translates the Greek word *parousia*, which is used in the gospels only here and in Matthew 24:27, 37, 39. It designated the official visit of a ruler to a city or the manifestation of a saving deity, and it was used by Christians to refer to the final coming of Jesus in glory, a term first found in the New Testament with that meaning in 1 Thes 2:19. **The end of the age**: see the note on Matthew 13:39.

* [24:4–14] This section of the discourse deals with calamities in the world (Matthew 24:6–7) and in the church (Matthew 24:9–12). The former **must happen** before **the end** comes (Matthew 24:6), but they are only the **beginning of the labor pains** (Matthew 24:8). (It may be noted that the Greek word translated **the end** in Matthew 24:6 and in Matthew 24:13–14 is not the same as the phrase "the end of the age" in Matthew 24:3 although the meaning is the same.) The latter are sufferings of the church, both from within and without, that will last until **the gospel is preached . . . to all nations**. **Then the end will come** and those who have endured the sufferings with fidelity **will be saved** (Matthew 24:13–14).

'I am the Messiah,' and they will deceive many. 6You will hear of wars* and reports of wars; see that you are not alarmed, for these things must happen, but it will not yet be the end. 7Nation will rise against nation, and kingdom against kingdom; there will be famines and earthquakes from place to place. 8*All these are the beginning of the labor pains. 9*Then they will hand you over to persecution, and they will kill you. You will be hated by all nations because of my name. 10And then many will be led into sin; they will betray and hate one another. 11Many false prophets will arise and deceive many; 12and because of the increase of evildoing, the love of many will grow cold. 13But the one who perseveres to the end will be saved. 14And this gospel of the kingdom will be preached throughout the world as a witness to all nations,* and then the end will come.

亞；他們要欺騙許多人。6你們要聽到戰爭和戰爭的風聲。小心，不要驚慌！因為這是必須發生的，但還不是結局，7因為民族要起來攻擊民族，國家要起來攻擊國家；並且到處要有饑荒、瘟疫和地震。8但是，這一切只是痛苦的開始。

9那時，人要交付你們去受刑，要殺害你們；你們為了我的名字，要為各民族所憎恨。10那時，必有許多人要跌倒，互相出賣，互相仇恨；11許多假先知要起來，欺騙許多人；12由於罪惡的增多，許多人的愛情必要冷淡。13唯獨堅持到的，纔可得救。14天國的福音必先在全世界宣講，給萬民作證；然後結局纔會來到。

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* [24:6–7] The disturbances mentioned here are a commonplace of apocalyptic language, as is the assurance that they **must happen** (see Daniel 2:28 LXX), for that is the plan of God. **Kingdom against kingdom**: see Isaiah 19:2.

* [24:8] **The labor pains**: the tribulations leading up to the end of the age are compared to the pains of a woman about to give birth. There is much attestation for rabbinic use of the phrase "the woes (or birth pains) of the Messiah" after the New Testament period, but in at least one instance it is attributed to a rabbi who lived in the late first century A.D. In this Jewish usage it meant the distress of the time preceding the coming of the Messiah; here, **the labor pains** precede the coming of the Son of Man in glory.

* [24:9–12] Matthew has used Mark 13:9–12 in his missionary discourse (Matthew 10:17–21) and omits it here. Besides the sufferings, including death, and the hatred of **all nations** that the disciples will have to endure, there will be worse affliction within the church itself. This is described in Matthew 24:10–12, which are peculiar to Matthew. **Will be led into sin**: literally, "will be scandalized," probably meaning that they will become apostates; see Matthew 13:21 where "fall away" translates the same Greek word as here. Betray: in the Greek this is the same word as the **hand over** of Matthew 24:9. The handing over to persecution and hatred from outside will have their counterpart within the church. **False prophets**: these are Christians; see the note on Matthew 7:15–20. **Evildoing**: see Matthew 7:23. Because of the apocalyptic nature of much of this discourse, the literal meaning of this description of the church should not be pressed too hard. However, there is reason to think that Matthew's addition of these verses reflects in some measure the condition of his community.

* [24:14] Except for the last part (**and then the end will come**), this verse substantially repeats Mark 13:10. The Matthean addition raises a problem since what follows in Matthew 24:15–23 refers to the horrors of the First Jewish Revolt including the destruction of the temple, and Matthew, writing after that time, knew that the parousia of Jesus was still in the future. A solution may be that the evangelist saw the events of those verses as foreshadowing the cosmic disturbances that he associates with the parousia (Matthew 24:29) so that the period in which the former took place could be understood as belonging to **the end**.

The Great Tribulation. 15*"When you see the desolating abomination* spoken of through Daniel the prophet standing in the holy place (let the reader understand), 16then those in Judea must flee* to the mountains, 17*a person on the housetop must not go down to get things out of his house, 18a person in the field must not return to get his cloak. 19Woe to pregnant women and nursing mothers in those days. 20*Pray that your flight not be in winter or on the sabbath, 21*for at that time there will be great tribulation, such as has not been since the beginning of the world until now, nor ever will be. 22And if those days had not been shortened, no one would be saved; but for the sake of the elect they will be shortened. 23If anyone says to you then, 'Look, here is the Messiah!' or, 'There he is!' do not believe it. 24False messiahs and false prophets will arise, and they will perform signs and wonders so great as to deceive, if that were possible, even

15所以，幾時你們見到達尼爾
所說的『招致荒涼的可憎之物』
已立於聖地，——讀者應明白：
16那時在猶太的，該逃往山中；
17在屋頂上的，不要下來，從
自己的屋裡，取什麼東西；18在
田野裡的，也不要回來取他的外
衣。19在那些日子內，懷孕的和
哺乳的，是有禍的。20你們當祈
禱，不要叫你們的逃遁遇到冬天
或安息日。」

人子的來臨 21因為那時必有大
災難，是從宇宙開始，直到如今
從未有過的，將來也不會再有；
22並且那些時日如不縮短，凡有
血肉的，都不會得救；但為了那
些被選的，那些時日，必將縮
短。23那時，若有人對你們說：
看，默西亞在這裡！或說：在那
裡！你們不要相信，24因為將有
假默西亞和假先知興起，行大奇
蹟和異蹟，以致如果可能，連被

* [24:15–28] Cf Mark 13:14–23; Luke 17:23–24, 37. A further stage in the tribulations that will precede the coming of the Son of Man, and an answer to the question of Matthew 24:3a, "when will this (the destruction of the temple) happen?"

* [24:15] **The desolating abomination**: in 167 B.C. the Syrian king Antiochus IV Epiphanes desecrated the temple by setting up in it a statue of Zeus Olympios (see 1 Macc 1:54). That event is referred to in Daniel 12:11 LXX as the "desolating abomination" (NAB "horrible abomination") and the same Greek term is used here; cf also Daniel 9:27; 11:31. Although the desecration had taken place before Dn was written, it is presented there as a future event, and Matthew sees that "prophecy" fulfilled in the desecration of the temple by the Romans. **In the holy place**: the temple; more precise than Mark's **where he should not** (Mark 13:14). **Let the reader understand**: this parenthetical remark, taken from Mark 13:14 invites the reader to realize the meaning of Daniel's "prophecy."

* [24:16] The tradition that the Christians of Jerusalem fled from that city to Pella, a city of Transjordan, at the time of the First Jewish Revolt is found in Eusebius (*Ecclesiastical History*, 3, 5, 3), who attributes the flight to "a certain oracle given by revelation before the war." The tradition is not improbable but the Matthean command, derived from its Marcan source, is vague in respect to the place of flight (**to the mountains**), although some scholars see it as applicable to the flight to Pella.

* [24:17–19] Haste is essential, and the journey will be particularly difficult for women who are burdened with unborn or infant children.

* [24:20] **On the sabbath**: this addition to **in winter** (cf Mark 13:18) has been understood as an indication that Matthew was addressed to a church still observing the Mosaic law of sabbath rest and the scribal limitations upon the length of journeys that might lawfully be made on that day. That interpretation conflicts with Matthew's view on sabbath observance (cf Matthew 12:1–14). The meaning of the addition may be that those undertaking on the sabbath a journey such as the one here ordered would be offending the sensibilities of law-observant Jews and would incur their hostility.

* [24:21] For the unparalleled distress of that time, see Daniel 12:1.

the elect. 25Behold, I have told it to you beforehand. 26So if they say to you, 'He is in the desert,' do not go out there; if they say, 'He is in the inner rooms,' do not believe it.* 27For just as lightning comes from the east and is seen as far as the west, so will the coming of the Son of Man be. 28Wherever the corpse is, there the vultures will gather.

The Coming of the Son of Man.
29*"Immediately after the tribulation of those days,
the sun will be darkened,
and the moon will not give its light,
and the stars will fall from the sky,
and the powers of the heavens will be shaken.
30And then the sign of the Son of Man* will appear in heaven, and all the tribes of the earth will mourn, and they will see the Son of Man coming upon the clouds of heaven with power and great glory. 31And he will send out his angels* with a trumpet blast, and they will gather his elect from the four winds, from one end of the heavens to the other.

選的人也要欺騙。25看，我預先告訴了你們。
26為此，如果有人對你們說：看，他在曠野。你們不要出來。或說：看，在內室。你們也不要相信。27因為如同閃電從東方發出，直照到西方，人子的來臨也要這樣。28無論在那裡有死屍，老鷹就聚集在那裡。」

人子來臨的先兆 29「那些時日的災難一過，立時太陽就要昏暗，月亮也不發光，星辰要從天上墜下，天上的萬象也要動搖。30那時，人子的記號要出現天上；地上所有的種族，都要哀號，要看見人子帶著威能和大光榮，乘著天上的雲彩降來。31他要派遣他的天使，用發出洪聲的號角，由四方，從天這邊到天那邊，聚集他所揀選的人。」

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* [24:26–28] Claims that the Messiah is to be found in some distant or secret place must be ignored. **The coming of the Son of Man** will be as clear as **lightning** is to all and as **the corpse** of an animal is to **vultures**; cf Luke 17:24, 37. Here there is clear identification of the **Son of Man** and the Messiah; cf Matthew 24:23.

* [24:29] The answer to the question of Matthew 24:3b "What will be the sign of your coming?" **Immediately after . . . those days**: the shortening of time between the preceding **tribulation** and the parousia has been explained as Matthew's use of a supposed device of Old Testament prophecy whereby certainty that a predicted event will occur is expressed by depicting it as imminent. While it is questionable that that is an acceptable understanding of the Old Testament predictions, it may be applicable here, for Matthew knew that the parousia had not come **immediately after** the fall of Jerusalem, and it is unlikely that he is attributing a mistaken calculation of time to Jesus. **The sun . . . be shaken**: cf Isaiah 13:10, 13.

* [24:30] **The sign of the Son of Man**: perhaps this means **the sign** that is the glorious appearance **of the Son of Man**; cf Matthew 12:39–40 where "the sign of Jonah" is Jonah's being in the "belly of the whale." **Tribes of the earth will mourn**: peculiar to Matthew; cf Zech 12:12–14. **Coming upon the clouds . . . glory**: cf Daniel 7:13 although there the "one like a son of man" comes to God to receive kingship; here **the Son of Man** comes from heaven for judgment.

* [24:31] **Send out his angels**: cf Matthew 13:41 where they are sent out to collect the wicked for punishment. **Trumpet blast**: cf Isaiah 27:13; 1 Thes 4:16.

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The Lesson of the Fig Tree. 32*"Learn a lesson from the fig tree. When its branch becomes tender and sprouts leaves, you know that summer is near. 33In the same way, when you see all these things, know that he is near, at the gates. 34Amen, I say to you, this generation* will not pass away until all these things have taken place. 35Heaven and earth will pass away, but my words will not pass away.

無花果樹的比喻 32「你們應該由無花果取個比喻：幾時它的枝條已經發嫩，葉子出生了，你們就知道夏天近了。33同樣，你們幾時看見這一切，你們就該知道：他已近了，就在門口。34我實在告訴你們：非到這一切發生了，這一世代決不會過去。35天地要過去，但是我的話，決不會過去。」

The Unknown Day and Hour. 36*"But of that day and hour no one knows, neither the angels of heaven, nor the Son,* but the Father alone. 37*For as it was in the days of Noah, so it will be at the coming of the Son of Man. 38In [those] days before the flood, they were eating and drinking, marrying and giving in marriage, up to the day that Noah entered the ark. 39They did not know until the flood came and carried them all away. So will it be [also] at the coming of the Son of Man. 40*Two men will be out in the field; one will be taken, and one will be left. 41Two women will be grinding at the mill; one will be taken, and one will be left. 42*Therefore, stay awake! For you do not know on which day your Lord will come. 43Be sure of this:

醒寤的緊要 36「至於那日子和那時刻，除父一個外，誰也不知道，連天上的天使都不知道。37就如在諾厄的時日怎樣，人子的來臨也要怎樣。38因為就如在洪水以前的時日，人照常吃喝婚嫁，直到諾厄進入方舟的那一天，39仍然沒有覺察；直到洪水來了，把他們都捲了去；人子的來臨，也必要這樣。40那時，兩個人同在田間，一個被提去，一個卻被遺棄；41兩個女人同在磨旁推磨，一個被提去，一個卻被遺棄。

42所以，你們要醒寤，因為你們不知道：在那一天你們的主人要來。43這一點你們要明白：如

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* [24:32–35] Cf Mark 13:28–31.

* [24:34] The difficulty raised by this verse cannot be satisfactorily removed by the supposition that **this generation** means the Jewish people throughout the course of their history, much less the entire human race. Perhaps for Matthew it means the **generation** to which he and his community belonged.

* [24:36 -44] The statement of Matthew 24:34 is now counterbalanced by one that declares that the exact time of the parousia is known only to **the Father** (Matthew 24:36), and the disciples are warned to be always ready for it. This section is drawn from Mark and Q (cf Luke 17:26–27, 34–35; 12:39–40).

* [24:36] Many textual witnesses omit nor the Son, which follows Mark 13:32. Since its omission can be explained by reluctance to attribute this ignorance to **the Son**, the reading that includes it is probably original.

* [24:37–39] Cf Luke 17:26–27. **In the days of Noah**: the Old Testament account of the flood lays no emphasis upon what is central for Matthew, i.e., the unexpected coming of the flood upon those who were unprepared for it.

* [24:40–41] Cf Luke 17:34–35. **Taken . . . left**: the former probably means **taken** into the kingdom; the latter, **left** for destruction. People in the same situation will be dealt with in opposite ways. In this context, the discrimination between them will be based on their readiness for the coming of the Son of Man.

* [24:42–44] Cf Luke 12:39–40. The theme of vigilance and readiness is continued with the bold comparison of the Son of Man to a thief who comes to break into a house.

if the master of the house had known the hour of night when the thief was coming, he would have stayed awake and not let his house be broken into. 44So too, you also must be prepared, for at an hour you do not expect, the Son of Man will come.

果家主知道，盜賊幾更天要來，他必要醒寤，不讓自己的房屋被挖穿。44為此，你們應該準備，因為你們不料想的時辰，人子就來了。」

The Faithful or the Unfaithful Servant. 45*"Who, then, is the faithful and prudent servant, whom the master has put in charge of his household to distribute to them their food at the proper time?* 46Blessed is that servant whom his master on his arrival finds doing so. 47Amen, I say to you, he will put him in charge of all his property. 48*But if that wicked servant says to himself, 'My master is long delayed,' 49and begins to beat his fellow servants, and eat and drink with drunkards, 50the servant's master will come on an unexpected day and at an unknown hour 51and will punish him severely* and assign him a place with the hypocrites, where there will be wailing and grinding of teeth.

僕人等待主人的比喻 45「究竟誰是那忠信聰明的僕人，主人派他管理自己的家僕，按時配給他們食糧呢？46主人來時，看見他如此行事，那僕人纔是有福的。47我實在告訴你們：主人必要委派他管理自己的一切財產。48如果那惡僕心裡說：我主人必要遲延，49於是開始拷打自己的同伴，甚或同醉漢一起吃喝。50正在他不期待的日子，和想不到的時刻，那僕人的主人要來到，51剷除他，使他與假善人遭受同樣的命運；在那裡要有哀號和切齒。」

CHAPTER 25

The Parable of the Ten Virgins. 1*"Then* the kingdom of heaven will be like ten virgins who took their lamps and went out to meet the bridegroom. 2*Five of them were foolish and five were wise.

第二十五章

十童女的比喻 1「那時，天國好比十個童女，拿著自己的燈，出去迎接新郎。2她們中五個是糊

* [24:45–51] The second part of the discourse (see the note on Matthew 24:1–25:46) begins with this parable of **the faithful** or unfaithful **servant**; cf Luke 12:41–46. It is addressed to the leaders of Matthew's church; **the servant has** been **put in charge** of his master's **household** (Matthew 24:45) even though that household is composed of those who are his **fellow servants** (Matthew 24:49).
* [24:45] **To distribute . . . proper time**: readiness for the master's return means a vigilance that is accompanied by faithful performance of the duty assigned.
* [24:48] **My master . . . delayed**: the note of delay is found also in the other parables of this section; cf Matthew 25:5, 19.
* [24:51] **Punish him severely**: the Greek verb, found in the New Testament only here and in the Lucan parallel (Luke 12:46), means, literally, "cut in two." **With the hypocrites**: see the note on Matthew 6:2. Matthew classes the unfaithful Christian leader with the unbelieving leaders of Judaism. **Wailing and grinding of teeth**: see the note on Matthew 8:11–12.
* [25:1–13] Peculiar to Matthew.
* [25:1] **Then**: at the time of the parousia. **Kingdom . . . will be like**: see the note on Matthew 13:24–30.
* [25:2–4] **Foolish . . . wise**: cf the contrasted "wise man" and "fool" of Matthew 7:24, 26 where the two are distinguished by good deeds and lack of them, and such deeds may be signified by the oil of this parable.

Mt 瑪

3The foolish ones, when taking their lamps, brought no oil with them, 4but the wise brought flasks of oil with their lamps. 5Since the bridegroom was long delayed, they all became drowsy and fell asleep. 6At midnight, there was a cry, 'Behold, the bridegroom! Come out to meet him!' 7Then all those virgins got up and trimmed their lamps. 8The foolish ones said to the wise, 'Give us some of your oil, for our lamps are going out.' 9But the wise ones replied, 'No, for there may not be enough for us and you. Go instead to the merchants and buy some for yourselves.' 10While they went off to buy it, the bridegroom came and those who were ready went into the wedding feast with him. Then the door was locked. 11*Afterwards the other virgins came and said, 'Lord, Lord, open the door for us!' 12But he said in reply, 'Amen, I say to you, I do not know you.' 13Therefore, stay awake,* for you know neither the day nor the hour.

The Parable of the Talents. 14*"It will be as when a man who was going on a journey* called in his servants and entrusted his possessions to them. 15To one he gave five talents;* to another, two; to a third, one—to each according to his ability. Then he went away. Immediately 16the one who received five talents went and traded with them, and made another five. 17Likewise, the one who received two made another

塗的，五個是明智的。3糊塗的拿了燈，卻沒有隨身帶油；4而明智的拿了燈，並且在壺裡帶了油。5因為新郎遲延，她們都打盹睡著了。6半夜有人喊說：新郎來了，你們出來迎接罷！7那些童女遂都起來，裝備她們的燈。8糊塗的對明智的說：把你們的油，分些給我們罷！因為我們的燈快要滅了！9明智的答說：怕為我們和你們都不夠，更好你們到賣油的那裡去，為自己買罷！10她們去買的時候，新郎到了；那準備好了的，就同他進去，共赴婚宴；門遂關上了。11末後，其餘的童女也來了，說：主啊！主啊！給我們開門罷！12他卻答說：我實在告訴你們：我不認識你們。13所以，你們該醒寤，因為你們不知道那日子，也不知道那時辰。」

塔冷通的比喻 14「天國又如一個要遠行的人，將自己的僕人叫來，把財產托付給他們：15按照他們的才能，一個給了五個『塔冷通』，一個給了兩個，一個給了一個；然後動身走了。16那領了五個『塔冷通』的，立刻去用來營業，另外賺了五個。17同樣，那領了兩個的，也賺了另外

* [25:11–12] **Lord, Lord**: cf Matthew 7:21. **I do not know you**: cf Matthew 7:23 where the Greek verb is different but synonymous.

* [25:13] **Stay awake**: some scholars see this command as an addition to the original parable of Matthew's traditional material, since in Matthew 25:5 all the virgins, wise and foolish, fall asleep. But the wise virgins are adequately equipped for their task, and stay awake may mean no more than to be prepared; cf Matthew 24:42, 44.

* [25:14–30] Cf Luke 19:12–27.

* [25:14] **It will be as when . . . journey**: literally, "For just as a man who was going on a journey." Although the comparison is not completed, the sense is clear; the kingdom of heaven is like the situation here described. Faithful use of one's gifts will lead to participation in the fullness of the kingdom, lazy inactivity to exclusion from it.

* [25:15] **Talents**: see the note on Matthew 18:24.

two. 18*But the man who received one went off and dug a hole in the ground and buried his master's money. 19After a long time the master of those servants came back and settled accounts with them. 20The one who had received five talents came forward bringing the additional five.* He said, 'Master, you gave me five talents. See, I have made five more.' 21His master said to him, 'Well done, my good and faithful servant. Since you were faithful in small matters, I will give you great responsibilities. Come, share your master's joy.' 22[Then] the one who had received two talents also came forward and said, 'Master, you gave me two talents. See, I have made two more.' 23His master said to him, 'Well done, my good and faithful servant. Since you were faithful in small matters, I will give you great responsibilities. Come, share your master's joy.' 24Then the one who had received the one talent came forward and said, 'Master, I knew you were a demanding person, harvesting where you did not plant and gathering where you did not scatter; 25so out of fear I went off and buried your talent in the ground. Here it is back.' 26His master said to him in reply, 'You wicked, lazy servant!* So you knew that I harvest where I did not plant and gather where I did not scatter? 27Should you not then have put my money in the bank so that I could have got it back with interest on my return? 28Now then! Take the talent from him and give it to the one with ten. 29*For to everyone who

兩個。18但是，那領了一個的，卻去掘開地，把主人的銀子藏了。19過了多時，僕人的主人回來了，便與他們算賬。20那領了五個『塔冷通』的上前來，呈上另外五個『塔冷通』說：主啊！你曾交給我五個『塔冷通』，看，我賺了另外五個『塔冷通』。21主人對他說：好！善良忠信的僕人，你既在少許事上忠信，我必委派你管理許多大事：進入你主人的福樂罷！22那領了兩個『塔冷通』的也前來說：主啊！你曾交給我兩個『塔冷通』，看，我賺了另外兩個『塔冷通』。23主人對他說：好！善良忠信的僕人！你既在少許事上忠信，我必委派你管理許多大事：進入你主人的福樂罷！24隨後，那領了一個『塔冷通』的也前來說：主啊！我原知道你是個刻薄的人，在你沒有下種的地方收割，在你沒有散布的地方聚斂。25因為我害怕，所以我去把你的『塔冷通』藏在地下；看，你的仍還給你。26主人回答說：可惡懶惰的僕人！你既知道：我在沒有下種的地方收割，在沒有散布的地方聚斂；27那麼，你就該把我的銀子，交給錢莊裡的人，待我回來時，把我的連本帶利取回。28所以，你們把這個『塔冷通』從他手中奪過來，給那有了十個『塔冷通』的，29因

* [25:18] **Buried his master's money**: see the note on Matthew 13:44.
* [25:20–23] Although the first two servants have received and doubled large sums, their faithful trading is regarded by the master as fidelity **in small matters** only, compared with **the great responsibilities** now to be given to them. The latter are unspecified. **Share your master's joy**: probably the joy of the banquet of the kingdom; cf Matthew 8:11.
* [25:26–28] **Wicked, lazy servant**: this man's inactivity is not negligible but seriously culpable. As punishment, he loses the gift he had received, that is now given to the first servant, whose possessions are already great.
* [25:29] See the note on Matthew 13:12 where there is a similar application of this maxim.

has, more will be given and he will grow rich; but from the one who has not, even what he has will be taken away. 30*And throw this useless servant into the darkness outside, where there will be wailing and grinding of teeth.'

為凡是有的，還要給他，叫他富裕；那沒有的，連他所有的，也要由他手中奪去。30至於這無用的僕人，你們把他丟在外面的黑暗中，在那裡必有哀號和切齒。」

The Judgment of the Nations. 31*"When the Son of Man comes in his glory, and all the angels with him, he will sit upon his glorious throne, 32and all the nations* will be assembled before him. And he will separate them one from another, as a shepherd separates the sheep from the goats. 33He will place the sheep on his right and the goats on his left. 34Then the king will say to those on his right, 'Come, you who are blessed by my Father. Inherit the kingdom prepared for you from the foundation of the world. 35For I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me, 36naked and you clothed me, ill and you cared for me, in prison and you visited me.' 37Then the righteous* will answer him and say, 'Lord, when did we see you hungry and feed you, or thirsty and give you drink? 38When

公審判 31「當人子在自己的光榮中，與眾天使一同降來時，那時，他要坐在光榮的寶座上，32一切的民族，都要聚在他面前；他要把他們彼此分開，如同牧人分開綿羊和山羊一樣：33把綿羊放在自己的右邊，山羊在左邊。34那時，君王要對那些在他右邊的說：我父所祝福的，你們來罷！承受自創世以來，給你們預備了的國度罷！35因為我餓了，你們給了我吃的；我渴了，你們給了我喝的；我作客，你們收留了我：36我赤身露體，你們給了我穿的；我患病，你們看顧了我；我在監裡；你們來探望了我。37那時，義人回答他說：主啊！我們什麼時候見了你饑餓而供養了你，或口渴而給了你喝的？38我們什麼時候見了

* [25:30] See the note on Matthew 8:11–12.

* [25:31–46] The conclusion of the discourse, which is peculiar to Matthew, portrays the final judgment that will accompany the parousia. Although often called a "parable," it is not really such, for the only parabolic elements are the depiction of **the Son of Man** as a **shepherd** and of **the righteous** and the wicked as sheep and goats respectively (Matthew 25:32–33). The criterion of judgment will be the deeds of mercy that have been done for the least of Jesus' **brothers** (Matthew 25:40). A difficult and important question is the identification of these **least brothers**. Are they all people who have suffered hunger, thirst, etc. (Matthew 25:35, 36) or a particular group of such sufferers? Scholars are divided in their response and arguments can be made for either side. But leaving aside the problem of what the traditional material that Matthew edited may have meant, it seems that a stronger case can be made for the view that in the evangelist's sense the sufferers are Christians, probably Christian missionaries whose sufferings were brought upon them by their preaching of the gospel. The criterion of judgment for **all the nations** is their treatment of those who have borne to the world the message of Jesus, and this means ultimately their acceptance or rejection of Jesus himself; cf Matthew 10:40, "Whoever receives you, receives me." See the note on Matthew 16:27.

* [25:32] **All the nations**: before the end the gospel will have been preached throughout the world (Matthew 24:14); thus the Gentiles will be judged on their response to it. But the phrase all the nations includes the Jews also, for at the judgment "the Son of Man . . . will repay everyone according to his conduct" (Matthew 16:27).

* [25:37–40] The righteous will be astonished that in caring for the needs of the sufferers they were ministering to the Lord himself. **One of these least brothers of mine**: cf Matthew 10:42.

did we see you a stranger and welcome you, or naked and clothe you? 39When did we see you ill or in prison, and visit you?' 40And the king will say to them in reply, 'Amen, I say to you, whatever you did for one of these least brothers of mine, you did for me.' 41*Then he will say to those on his left, 'Depart from me, you accursed, into the eternal fire prepared for the devil and his angels. 42For I was hungry and you gave me no food, I was thirsty and you gave me no drink, 43a stranger and you gave me no welcome, naked and you gave me no clothing, ill and in prison, and you did not care for me.' 44*Then they will answer and say, 'Lord, when did we see you hungry or thirsty or a stranger or naked or ill or in prison, and not minister to your needs?' 45He will answer them, 'Amen, I say to you, what you did not do for one of these least ones, you did not do for me.' 46And these will go off to eternal punishment, but the righteous to eternal life."

你作客，而收留了你，或赤身露體而給了你穿的？39我們什麼時候見你患病，或在監裡而來探望過你？40君王便回答他們說：我實在告訴你們：凡你們對我這些最小兄弟中的一個所做的，就是對我做的。41然後他又對那些在左邊的說：可咒罵的，離開我，到那給魔鬼和他的使者預備的永火裡去罷！42因為我餓了，你們沒有給我吃的；我渴了，你們沒有給我喝的；43我作客，你們沒有收留我；我赤身露體，你們沒有給我穿的；我患病或在監裡，你們沒有來探望我。44那時，他們也要回答說：主啊！我幾時見了你饑餓，或口渴，或作客，或赤身露體，或有病，或坐監，而我們沒有給你效勞？45那時，君王回答他們說：我實在告訴你們：凡你們沒有給這些最小中的一個做的，便是沒有給我做。46這些人要進入永罰，而那些義人卻要進入永生。」

VII: The Passion and Resurrection

CHAPTER 26

The Conspiracy against Jesus. 1*When Jesus finished all these words,* he said to his disciples, 2"You

耶穌受難史

第二十六章

公議會的陰謀 1耶穌講完了這一切話，便對他的門徒說：2「你

* [25:41] **Fire prepared . . . his angels**: cf 1 Enoch 10, 13 where it is said of the evil angels and Semyaza, their leader, "In those days they will lead them into the bottom of the fire—and in torment—in the prison (where) they will be locked up forever."

* [25:44–45] **The accursed** (Matthew 25:41) will be likewise astonished that their neglect of the sufferers was neglect of the **Lord** and will receive from him a similar answer.

* [26:1–28:20] The five books with alternating narrative and discourse (Matthew 3:1–25:46) that give this gospel its distinctive structure lead up to the climactic events that are the center of Christian belief and the origin of the Christian church, the passion and resurrection of Jesus. In his passion narrative (Matthew 26:26–27) Matthew follows his Marcan source closely but with omissions (e.g., Mark 14:51–52) and additions (e.g., Matthew 27:3–10, 19). Some of the additions indicate that he utilized traditions that he had received from elsewhere; others are due to his own theological insight (e.g., Matthew 26:28 ". . . for the forgiveness of sins"; Matthew 27:52). In his editing Matthew also altered Mark in some minor details. But there is no need to suppose that he knew any passion narrative other than Mark's.

* [26:1–2] **When Jesus finished all these words**: see the note on Matthew 7:28–29. "**You know . . . crucified**": Matthew turns Mark's statement of the time (Mark 14:1) into Jesus' final prediction of his passion. Passover: see the note on Mark 14:1.

know that in two days' time it will be Passover, and the Son of Man will be handed over to be crucified." 3*Then the chief priests and the elders of the people assembled in the palace of the high priest, who was called Caiaphas, 4and they consulted together to arrest Jesus by treachery and put him to death. 5But they said, "Not during the festival,* that there may not be a riot among the people."

The Anointing at Bethany. 6*Now when Jesus was in Bethany in the house of Simon the leper, 7a woman came up to him with an alabaster jar of costly perfumed oil, and poured it on his head while he was reclining at table. 8When the disciples saw this, they were indignant and said, "Why this waste? 9It could have been sold for much, and the money given to the poor." 10Since Jesus knew this, he said to them, "Why do you make trouble for the woman? She has done a good thing for me. 11The poor you will always have with you; but you will not always have me. 12*In pouring this perfumed oil upon my body, she did it to prepare me for burial. 13Amen, I say to you, wherever this gospel is proclaimed in the whole world, what she has done will be spoken of, in memory of her."

The Betrayal by Judas. 14Then one of the Twelve, who was called Judas Iscariot,* went to the chief priests 15*and said, "What are you willing

們知道：兩天以後就是逾越節，人子要被解送，被釘在十字架上。」3那時，司祭長和民間長老，都聚集在名叫蓋法的大司祭的庭院內，4共同議決要用詭計捉拿耶穌，加以殺害。5但是他們說：「不可在慶節期內，免得民間發生暴動。」

伯達尼晚宴 6耶穌正在伯達尼癩病人西滿家裡時，7有一個女人拿著一玉瓶貴重的香液來到耶穌跟前，倒在正坐席的耶穌的頭上。8門徒們見了就不滿意說：「為什麼這樣浪費？9這香液原可賣得許多錢，施捨給窮人。」10耶穌知道了，就對他們說：「你們為什麼叫這個女人難受？她在我身上原是作了一件善事。11你們常有窮人同你們在一起，至於我，你們卻不常有。12她把這香液倒在我身上，原是為安葬我而作的。13我實在告訴你們：將來在全世界，這福音無論傳到那裡，必要述說她所作的事，來紀念她。」

猶達斯通敵賣主 14隨後，那十二人中之一，名叫猶達斯依斯加略的，去見司祭長，15說：

* [26:3] **Caiaphas** was high priest from A.D. 18 to 36.
* [26:5] **Not during the festival**: the plan to delay Jesus' arrest and execution until after **the festival** was not carried out, for according to the synoptics he was arrested on the night of Nisan 14 and put to death the following day. No reason is given why the plan was changed.
* [26:6–13] See the notes on Mark 14:3–9 and John 12:1–8.
* [26:12] **To prepare me for burial**: cf Mark 14:8. In accordance with the interpretation of this act as Jesus' **burial** anointing, Matthew, more consistent than Mark, changes the purpose of the visit of the women to Jesus' tomb; they do not go to anoint him (Mark 16:1) but "to see the tomb" (Matthew 28:1).
* [26:14] **Iscariot**: see the note on Luke 6:16.
* [26:15] The motive of avarice is introduced by Judas's question about the price for betrayal, which is

to give me if I hand him over to you?" They paid him thirty pieces of silver, 16and from that time on he looked for an opportunity to hand him over.

「我把他交給你們，你們願意給我什麼？」他們約定給他三十塊銀錢。16從此他便尋找機會，要把耶穌交出。

Preparations for the Passover. 17On the first day of the Feast of Unleavened Bread,* the disciples approached Jesus and said, "Where do you want us to prepare for you to eat the Passover?" 18*He said, "Go into the city to a certain man and tell him, 'The teacher says, "My appointed time draws near; in your house I shall celebrate the Passover with my disciples."'" 19The disciples then did as Jesus had ordered, and prepared the Passover.

最後晚餐 17無酵節的第一天，門徒前來對耶穌說：「你願意我們在那裡，給你預備吃逾越節晚餐？」18耶穌說：「你們進城去見某人，對他說：師傅說：我的時候近了，我要與我的門徒在你那裡舉行逾越節。」19門徒就照耶穌吩咐他們的作了，預備了逾越節晚餐。

The Betrayer. 20When it was evening, he reclined at table with the Twelve. 21And while they were eating, he said, "Amen, I say to you, one of you will betray me."* 22Deeply distressed at this, they began to say to him one after another, "Surely it is not I, Lord?" 23He said in reply, "He who has dipped his hand into the dish with me is the one who will betray me. 24*The Son of Man indeed goes, as it is written of him, but woe to that man by whom the Son of Man is betrayed. It would be better for

20到了晚上，耶穌與十二門徒坐席。21他們正吃晚餐的時候，耶穌說：「我實在告訴你們：你們中有一個人要出賣我。」22他們非常憂悶，開始各自對他說：「主，難道是我嗎？」23耶穌回答說：「那同我一起把手蘸在盤子裡的人，要出賣我。24人子固然要按照指著他所記載的而去，但是出賣人子的那人卻是有禍的！

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absent in the Marcan source (Mark 14:10–11). **Hand him over**: the same Greek verb is used to express the saving purpose of God by which Jesus is handed over to death (cf Matthew 17:22; 20:18; 26:2) and the human malice that hands him over. **Thirty pieces of silver**: the price of the betrayal is found only in Matthew. It is derived from Zech 11:12 where it is the wages paid to the rejected shepherd, a cheap price (Zech 11:13). That amount is also the compensation paid to one whose slave has been gored by an ox (Exodus 21:32).

* [26:17] **The first day of the Feast of Unleavened Bread**: see the note on Mark 14:1. Matthew omits Mark's "when they sacrificed the Passover lamb."

* [26:18] By omitting much of Mark 14:13–15, adding **My appointed time draws near**, and turning the question into a statement, **in your house I shall celebrate the Passover**, Matthew has given this passage a solemnity and majesty greater than that of his source.

* [26:21] Given Matthew's interest in the fulfillment of the Old Testament, it is curious that he omits the Marcan designation of Jesus' betrayer as "one who is eating with me" (Mark 14:18), since that is probably an allusion to Ps 41:10. However, the shocking fact that the betrayer is one who shares table fellowship with Jesus is emphasized in Matthew 26:23.

* [26:24] **It would be better . . . born**: the enormity of the deed is such that it would be better not to exist than to do it.

that man if he had never been born."
25*Then Judas, his betrayer, said in reply, "Surely it is not I, Rabbi?" He answered, "You have said so."

那人若沒有生，為他更好。」25那要出賣他的猶達斯也開口問耶穌說：「辣彼，難道是我嗎？」耶穌對他說：「你說的是。」

The Lord's Supper. 26*While they were eating, Jesus took bread, said the blessing, broke it, and giving it to his disciples said, "Take and eat; this is my body."* 27Then he took a cup, gave thanks,* and gave it to them, saying, "Drink from it, all of you, 28for this is my blood of the covenant, which will be shed on behalf of many for the forgiveness of sins. 29*I tell you, from now on I shall not drink this fruit of the vine until the day when I drink it with you new in the kingdom of my Father." 30*Then, after singing a hymn, they went out to the Mount of Olives.

建立聖體聖事 26他們正吃餐的時候，耶穌拿起餅來，祝福了，擘開遞給門徒說：「你們拿去吃罷！這是我的身體。」27然後，又拿起杯來，祝謝了，遞給他們說：「你們都由其中喝罷！28因為這是我的血，新約的血，為大眾傾流，以赦免罪過。29我告訴你們：從今以後，我不再喝這葡萄汁了，直到在我父的國裡那一天，與你們同喝新酒。」

Peter's Denial Foretold. 31Then Jesus said to them, "This night all of you

預言門徒四散和伯多祿背主 30他們唱了聖詠，就出來往橄欖山去。31那時，耶穌對他們說：「今夜你

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* [26:25] Peculiar to Matthew. **You have said so**: cf Matthew 26:64; 27:11. This is a half-affirmative. Emphasis is laid on the pronoun and the answer implies that the statement would not have been made if the question had not been asked.

* [26:26] See the note on Mark 14:22–24. The Marcan-Matthean is one of the two major New Testament traditions of the words of Jesus when instituting the Eucharist. The other (and earlier) is the Pauline-Lucan (1 Cor 11:23–25; Luke 22:19–20). Each shows the influence of Christian liturgical usage, but the Marcan-Matthean is more developed in that regard than the Pauline-Lucan. The words over the bread and cup succeed each other without the intervening meal mentioned in 1 Cor 11:25; Luke 22:20; and there is parallelism between the consecratory words (**this is my body . . . this is my blood**). Matthew follows Mark closely but with some changes.

* [26:26] See the note on Matthew 14:19. **Said the blessing**: a prayer blessing God. Take and eat: literally, Take, eat. Eat is an addition to Mark's "take it" (literally, "take"; Mark 14:22). This is my body: the bread is identified with Jesus himself. Mt 26:26–29

* [26:27–28] **Gave thanks**: see the note on Matthew 15:36. **Gave it to them . . . all of you**: cf Mark 14:23–24. In the Marcan sequence the disciples **drink** and then Jesus says the interpretative words. Matthew has changed this into a command to drink followed by those words. **My blood**: see Lev 17:11 for the concept that the blood is "the seat of life" and that when placed on the altar it "makes atonement." **Which will be shed**: the present participle, "being shed" or "going to be shed," is future in relation to the Last Supper. **On behalf of**: Greek *peri*; see the note on Mark 14:24. **Many**: see the note on Matthew 20:28. **For the forgiveness of sins**: a Matthean addition. The same phrase occurs in Mark 1:4 in connection with John's baptism but Matthew avoids it there (Matthew 3:11). He places it here probably because he wishes to emphasize that it is the sacrificial death of Jesus that brings **forgiveness of sins**.

* [26:29] Although his death will interrupt the table fellowship he has had with the disciples, Jesus confidently predicts his vindication by God and a new table fellowship with them at the banquet of the kingdom.

* [26:30] See the note on Mark 14:26.

* [26:31] **Will have . . . shaken**: literally, "will be scandalized in me"; see the note on Matthew 24:9–12. **I will strike . . . dispersed**: cf Zech 13:7.

will have your faith in me shaken,* for
it is written:
'I will strike the shepherd,
and the sheep of the flock will
be dispersed';
32but after I have been raised up, I
shall go before you to Galilee." 33Peter
said to him in reply, "Though all may
have their faith in you shaken, mine
will never be." 34*Jesus said to him,
"Amen, I say to you, this very night
before the cock crows, you will deny
me three times." 35Peter said to him,
"Even though I should have to die
with you, I will not deny you." And all
the disciples spoke likewise.

們都要為我的緣故跌倒，因為經上記載：『我要打擊牧人，羊群就要四散。』32但是，我復活後，要在你們以先到加里肋亞去。」33伯多祿卻回答他說：「即便眾人都為你的緣故跌倒，我決不會跌倒。」34耶穌對他說：「我實在告訴你：今夜雞叫以前，你要三次不認我。」35伯多祿對他說：「即便我該同你一起死，我也決不會不認你。」眾門徒也都這樣說了。

The Agony in the Garden. 36*Then
Jesus came with them to a place
called Gethsemane,* and he said
to his disciples, "Sit here while I go
over there and pray." 37He took along
Peter and the two sons of Zebedee,*
and began to feel sorrow and distress.
38Then he said to them, "My soul is
sorrowful even to death.* Remain
here and keep watch with me." 39He
advanced a little and fell prostrate in

山園祈禱 36隨後，耶穌同他們來到一個名叫革責瑪尼的莊園裡，便對門徒說：「你們坐在這裡，等我到那邊去祈禱。」37遂帶了伯多祿和載伯德的兩個兒子同去，開始憂悶恐怖起來，38對他們說：「我的心靈憂悶得要死，你們留在這裡同我一起醒寤罷！」39他稍微前行，就俯首至地祈禱說：

* [26:34] **Before the cock crows**: see the note on Matthew 14:25. The third watch of the night was called "cockcrow." **Deny me**: see the note on Matthew 16:24.
* [26:36–56] Cf Mark 14:32–52. The account of Jesus in Gethsemane is divided between that of his agony (Matthew 26:36–46) and that of his betrayal and arrest (Matthew 26:47–56). Jesus' **sorrow and distress** (Matthew 26:37) in face of death is unrelieved by the presence of his three disciples who, though urged to **watch with him** (Matthew 26:38, 41), fall asleep (Matthew 26:40, 43). He prays that **if . . . possible** his death may be avoided (Matthew 26:39) but that his Father's will be done (Matthew 26:39, 42, 44). Knowing then that his death must take place, he announces to his companions that **the hour** for his being **handed over** has come (Matthew 26:45). Judas arrives with an armed band provided by the Sanhedrin and greets Jesus with a kiss, the prearranged sign for his identification (Matthew 26:47–49). After his arrest, he rebukes a disciple who has attacked the **high priest's servant** with a **sword** (Matthew 26:51–54), and chides those who have come out to seize him with **swords and clubs** as if he were a **robber** (Matthew 26:55–56). In both rebukes Jesus declares that the treatment he is how receiving is the fulfillment of the scriptures (Mt 26:55, 56). The subsequent flight of **all the disciples** is itself the fulfillment of his own prediction (cf 31). In this episode, Matthew follows Mark with a few alterations.
* [26:36] **Gethsemane**: the Hebrew name means "oil press" and designates an olive orchard on the western slope of the Mount of Olives; see the note on Matthew 21:1. The name appears only in Matthew and Mark. The place is called a "garden" in John 18:1.
* [26:37] **Peter and the two sons of Zebedee**: cf Matthew 17:1.
* [26:38] Cf Psalm 42:5, 11. In the Septuagint (Psalm 41:4, 11) the same Greek word for **sorrowful** is used as here. **To death**: i.e., "enough to die"; cf Jonah 4:9.
* [26:39] **My Father**: see the note on Mark 14:36. Matthew omits the Aramaic *'abbā'* and adds the qualifier *my*. This cup: see the note on Mark 10:38–40.

prayer, saying, "My Father,* if it is possible, let this cup pass from me; yet, not as I will, but as you will." 40When he returned to his disciples he found them asleep. He said to Peter, "So you could not keep watch with me for one hour? 41Watch and pray that you may not undergo the test.* The spirit is willing, but the flesh is weak." 42*Withdrawing a second time, he prayed again, "My Father, if it is not possible that this cup pass without my drinking it, your will be done!" 43Then he returned once more and found them asleep, for they could not keep their eyes open. 44He left them and withdrew again and prayed a third time, saying the same thing again. 45Then he returned to his disciples and said to them, "Are you still sleeping and taking your rest? Behold, the hour is at hand when the Son of Man is to be handed over to sinners. 46Get up, let us go. Look, my betrayer is at hand."

「我父！若是可能，就讓這杯離開我罷！但不要照我，而要照你所願意的。」40他來到門徒那裡，見他們睡著了，便對伯多祿說：「你們竟不能同我醒寤一個時辰嗎？41醒寤祈禱罷！免陷於誘惑；心神固然切願，但肉體卻軟弱。」42他第二次再去祈禱說：「我父！如果這杯不能離去，非要我喝不可，就成就你的意願罷！」43他又回來，見他們仍然睡著，因為他們的眼睛很是沈重。44他再離開他們，第三次去祈禱，又說了同樣的話。45然後回到門徒那裡，對他們說：「你們睡下去罷！休息罷！看，時候到了，人子就要被交於罪人手裡。46起來，我們去罷！看，那出賣我的已來近了。」

The Betrayal and Arrest of Jesus. 47While he was still speaking, Judas, one of the Twelve, arrived, accompanied by a large crowd, with swords and clubs, who had come from the chief priests and the elders of the people. 48His betrayer had arranged a sign with them, saying, "The man I shall kiss is the one; arrest him." 49Immediately he went over to Jesus and said, "Hail, Rabbi!"* and he kissed

耶穌被捕宗徒逃散 47他還在說話的時候，看！那十二人中之一的猶達斯來了；同他一起的，還有許多帶著刀劍棍棒的群眾，是由司祭長和民間的長老派來的。48那出賣耶穌的給了他們一個暗號說：「我口親誰，誰就是，你們拿住他。」49猶達斯一來到耶穌跟前，就說：「辣彼，你好！」

* [26:41] **Undergo the test**: see the note on Matthew 6:13. In that verse "the final test" translates the same Greek word as is here translated **the test**, and these are the only instances of the use of that word in Matthew. It is possible that the passion of Jesus is seen here as an anticipation of the great tribulation that will precede the parousia (see the notes on Matthew 24:8; 24:21) to which Matthew 6:13 refers, and that just as Jesus prays to be delivered from death (Matthew 26:39), so he exhorts the disciples to pray that they will not have to **undergo the** great test that his passion would be for them. Some scholars, however, understand not undergo (literally, "not enter") **the test** as meaning not that the disciples may be spared **the test** but that they may not yield to the temptation of falling away from Jesus because of his passion even though they will have to endure it.

* [26:42] **Your will be done**: cf Matthew 6:10.

* [26:49] **Rabbi**: see the note on Matthew 23:6–7. Jesus is so addressed twice in Matthew (Matthew 26:25), both times by Judas. For the significance of the closely related address "teacher" in Matthew, see the note on Matthew 8:19.

him. 50Jesus answered him, "Friend, do what you have come for." Then stepping forward they laid hands on Jesus and arrested him. 51And behold, one of those who accompanied Jesus put his hand to his sword, drew it, and struck the high priest's servant, cutting off his ear. 52Then Jesus said to him, "Put your sword back into its sheath, for all who take the sword will perish by the sword. 53Do you think that I cannot call upon my Father and he will not provide me at this moment with more than twelve legions of angels? 54But then how would the scriptures be fulfilled which say that it must come to pass in this way?" 55*At that hour Jesus said to the crowds, "Have you come out as against a robber, with swords and clubs to seize me? Day after day I sat teaching in the temple area, yet you did not arrest me. 56But all this has come to pass that the writings of the prophets may be fulfilled." Then all the disciples left him and fled.

就口親了他。50耶穌卻對他說：「朋友，你來做的事就做罷！」於是他們上前，向耶穌下手，拿住了他。51有同耶穌在一起的一個人，伸手拔出自己的劍，砍了大司祭的僕人一劍，削去了他的一個耳朵。52耶穌遂對他說：「把你的劍放回原處；因為凡持劍的，必死在劍下。53你想我不能要求我父，即刻給我調動十二軍以上的天使嗎？54若這樣，怎能應驗經上所載應如此成就的事呢？」55在那時，耶穌對群眾說：「你們帶著刀劍棍棒出來拿我，如同對付強盜。我天天坐在聖殿內施教，你們沒有拿我。」56這一切都發生了，是為應驗先知所記載的。於是門徒都撇下他逃跑了。

Jesus before the Sanhedrin. 57*Those who had arrested Jesus led him away

蓋法初審耶穌 57那些拿住耶穌的人，將耶穌帶到大司祭蓋法前；

* [26:55] **Day after day . . . arrest me**: cf Mark 14:49. This suggests that Jesus had taught for a relatively long period in Jerusalem, whereas Matthew 21:1–11 puts his coming to the city for the first time only a few days before.

* [26:57–68] Following Mark 14:53–65 Matthew presents the nighttime appearance of Jesus before the **Sanhedrin** as a real trial. After **many false witnesses** bring charges against him that do not suffice for the death sentence (Matthew 26:60), **two came forward** who charge him with claiming to be able to **destroy the temple . . . and within three days to rebuild it** (Matthew 26:60–61). Jesus makes no answer even when challenged to do so by **the high priest**, who then orders him to declare **under oath . . . whether** he is the **Messiah, the Son of God** (Matthew 26:62–63). Matthew changes Mark's clear affirmative response (Mark 14:62) to the same one as that given to Judas (Matthew 26:25), but follows Mark almost verbatim in Jesus' predicting that his judges will see him (**the Son of Man**) **seated at the right hand of** God **and coming on the clouds of heaven** (Matthew 26:64). **The high priest** then charges him with blasphemy (Matthew 26:65), a charge with which the other members of **the Sanhedrin** agree by declaring that **he deserves to die** (Matthew 26:66). They then attack him (Matthew 26:67) and mockingly demand that he **prophesy** (Matthew 26:68). This account contains elements that are contrary to the judicial procedures prescribed in the Mishnah, the Jewish code of law that dates in written form from ca. A.D. 200, e.g., trial on a feast day, a night session of the court, pronouncement of a verdict of condemnation at the same session at which testimony was received. Consequently, some scholars regard the account entirely as a creation of the early Christians without historical value. However, it is disputable whether the norms found in the Mishnah were in force at the time of Jesus. More to the point is the question whether the Matthean-Marcan night trial derives from a combination of two separate incidents, a nighttime preliminary investigation (cf John 18:13, 19–24) and a formal trial on the following morning (cf Luke 22:66–71).

* [26:57] **Caiaphas**: see the note on Matthew 26:3.

to Caiaphas* the high priest, where the scribes and the elders were assembled.
58Peter was following him at a distance as far as the high priest's courtyard, and going inside he sat down with the servants to see the outcome. 59The chief priests and the entire Sanhedrin* kept trying to obtain false testimony against Jesus in order to put him to death, 60but they found none, though many false witnesses came forward. Finally two* came forward 61who stated, "This man said, 'I can destroy the temple of God and within three days rebuild it.'" 62The high priest rose and addressed him, "Have you no answer? What are these men testifying against you?" 63But Jesus was silent.* Then the high priest said to him, "I order you to tell us under oath before the living God whether you are the Messiah, the Son of God." 64Jesus said to him in reply, "You have said so.* But I tell you:

From now on you will see 'the Son
of Man
seated at the right hand of the
Power'
and 'coming on the clouds of
heaven.'"

65Then the high priest tore his robes and said, "He has blasphemed!* What further need have we of witnesses? You

經師和長老已聚集在那裡。58伯多祿遠遠跟著耶穌，直到大司祭的庭院，他也進到裡面，坐在差役中觀看結局。59司祭長和全公議會尋找相反耶穌的假證據，要把他處死。60雖然有許多假見證出庭，但沒有找出什麼。最後有兩個人上前來，61說：「這人曾經說過：我能拆毀天主的聖殿，在三天內我能把它重建起來。」62大司祭就站起來，對他說：「這些人作證反對你的事，你什麼也不回答嗎？」63耶穌卻不出聲。於是大司祭對他說：「我因生活的天主，起誓命你告訴我們：你是不是默西亞，天主之子？」64耶穌對他說：「你說的是。並且，我告訴你們：從此你們將要看見人子坐在大能者的右邊，乘著天上的雲彩降來。」65大司祭遂撕裂自己的衣服說：「他說了褻瀆的話。何必還需要見證呢？你們剛

* [26:59] **Sanhedrin**: see the note on Luke 22:66.
* [26:60–61] **Two**: cf Deut 19:15. **I can destroy . . . rebuild it**: there are significant differences from the Marcan parallel (Mark 14:58). Matthew omits "made with hands" and "not made with hands" and changes Mark's "will destroy" and "will build another" to **can destroy** and (can) **rebuild**. The charge is probably based on Jesus' prediction of the temple's destruction; see the notes on Matthew 23:37–39; 24:2; and John 2:19. A similar prediction by Jeremiah was considered as deserving death; cf Jer 7:1–15; 26:1–8.
* [26:63] Silent: possibly an allusion to Isaiah 53:7. **I order you . . . living God**: peculiar to Matthew; cf Mark 14:61.
* [26:64] **You have said so**: see the note on Matthew 26:25. **From now on . . . heaven**: the Son of Man who is to be crucified (cf Matthew 20:19) will be seen in glorious majesty (cf Psalm 110:1) and **coming on the clouds of heaven** (cf Daniel 7:13). **The Power**: see the note on Mark 14:61–62.
* [26:65] **Blasphemed**: the punishment for **blasphemy** was death by stoning (see Lev 24:10–16). According to the Mishnah, to be guilty of **blasphemy** one had to pronounce "the Name itself," i.e. Yahweh; cf **Sanhedrin** 7, 4.5. Those who judge the gospel accounts of Jesus' trial by the later Mishnah standards point out that Jesus uses the surrogate "the Power," and hence no Jewish court would have regarded him as guilty of blasphemy; others hold that the Mishnah's narrow understanding of **blasphemy** was a later development.

have now heard the blasphemy; 66what is your opinion?" They said in reply, "He deserves to die!" 67*Then they spat in his face and struck him, while some slapped him, 68saying, "Prophesy for us, Messiah: who is it that struck you?"

Peter's Denial of Jesus. 69Now Peter was sitting outside in the courtyard. One of the maids came over to him and said, "You too were with Jesus the Galilean." 70*But he denied it in front of everyone, saying, "I do not know what you are talking about!" 71As he went out to the gate, another girl saw him and said to those who were there, "This man was with Jesus the Nazorean." 72Again he denied it with an oath, "I do not know the man!" 73*A little later the bystanders came over and said to Peter, "Surely you too are one of them; even your speech gives you away." 74At that he began to curse and to swear, "I do not know the man." And immediately a cock crowed. 75Then Peter remembered the word that Jesus had spoken: "Before the cock crows you will deny me three times." He went out and began to weep bitterly.

CHAPTER 27

Jesus before Pilate. 1*When it was morning, all the chief priests and the elders of the people took counsel

纔聽到了這褻瀆的話，66你們以為該怎樣？」他們回答說：「他該死。」67眾人遂即向他臉上吐唾沫，用拳頭打他；另有一些人也用巴掌打他，68說：「默西亞，你猜猜是誰打你？」

伯多祿三次背主 69伯多祿在外面庭院裡坐著，有一個使女來到他跟前說：「你也是同那加里肋亞人耶穌一起的。」70他當著眾人否認說：「我不知道你說的是什麼。」71他出去到了門廊，另有一個使女看見他，就對那裡的人說：「這人是同那納匝肋人耶穌一起的。」72他又發誓否認說：「我不認識這個人。」73過了一會，站在那裡的人前來對伯多祿說：「的確，你也是他們中的一個，因為你的口音把你露出來了」74伯多祿就開始詛咒發誓說：「我不認識這個人。」立時雞就叫了。75伯多祿便想起耶穌所說的話來：「雞叫以前，你要三次不認我。」他一到了外面，就傷心痛哭起來。

第二十七章

耶穌被解往比拉多前 1到了早晨，眾司祭長和民間的長老就決

* [26:67–68] The physical abuse, apparently done to Jesus by the members of the Sanhedrin themselves, recalls the sufferings of the Isaian Servant of the Lord; cf Isaiah 50:6. The mocking challenge to **prophesy** is probably motivated by Jesus' prediction of his future glory (Matthew 26:64).
* [26:70] **Denied it in front of everyone**: see Matthew 10:33. Peter's repentance (Matthew 26:75) saves him from the fearful destiny of which Jesus speaks there.
* [26:73] **Your speech . . . away**: Matthew explicates Mark's "you too are a Galilean" (Mark 14:70).
* [27:1–31] Cf Mark 15:1–20. Matthew's account of the Roman trial before **Pilate** is introduced by a consultation of the Sanhedrin after which Jesus is **handed over to . . . the governor** (Matthew 27:1–2). Matthew follows his Marcan source closely but adds some material that is peculiar to him, the death of **Judas** (Matthew 27:3–10), possibly the name **Jesus** as the name of **Barabbas** also (Matthew 27:16–17), the intervention of Pilate's **wife** (Matthew 27:19), Pilate's washing **his hands** in token of his disclaiming responsibility for Jesus' death (Matthew 27:24), and the assuming of that responsibility by **the whole people** (Matthew 27:25).

against Jesus to put him to death.* 2They bound him, led him away, and handed him over to Pilate, the governor.

The Death of Judas. 3Then Judas, his betrayer, seeing that Jesus had been condemned, deeply regretted what he had done. He returned the thirty pieces of silver* to the chief priests and elders, 4saying, "I have sinned in betraying innocent blood." They said, "What is that to us? Look to it yourself." 5*Flinging the money into the temple, he departed and went off and hanged himself. 6The chief priests gathered up the money, but said, "It is not lawful to deposit this in the temple treasury, for it is the price of blood." 7After consultation, they used it to buy the potter's field as a burial place for foreigners. 8That is why that field even today is called the Field of Blood. 9Then was fulfilled what had been said through Jeremiah the prophet,* "And they took the thirty pieces of silver, the value of a man with a price on his head, a price set by some of the Israelites, 10and they paid it out for the potter's field just as the Lord had commanded me."

議陷害耶穌，要把他處死，2遂把他綑綁了，解送給總督比拉多。

猶達斯的結局 3這時，那出賣耶穌的猶達斯見他已被判決，就後悔了，把那三十塊銀錢，退還給司祭長和長老，4說：「我出賣了無辜的血，犯了罪了！」他們卻說：「這與我們何干？是你自己的事！」5於是他把那些銀錢扔在聖所裡，就退出來，上吊死了。6司祭長拿了那些銀錢說：「這是血價，不可放入獻儀箱內。」7他們商議後，就用那銀錢買了陶工的田地，作為埋葬外鄉人用。8為此，直到今日稱那塊田地為「血田」。9這就應驗了耶肋米亞先知所說的話：『他們拿了三十塊銀錢，即以色列子民為被賣的人所估定的價錢，10用這錢買了陶工的那塊田，如上主所吩咐我的。』

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* [27:1] There is scholarly disagreement about the meaning of the Sanhedrin's taking **counsel** (*symboulion elabon*; cf Matthew 12:14; 22:15; 27:7; 28:12); see the note on Mark 15:1. Some understand it as a discussion about the strategy for putting their death sentence against **Jesus** into effect since they lacked the right to do so themselves. Others see it as the occasion for their passing that sentence, holding that Matthew, unlike Mark (Mark 14:64), does not consider that it had been passed in the night session (Matthew 26:66). Even in the latter interpretation, their handing **him over to Pilate** is best explained on the hypothesis that they did not have competence to put their sentence into effect, as is stated in John 18:31.

* [27:3] **The thirty pieces of silver**: see Matthew 26:15.

* [27:5–8] For another tradition about the death of Judas, cf Acts 1:18–19. The two traditions agree only in the purchase of a field with **the money** paid to Judas for his betrayal of Jesus and **the name given to the field, the Field of Blood**. In Acts Judas himself buys the field and its name comes from his own blood shed in his fatal accident on it. **The potter's field**: this designation of the field is based on the fulfillment citation in Matthew 27:10.

* [27:9–10] Cf Matthew 26:15. Matthew's attributing this text to Jeremiah is puzzling, for there is no such text in that book, and **the thirty pieces of silver** thrown by Judas "into the temple" (Matthew 27:5) recall rather Zech 11:12–13. It is usually said that the attribution of the text to Jeremiah is due to Matthew's combining the Zechariah text with texts from Jeremiah that speak of a **potter** (Jer 18:2–3), the buying of a field (Jer 32:6–9), or the breaking of a potter's flask at Topheth in the valley of Ben-Hinnom with the prediction that it will become a burial place (Jer 19:1–13).

Jesus Questioned by Pilate. 11Now Jesus stood before the governor, and he questioned him, "Are you the king of the Jews?"* Jesus said, "You say so." 12And when he was accused by the chief priests and elders,* he made no answer. 13Then Pilate said to him, "Do you not hear how many things they are testifying against you?" 14But he did not answer him one word, so that the governor was greatly amazed.

The Sentence of Death. 15*Now on the occasion of the feast the governor was accustomed to release to the crowd one prisoner whom they wished. 16*And at that time they had a notorious prisoner called [Jesus] Barabbas. 17So when they had assembled, Pilate said to them, "Which one do you want me to release to you, [Jesus] Barabbas, or Jesus called Messiah?" 18*For he knew that it was out of envy that they had handed him over. 19*While he was still seated on the bench, his wife sent him a message, "Have nothing to do with

耶穌在比拉多前 11耶穌站在總督面前，總督便審問他說：「你是猶太人的君王嗎？」耶穌答說：「你說的是。」12當司祭長和長老控告他時，他什麼也不回答。13於是比拉多對他說：「你沒有聽見，他們提出多少證據告你嗎？」14耶穌連一句話也沒有回答他，以致總督大為驚異。

15每逢節日，總督慣常給民眾釋放一個他們願意釋放的囚犯。16那時，正有一個出名的囚犯，名叫巴辣巴。17當他們聚集在一起時，比拉多對他們說：「你們願意我給你們釋放那一個？巴辣巴，或是那稱為默西亞的耶穌？」18原來他知道，他們是由於嫉妒纔把他解送來的。19比拉多正坐堂時，他的妻子差人到他跟前說：「你千萬不要干涉那義

* [27:11] **King of the Jews**: this title is used of Jesus only by pagans. The Matthean instances are, besides this verse, Matthew 2:2; 27:29, 37. Matthew equates it with "Messiah"; cf Matthew 2:2, 4 and Matthew 27:17, 22 where he has changed "the king of the Jews" of his Marcan source (Mark 15:9, 12) to "(Jesus) called Messiah." The normal political connotation of both titles would be of concern to the Roman **governor. You say so**: see the note on Matthew 26:25. An unqualified affirmative response is not made because Jesus' kingship is not what Pilate would understand it to be.

* [27:12–14] Cf Matthew 26:62–63. As in the trial before the Sanhedrin, Jesus' silence may be meant to recall Isaiah 53:7. **Greatly amazed**: possibly an allusion to Isaiah 52:14–15.

* [27:15–26] The choice that Pilate offers **the crowd** between **Barabbas** and **Jesus** is said to be in accordance with a custom of releasing at the Passover feast **one prisoner** chosen by **the crowd** (Matthew 27:15). This custom is mentioned also in Mark 15:6 and John 18:39 but not in Lk; see the note on Luke 23:17. Outside of the gospels there is no direct attestation of it, and scholars are divided in their judgment of the historical reliability of the claim that there was such a practice.

* [27:16–17] [**Jesus**] **Barabbas**: it is possible that the double name is the original reading; **Jesus** was a common Jewish name; see the note on Matthew 1:21. This reading is found in only a few textual witnesses, although its absence in the majority can be explained as an omission of **Jesus** made for reverential reasons. That name is bracketed because of its uncertain textual attestation. The Aramaic name **Barabbas** means "son of the father"; the irony of the choice offered between him and Jesus, the true son of the Father, would be evident to those addressees of Matthew who knew that.

* [27:18] Cf Mark 14:10. This is an example of the tendency, found in varying degree in all the gospels, to present Pilate in a relatively favorable light and emphasize the hostility of the Jewish authorities and eventually of the people.

* [27:19] Jesus' innocence is declared by a Gentile woman. **In a dream**: in Matthew's infancy narrative, dreams are the means of divine communication; cf Matthew 1:20; 2:12, 13, 19, 22.

that righteous man. I suffered much in a dream today because of him." 20The chief priests and the elders persuaded the crowds to ask for Barabbas but to destroy Jesus. 21The governor said to them in reply, "Which of the two do you want me to release to you?" They answered, "Barabbas!" 22*Pilate said to them, "Then what shall I do with Jesus called Messiah?" They all said, "Let him be crucified!" 23But he said, "Why? What evil has he done?" They only shouted the louder, "Let him be crucified!" 24*When Pilate saw that he was not succeeding at all, but that a riot was breaking out instead, he took water and washed his hands in the sight of the crowd, saying, "I am innocent of this man's blood. Look to it yourselves." 25And the whole people said in reply, "His blood be upon us and upon our children." 26Then he released Barabbas to them, but after he had Jesus scourged,* he handed him over to be crucified.

人的事，因為我為他，今天在夢中受了許多苦。」20司祭長和長老卻說服了民眾，叫他們要求巴辣巴，而除掉耶穌。21總督又向他們發言說：「這兩個人中，你們願意我給你們釋放那一個？」他們說：「巴辣巴。」22比拉多對他們說：「那麼，對於那稱為默西亞的耶穌我該怎麼辦？」眾人答說：「該釘他在十字架上。」23總督問說：「他究竟作了什麼惡事？」他們越發喊說：「該釘他在十字架上。」

24比拉多見事毫無進展，反倒更為混亂，就拿水，當著民眾洗手說：「對這義人的血，我是無罪的，你們自己負責罷！」25全體百姓回答說：「他的血歸在我們和我們的子孫身上！」26於是，比拉多給他們釋放了巴辣巴；至於耶穌，把他鞭打了以後，交給人釘在十字架上。

Mockery by the Soldiers. 27Then the soldiers of the governor took Jesus inside the praetorium* and gathered

受人戲弄 27那時，總督的兵士把耶穌帶到總督府內，召集了全隊

* [27:22] **Let him be crucified**: incited by the chief priests and elders (Matthew 27:20), the crowds demand that Jesus be executed by crucifixion, a peculiarly horrible form of Roman capital punishment. The Marcan parallel, "Crucify him" (Mark 15:3), addressed to Pilate, is changed by Matthew to the passive, probably to emphasize the responsibility of the crowds.

* [27:24–25] Peculiar to Matthew. **Took water . . . blood**: cf Deut 21:1–8, the handwashing prescribed in the case of a murder when the killer is unknown. The elders of the city nearest to where the corpse is found must wash their hands, declaring, "Our hands did not shed this blood." **Look to it yourselves**: cf Matthew 27:4. **The whole people**: Matthew sees in those who speak these words **the** entire **people** (Greek *laos*) of Israel. **His blood . . . and upon our children**: cf Jer 26:15. The responsibility for Jesus' death is accepted by the nation that was God's special possession (Exodus 19:5), his own **people** (Hosea 2:23), and they thereby lose that high privilege; see Matthew 21:43 and the note on that verse. The controversy between Matthew's church and Pharisaic Judaism about which was the true people of God is reflected here. As the Second Vatican Council has pointed out, guilt for Jesus' death is not attributable to all the Jews of his time or to any Jews of later times.

* [27:26] **He had Jesus scourged**: the usual preliminary to crucifixion.

* [27:27] **The praetorium**: the residence of the Roman governor. His usual place of residence was at Caesarea Maritima on the Mediterranean coast, but he went to Jerusalem during the great feasts, when the influx of pilgrims posed the danger of a nationalistic riot. It is disputed whether **the praetorium** in Jerusalem was the old palace of Herod in the west of the city or the fortress of Antonia northwest of the temple area. **The whole cohort**: normally six hundred soldiers.

the whole cohort around him. 28They stripped off his clothes and threw a scarlet military cloak* about him. 29Weaving a crown out of thorns,* they placed it on his head, and a reed in his right hand. And kneeling before him, they mocked him, saying, "Hail, King of the Jews!" 30They spat upon him* and took the reed and kept striking him on the head. 31And when they had mocked him, they stripped him of the cloak, dressed him in his own clothes, and led him off to crucify him.

The Way of the Cross. 32*As they were going out, they met a Cyrenian named Simon; this man they pressed into service to carry his cross.

The Crucifixion. 33And when they came to a place called Golgotha (which means Place of the Skull), 34they gave Jesus wine to drink mixed with gall.* But when he had tasted it, he refused to drink. 35After they had crucified him, they divided his garments* by casting lots; 36then they sat down and kept watch over him there. 37And they placed over his head the written charge* against

圍著他，28脫去了他的衣服，給他披上一件紫紅色的外氅；29又用荊棘編了一個荻冠，戴在他頭上，拿一根蘆葦放在他右手裡；然後跪在他前，戲弄他說：「猶太人的君王，萬歲！」30隨後向他吐唾沫，拿起蘆葦來敲他的頭。

上山受釘 31戲弄完了，就給他脫去外氅，又給他穿上他自己的衣服，帶他去釘在十字架上。32他們出來時，遇見一個基勒乃人，名叫西滿，就強迫他背耶穌的十字架。33到了一個名叫哥耳哥達的地方，即稱為「髑髏」的地方，34他們就拿苦艾調和的酒給他喝；他只嘗了嘗，卻不願意喝。35他們把他釘在十字架上以後，就拈鬮分了他的衣服；36然後坐在那裡看守他。37在他的頭上安放了他的罪

* [27:28] **Scarlet military cloak**: so Matthew as against the royal purple of Mark 15:17 and John 19:2.
* [27:29] **Crown out of thorns**: probably of long thorns that stood upright so that it resembled the "radiant" crown, a diadem with spikes worn by Hellenistic kings. The soldiers' purpose was mockery, not torture. A reed: peculiar to Matthew; a mock scepter.
* [27:30] **Spat upon him**: cf Matthew 26:67 where there also is a possible allusion to Isaiah 50:6.
* [27:32] See the note on Mark 15:21. **Cyrenian named Simon**: Cyrenaica was a Roman province on the north coast of Africa and Cyrene was its capital city. The city had a large population of Greek-speaking Jews. Simon may have been living in Palestine or have come there for the Passover as a pilgrim. **Pressed into service**: see the note on Matthew 5:41.
* [27:34] **Wine . . . mixed with gall**: cf Mark 15:23 where the drink is "wine drugged with myrrh," a narcotic. Matthew's text is probably an inexact allusion to Psalm 69:22. That psalm belongs to the class called the individual lament, in which a persecuted just man prays for deliverance in the midst of great suffering and also expresses confidence that his prayer will be heard. That theme of the suffering Just One is frequently applied to the sufferings of Jesus in the passion narratives.
* [27:35] The clothing of an executed criminal went to his executioner(s), but the description of that procedure in the case of Jesus, found in all the gospels, is plainly inspired by Psalm 22:18. However, that psalm verse is quoted only in John 19:24.
* [27:37] The offense of a person condemned to death by crucifixion was written on a tablet that was displayed on his cross. The charge against Jesus was that he had claimed to be the **King of the Jews** (cf Matthew 27:11), i.e., the Messiah (cf Matthew 27:17, 22).

him: This is Jesus, the King of the Jews. 38Two revolutionaries* were crucified with him, one on his right and the other on his left. 39*Those passing by reviled him, shaking their heads 40and saying, "You who would destroy the temple and rebuild it in three days, save yourself, if you are the Son of God, [and] come down from the cross!" 41Likewise the chief priests with the scribes and elders mocked him and said, 42"He saved others; he cannot save himself. So he is the king of Israel!* Let him come down from the cross now, and we will believe in him. 43*He trusted in God; let him deliver him now if he wants him. For he said, 'I am the Son of God.'" 44The revolutionaries who were crucified with him also kept abusing him in the same way.

The Death of Jesus. 45*From noon onward, darkness came over the whole land until three in the afternoon. 46And about three o'clock Jesus cried out in a loud voice, "*Eli, Eli, lema sabachthani?*"* which means, "My God, my God, why have you forsaken me?" 47*Some of the bystanders who heard it said, "This one is calling for Elijah." 48Immediately one of them

狀牌，寫著說：「這是耶穌，猶太人的君王。」38當時與他一起被釘在十字架上的，還有兩個強盜：一個在右邊，一個在左邊。

身懸十字架上 39路過的人都搖頭辱罵他40說：「你這拆毀聖殿而三日內重建起來的，救你自己罷！如果你是天主子，從十字架上下來罷！」41司祭長和經師與長老們也同樣戲弄說：42「他救了別人，卻救不了自己；他既是以色列君王：如今從十字架上下來罷！我們就信他。43他信賴天主，天主如喜歡他，如今就該救他，因為他說過：我是天主子。」44同他一起被釘在十字架上的強盜，也這樣譏誚他。45從第六時辰起，直到第九時辰，遍地都黑暗了。46約莫第九時辰，耶穌大聲喊說：「厄里、厄里，肋瑪撒巴黑塔尼！」就是說：「我的天主，我的天主！你為什麼捨棄了我？」47站在那裡的人中，有幾個聽見了就說：「這人呼喚厄里亞呢！」48他們中遂有一個立

* [27:38] **Revolutionaries**: see the note on John 18:40 where the same Greek word as that found here is used for Barabbas.
* [27:39–40] **Reviled him . . . heads**: cf Psalm 22:8. **You who would destroy . . . three days**; cf Matthew 26:61. If you are the Son of God: the same words as those of the devil in the temptation of Jesus; cf Matthew 4:3, 6.
* [27:42] **King of Israel**: in their mocking of Jesus the members of the Sanhedrin call themselves and their people not "the Jews" but **Israel**.
* [27:43] Peculiar to Matthew. **He trusted in God . . . wants him**: cf Psalm 22:9. **He said . . . of God**: probably an allusion to Wisdom 2:12–20 where the theme of the suffering Just One appears.
* [27:45] Cf Amos 8:9 where on the day of the Lord "the sun will set at midday."
* [27:46] **Eli, Eli, lema sabachthani?**: Jesus cries out in the words of Psalm 22:2, a psalm of lament that is the Old Testament passage most frequently drawn upon in this narrative. In Mark the verse is cited entirely in Aramaic, which Matthew partially retains but changes the invocation of God to the Hebrew *Eli*, possibly because that is more easily related to the statement of the following verse about Jesus' calling for Elijah.
* [27:47] **Elijah**: see the note on Matthew 3:4. This prophet, taken up into heaven (2 Kings 2:11), was believed to come to the help of those in distress, but the evidences of that belief are all later than the gospels.
* [27:50] **Gave up his spirit**: cf the Marcan parallel (Mark 15:37), "breathed his last." Matthew's alteration

ran to get a sponge; he soaked it in wine, and putting it on a reed, gave it to him to drink. 49But the rest said, "Wait, let us see if Elijah comes to save him." 50*But Jesus cried out again in a loud voice, and gave up his spirit. 51And behold, the veil of the sanctuary was torn in two from top to bottom.* The earth quaked, rocks were split, 52tombs were opened, and the bodies of many saints who had fallen asleep were raised. 53And coming forth from their tombs after his resurrection, they entered the holy city and appeared to many. 54*The centurion and the men with him who were keeping watch over Jesus feared greatly when they saw the earthquake and all that was happening, and they said, "Truly, this was the Son of God!" 55There were many women there, looking on from a distance,* who had followed Jesus from Galilee, ministering to him. 56Among them were Mary Magdalene and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

即跑去，拿了海綿，浸滿了醋，綁在蘆葦上，遞給他喝。49其餘的人卻說：「等一等，我們看，是否厄里亞來救他！」

死時和死後的異象 50耶穌又大喊一聲，遂交付了靈魂。51看，聖所的帳幔，從上到下分裂為二，大地震動，巖石崩裂，52墳墓自開，許多長眠的聖者的身體復活了。53在耶穌復活後，他們由墳墓出來，進入聖城，發顯給許多人。54百夫長和同他一起看守耶穌的人，一見地動和所發生的事，就非常害怕說：「這人真是天主子！」55有許多婦女在那裡從遠處觀望，她們從加里肋亞就跟隨了耶穌為服事他。56其中有瑪利亞 瑪達肋納，雅各伯和若瑟的母親瑪利亞與載伯德兒子的母親。

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expresses both Jesus' control over his destiny and his obedient giving up of his life to God.

* [27:51–53] **Veil of the sanctuary . . . bottom**: cf Mark 15:38; Luke 23:45. Luke puts this event immediately before the death of Jesus. There were two veils in the Mosaic tabernacle on the model of which the temple was constructed, the outer one before the entrance of the Holy Place and the inner one before the Holy of Holies (see Exodus 26:31–36). Only the high priest could pass through the latter and that only on the Day of Atonement (see Lev 16:1–18). Probably the torn veil of the gospels is the inner one. The meaning of the scene may be that now, because of Jesus' death, all people have access to the presence of God, or that the temple, its holiest part standing exposed, is now profaned and will soon be destroyed. **The earth quaked . . . appeared to many**: peculiar to Matthew. The earthquake, the splitting of the rocks, and especially the resurrection of the dead saints indicate the coming of the final age. In the Old Testament the coming of God is frequently portrayed with the imagery of an earthquake (see Psalm 68:9; 77:19), and Jesus speaks of the earthquakes that will accompany the "labor pains" that signify the beginning of the dissolution of the old world (Matthew 24:7–8). For the expectation of the resurrection of the dead at the coming of the new and final age, see Daniel 12:1–3. Matthew knows that the end of the old age has not yet come (Matthew 28:20), but the new age has broken in with the death (and resurrection; cf the earthquake in Matthew 28:2) of Jesus; see the note on Matthew 16:28. **After his resurrection**: this qualification seems to be due to Matthew's wish to assert the primacy of Jesus' **resurrection** even though he has placed **the resurrection** of the dead saints immediately after Jesus' death.

* [27:54] Cf Mark 15:39. The Christian confession of faith is made by Gentiles, not only the centurion, as in Mark, but the other soldiers **who were keeping watch over Jesus** (cf Matthew 27:36).

* [27:55–56] Looking on from a distance: cf Psalm 38:12. **Mary Magdalene . . . Joseph**: these two women are mentioned again in Matthew 27:61 and Matthew 28:1 and are important as witnesses of the reality of the empty tomb. A **James** and **Joseph** are referred to in Matthew 13:55 as brothers of Jesus.

The Burial of Jesus. 57*When it was evening, there came a rich man from Arimathea named Joseph, who was himself a disciple of Jesus. 58He went to Pilate and asked for the body of Jesus; then Pilate ordered it to be handed over. 59Taking the body, Joseph wrapped it [in] clean linen 60and laid it in his new tomb that he had hewn in the rock. Then he rolled a huge stone across the entrance to the tomb and departed. 61But Mary Magdalene and the other Mary remained sitting there, facing the tomb.

卸下聖屍葬於墳墓 57到了傍晚，來了一個阿黎瑪特雅的富人，名叫若瑟，他也是耶穌的門徒。58這人去見比拉多，請求耶穌的遺體；比拉多就下令交給他。59若瑟領了耶穌的遺體，就用潔白的殮布將它包好，60安放在為自己於巖石間所鑿的新墓穴內；並把一塊大石頭滾到墓口，就走了。61在那裡還有瑪利亞 瑪達肋納和另外一個瑪利亞，對著墳墓坐著。

The Guard at the Tomb. 62*The next day, the one following the day of preparation,* the chief priests and the Pharisees gathered before Pilate 63and said, "Sir, we remember that this impostor while still alive said, 'After three days I will be raised up.' 64Give orders, then, that the grave be secured until the third day, lest his disciples come and steal him and say to the people, 'He has been raised from the dead.' This last imposture would be worse than the first."* 65Pilate said to them, "The guard is yours;* go secure it as best you can." 66So they went and secured the tomb by fixing a seal to the stone and setting the guard.

派兵把守 62第二天，即預備日以後的那天，司祭長和法利塞人同來見比拉多63說：「大人，我們記得那個騙子活著的時候曾說過：三天以後我要復活。64為此，請你下令，把守墳墓直到第三天；怕他的門徒來了，把他偷去，而對百姓說：他從死人中復活了。那最後的騙局就比先前的更壞了！」65比拉多對他們說：「你們可得一隊衛兵；你們去，照你們所知道的，好好看守。」66他們就去，在石上加了封條，派駐衛兵把守墳墓。

* [27:57–61] Cf Mark 15:42–47. Matthew drops Mark's designation of **Joseph** of **Arimathea** as "a distinguished member of the council" (the Sanhedrin), and makes him **a rich man** and a **disciple of Jesus**. The former may be an allusion to Isaiah 53:9 (the Hebrew reading of that text is disputed and the one followed in the NAB OT has nothing about the rich, but they are mentioned in the LXX version). That the tomb was the new tomb of a rich man and that it was seen by the women are indications of an apologetic intent of Matthew; there could be no question about the identity of Jesus' burial place. **The other Mary**: the mother of James and Joseph (56).

* [27:62–66] Peculiar to Matthew. The story prepares for Matthew 28:11–15 and the Jewish charge that the tomb was empty because the disciples had stolen the body of Jesus (Matthew 28:13, 15).

* [27:62] **The next day . . . preparation**: the sabbath. According to the synoptic chronology, in that year the day of preparation (for the sabbath) was the Passover; cf Mark 15:42. **The Pharisees**: the principal opponents of Jesus during his ministry and, in Matthew's time, of the Christian church, join with **the chief priests** to guarantee against a possible attempt of Jesus' **disciples** to steal his body.

* [27:64] **This last imposture . . . the first**: the claim that Jesus **has been raised from the dead** is clearly the **last imposture; the first** may be either his claim that he would **be raised up** (63) or his claim that he was the one with whose ministry the kingdom of God had come (see Matthew 12:28).

* [27:65] **The guard is yours**: literally, "have a guard" or "you have a guard." Either the imperative or the indicative could mean that Pilate granted the petitioners some Roman soldiers as guards, which is the sense of the present translation. However, if the verb is taken as an indicative it could also mean that Pilate told them to use their own Jewish guards.

CHAPTER 28

The Resurrection of Jesus. 1*After the sabbath, as the first day of the week was dawning,* Mary Magdalene and the other Mary came to see the tomb. 2*And behold, there was a great earthquake; for an angel of the Lord descended from heaven, approached, rolled back the stone, and sat upon it. 3His appearance was like lightning and his clothing was white as snow. 4The guards were shaken with fear of him and became like dead men. 5Then the angel said to the women in reply, "Do not be afraid! I know that you are seeking Jesus the crucified. 6*He is not here, for he has been raised just as he said. Come and see the place

復活與顯現

第二十八章

天使報告耶穌復活 1安息日既過，一週的第一日，天快亮時，瑪利亞 瑪達肋納和另一個瑪利亞來看墳墓。2忽然發生了大地震，因為上主的天使從天降來，上前把石頭滾開，坐在上面。3他的容貌好像閃電，他的衣服潔白如雪。4看守的人由於怕他，嚇得打顫，變得好像死人一樣。5天使對婦女說道：「你們不要害怕！我知道你們尋找被釘死的耶穌。6他不在這裡，因為他已經照他所說的復活了。你們來看看那安放

* [28:1–20] Except for Matthew 28:1–8 based on Mark 16:1–8, the material of this final chapter is peculiar to Matthew. Even where he follows Mark, Matthew has altered his source so greatly that a very different impression is given from that of the Marcan account. The two points that are common to the resurrection testimony of all the gospels are that the tomb of Jesus had been found empty and that the risen Jesus had appeared to certain persons, or, in the original form of Mark, that such an appearance was promised as soon to take place (see Mark 16:7). On this central and all-important basis, Matthew has constructed an account that interprets the resurrection as the turning of the ages (Matthew 28:2–4), shows the Jewish opposition to Jesus as continuing **to the present** in the claim that the resurrection is a deception perpetrated by the **disciples** who stole his body from the tomb (Matthew 28:11–15), and marks a new stage in the mission of **the disciples** once limited to Israel (Matthew 10:5–6); now they are to **make disciples of all nations**. In this work they will be strengthened by the presence of the exalted Son of Man, who will be with them **until** the kingdom comes in fullness at **the end of the age** (Matthew 28:16–20).

* [28:1] **After the sabbath . . . dawning**: since the sabbath ended at sunset, this could mean in the early evening, for **dawning** can refer to the appearance of the evening star; cf Luke 23:54. However, it is probable that Matthew means the morning dawn of the day after the sabbath, as in the similar though slightly different text of Mark, "when the sun had risen" (Mark 16:2). **Mary Magdalene and the other Mary**: see the notes on Matthew 27:55–56; 57–61. **To see the tomb**: cf Mark 16:1–2 where the purpose of the women's visit is to anoint Jesus' body.

* [28:2–4] Peculiar to Matthew. **A great earthquake**: see the note on Matthew 27:51–53. **Descended from heaven**: this trait is peculiar to Matthew, although his interpretation of the "young man" of his Marcan source (Mark 16:5) as an **angel** is probably true to Mark's intention; cf Luke 24:23 where the "two men" of Matthew 24:4 are said to be "angels." **Rolled back the stone . . . upon it**: not to allow the risen Jesus to leave the tomb but to make evident that the tomb is empty (see Matthew 24:6). Unlike the apocryphal Gospel of Peter (9, 35—11, 44), the New Testament does not describe the resurrection of Jesus, nor is there anyone who sees it. **His appearance was like lightning . . . snow**: see the note on Matthew 17:2.

* [28:6–7] Cf Mark 16:6–7. **Just as he said**: a Matthean addition referring to Jesus' predictions of his resurrection, e.g., Matthew 16:21; 17:23; 20:19. **Tell his disciples**: like the angel of the Lord of the infancy narrative, the angel interprets a fact and gives a commandment about what is to be done; cf Matthew 1:20–21. Matthew omits Mark's "and Peter" (Mark 16:7); considering his interest in Peter, this omission is curious. Perhaps the reason is that the Marcan text may allude to a first appearance of Jesus to Peter alone (cf 1 Cor 15:5; Luke 24:34) which Matthew has already incorporated into his account of Peter's confession at Caesarea Philippi; see the note on Matthew 16:16. **He is going . . . Galilee**: like Mark 16:7, a reference to Jesus' prediction at the Last Supper (Matthew 26:32; Mark 14:28). Matthew changes Mark's "as he told you" to a declaration of the angel.

where he lay. 7Then go quickly and tell his disciples, 'He has been raised from the dead, and he is going before you to Galilee; there you will see him.' Behold, I have told you." 8Then they went away quickly from the tomb, fearful yet overjoyed, and ran to announce* this to his disciples. 9*And behold, Jesus met them on their way and greeted them. They approached, embraced his feet, and did him homage. 10Then Jesus said to them, "Do not be afraid. Go tell my brothers to go to Galilee, and there they will see me."

過他的地方；7並且快去對他的門徒說：他已經由死者中復活了。看！他在你們以先往加里肋亞去，在那裡你們要看見他。看！我已經告訴了你們。」8她們趕快離開墳墓，又恐懼又異常喜樂，跑去報告他的門徒。

耶穌顯現給婦女 9忽然，耶穌迎上她們說：「願你們平安！」她們遂上前抱住耶穌的腳，朝拜了他。10耶穌對她們說：「不要害怕！你們去，報告我的兄弟，叫他們往加里肋亞去，他們要在那裡看見我。」

The Report of the Guard. 11*While they were going, some of the guard went into the city and told the chief priests all that had happened. 12They assembled with the elders and took counsel; then they gave a large sum of money to the soldiers, 13telling them, "You are to say, 'His disciples came by night and stole him while we were asleep.' 14And if this gets to the ears of the governor, we will satisfy [him] and keep you out of trouble." 15The soldiers took the money and did as they were instructed. And this story has circulated among the Jews to the present [day].

司祭長編造謊言 11當婦女離去的時候，有幾個看守的兵士來到城裡，把所發生的事，全告訴了司祭長。12司祭長就同長老聚會商議之後，給了兵士許多錢，13囑咐他們說：「你們就說：我們睡覺的時候，他的門徒夜間來了，把他偷去了。14如果這事為總督聽見，有我們說好話，保管你們無事。」15兵士拿了銀錢，就照他們所囑咐的做了。這消息就在猶太人間傳揚開了，一直到今天。

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* [28:8] Contrast Mark 16:8 where the women in their fear "said nothing to anyone."
* [28:9–10] Although these verses are peculiar to Matthew, there are similarities between them and John's account of the appearance of Jesus to Mary Magdalene (John 20:17). In both there is a touching of Jesus' body, and a command of Jesus to bear a message to his disciples, designated as his **brothers**. Matthew may have drawn upon a tradition that appears in a different form in John. Jesus' words to the women are mainly a repetition of those of the angel (Matthew 28:5a, 7b).
* [28:11–15] This account indicates that the dispute between Christians and Jews about the empty tomb was not whether the tomb was empty but why.
* [28:16–20] This climactic scene has been called a "proleptic parousia," for it gives a foretaste of the final glorious coming of the Son of Man (Matthew 26:64). Then his triumph will be manifest to all; now it is revealed only to **the disciples**, who are commissioned to announce it to **all nations** and bring them to belief in Jesus and obedience to his commandments.

The Commissioning of the Disciples.
16*The eleven* disciples went to
Galilee, to the mountain to which
Jesus had ordered them. 17*When they
saw him, they worshiped, but they
doubted. 18*Then Jesus approached
and said to them, "All power in heaven
and on earth has been given to me.
19Go, therefore,* and make disciples
of all nations, baptizing them in the
name of the Father, and of the Son,
and of the holy Spirit, 20teaching them
to observe all that I have commanded
you.* And behold, I am with you
always, until the end of the age."

顯現給十一門徒派他們往訓萬民
16十一個門徒就往加里肋亞，到耶穌給他們所指定的山上去了。17他們一看見他，就朝拜了他，雖然有人還心中疑惑。18耶穌便上前對他們說：「天上地下的一切權柄都交給了我，19所以你們要去使萬民成為門徒，因父及子及聖神之名給他們授洗，20教訓他們遵守我所吩咐你們的一切。看！我同你們天天在一起，直到今世的終結。」

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* [28:16] **The eleven**: the number recalls the tragic defection of Judas Iscariot. **To the mountain . . . ordered them**: since the message to the **disciples** was simply that they were to go to Galilee (Matthew 28:10), some think that **the mountain** comes from a tradition of the message known to Matthew and alluded to here. For the significance of **the mountain**, see the note on Matthew 17:1.

* [28:17] **But they doubted**: the Greek can also be translated, "but some doubted." The verb occurs elsewhere in the New Testament only in Matthew 14:31 where it is associated with Peter's being of "little faith." For the meaning of that designation, see the note on Matthew 6:30.

* [28:18] **All power . . . me**: the Greek word here translated power is the same as that found in the LXX translation of Daniel 7:13–14 where one "like a son of man" is given **power** and an everlasting kingdom by God. The risen Jesus here claims universal power, i.e., **in heaven and on earth**.

* [28:19] **Therefore**: since universal power belongs to the risen Jesus (Matthew 28:18), he gives the eleven a mission that is universal. They are to **make disciples of all nations**. While **all nations** is understood by some scholars as referring only to all Gentiles, it is probable that it included the Jews as well. **Baptizing them**: baptism is the means of entrance into the community of the risen one, the Church. **In the name of the Father . . . holy Spirit**: this is perhaps the clearest expression in the New Testament of trinitarian belief. It may have been the baptismal formula of Matthew's church, but primarily it designates the effect of baptism, the union of the one baptized with the Father, Son, and holy Spirit.

* [28:20] **All that I have commanded you**: the moral teaching found in this gospel, preeminently that of the Sermon on the Mount (Matthew 5–7). The commandments of Jesus are the standard of Christian conduct, not the Mosaic law as such, even though some of the Mosaic commandments have now been invested with the authority of Jesus. **Behold, I am with you always**: the promise of Jesus' real though invisible presence echoes the name Emmanuel given to him in the infancy narrative; see the note on Matthew 1:23. End of the age: see the notes on Matthew 13:39 and Matthew 24:3.

Mk 谷

馬爾谷福音引言

馬爾谷又名若望，生於耶路撒冷，出於富有家庭（宗12:12-13），受過良好教育，對於希臘文亦有相當的造詣。他與巴爾納伯是表兄弟（哥4:10）。當保祿與巴爾納伯初次出外傳教時，他曾參於行列；但不知何故，半途獨自返回了耶京（宗13:5-13）；因此，保祿二次出外傳教時，不願再接受他參加，他遂與巴爾納伯作伴出外傳教（宗15:37-39）。大約在喀勞狄皇帝逝世後（公元54年），他隨伯多祿到了羅馬（哥4:10；費24）；後又去了小亞細亞，從那裡又返回羅馬，作了伯多祿和保祿的助手（伯前5:13；弟後4:11）。伯多祿很喜愛他，稱他為自己的「兒子」（伯前5:13）。歷代相傳，他是伯多祿的「翻譯員」和「隨員」，以後作了埃及亞歷山大里亞城的首任主教。聖教會每年4月25日慶祝他的瞻禮，並認他是一位為主殉道的聖史。

根據歷代一致的傳授，馬爾谷是第二部《福音》的作者，依照伯多祿的教理講授，編寫了這部《福音》。這可由《馬爾谷福音》的內容與特徵得到證明，因為作者提出伯多祿的事蹟，遠勝其他宗徒的事蹟；可是另一方面，凡對伯多祿有光彩的事，多次略而不提；反之，對他的缺點，卻記得較為詳細。

馬爾谷寫《福音》的目的，從1:1可知，是要證明基督的天主性；寫作的對象，是信奉基督的外邦人，特別是因伯多祿宣講而歸化的羅馬人，為此，馬爾谷很少引用《舊約》的預言，多具體地描述基督所行的奇蹟異能，以證明基督具有超自然和制勝惡魔的能力。

寫作的地點，依據歷來的傳說，應是羅馬。寫作的時期，大約是在公元55年至60年間，因為本書晚於《瑪竇福音》，而早於《路加福音》。

本《福音》是四《福音》中最簡短的一部。對耶穌的童年事蹟隻字未提，對耶穌的言論也很少記述；對耶穌公開生活的事蹟，全是依據聖伯多祿的的傳授，按次敘述（參閱宗10:36-43）：從耶穌受洗開始（1:1-13），繼而敘述耶穌在加里肋亞（1:14-9:50）及猶太和耶京的傳教生活（10-13章）；最後以苦難聖死與復活升天結束（14-16章）。

馬爾谷的文筆雖不甚典雅，卻生動有力，特別是對細小的節目，描寫得非常詳細：這明顯是作者根據目睹其事的人，即伯多祿的口述而記載的。為此，本《福音》亦實可稱為《伯多祿福音》。

THE GOSPEL ACCORDING TO MARK

This shortest of all New Testament gospels is likely the first to have been written, yet it often tells of Jesus' ministry in more detail than either Matthew or Luke (for example, the miracle stories at Mk 5:1–20 or Mk 9:14–29). It recounts what Jesus did in a vivid style, where one incident follows directly upon another. In this almost breathless narrative, Mark stresses Jesus' message about the kingdom of God now breaking into human life as good news (Mk 1:14–15) and Jesus himself as the gospel of God (Mk 1:1; 8:35; 10:29). Jesus is the Son whom God has sent to rescue humanity by serving and by sacrificing his life (Mk 10:45).

The opening verse about good news in Mark (Mk 1:1) serves as a title for the entire book. The action begins with the appearance of John the Baptist, a messenger of God attested by scripture. But John points to a mightier one, Jesus, at whose baptism God speaks from heaven, declaring Jesus his Son. The Spirit descends upon Jesus, who eventually, it is promised, will baptize "with the holy Spirit." This presentation of who Jesus really is (Mk 1:1–13) is rounded out with a brief reference to the temptation of Jesus and how Satan's attack fails. Jesus as Son of God will be victorious, a point to be remembered as one reads of Jesus' death and the enigmatic ending to Mark's Gospel.

The key verses at Mk 1:14–15, which are programmatic, summarize what Jesus proclaims as gospel: fulfillment, the nearness of the kingdom, and therefore the need for repentance and for faith. After the call

of the first four disciples, all fishermen (Mk 1:16–20), we see Jesus engaged in teaching (Mk 1:21, 22, 27), preaching (Mk 1:38, 39), and healing (Mk 1:29–31, 34, 40–45), and exorcising demons (1:22–27, 34–39). The content of Jesus' teaching is only rarely stated, and then chiefly in parables (Mk 4) about the kingdom. His cures, especially on the sabbath (Mk 3:1–5); his claim, like God, to forgive sins (Mk 2:3–12); his table fellowship with tax collectors and sinners (Mk 2:14–17); and the statement that his followers need not now fast but should rejoice while Jesus is present (Mk 2:18–22), all stir up opposition that will lead to Jesus' death (Mk 3:6).

In Mark, Jesus is portrayed as immensely popular with the people in Galilee during his ministry (Mk 2:2; 3:7; 4:1). He appoints twelve disciples to help preach and drive out demons, just as he does (Mk 3:13–19). He continues to work many miracles; the blocks Mk 4:35–6:44 and Mk 6:45–7:10 are cycles of stories about healings, miracles at the Sea of Galilee, and marvelous feedings of the crowds. Jesus' teaching in Mk 7 exalts the word of God over "the tradition of the elders" and sees defilement as a matter of the heart, not of unclean foods. Yet opposition mounts. Scribes charge that Jesus is possessed by Beelzebul (Mk 3:22). His relatives think him "out of his mind" (Mk 3:21). Jesus' kinship is with those who do the will of God, in a new eschatological family, not even with mother, brothers, or sisters by blood ties (Mk 3:31–35; cf Mk 6:1–6). But all too often his own disciples do not understand Jesus (Mk 4:13, 40; 6:52; 8:17–21). The fate of John the Baptist (Mk 6:17–29) hints ominously at Jesus' own passion (Mk 9:13; cf Mk 8:31).

A breakthrough seemingly comes with Peter's confession that Jesus is the Christ (Messiah; Mk 8:27–30). But Jesus himself emphasizes his passion (Mk 8:31; 9:31; 10:33–34), not glory in the kingdom (Mk 10:35–45). Momentarily he is glimpsed in his true identity when he is transfigured before three of the disciples (Mk 9:2–8), but by and large Jesus is depicted in Mark as moving obediently along the way to his cross in Jerusalem. Occasionally there are miracles (Mk 9:17–27; 10:46–52; 11:12–14, 20–21, the only such account in Jerusalem), sometimes teachings (Mk 10:2–11, 23–31), but the greatest concern is with discipleship (Mk 8:34–9:1; 9:33–50). For the disciples do not grasp the mystery being revealed (Mk 9:32; 10:32, 38). One of them will betray him, Judas (Mk 14:10–11, 43–45); one will deny him, Peter (Mk 14:27, 31, 54, 66–72); all eleven men will desert Jesus (Mk 14:27, 50).

The passion account, with its condemnation of Jesus by the Sanhedrin (Mk 14:53, 55–65; 15:1a) and sentencing by Pilate (Mk 15:1b–15), is prefaced with the entry into Jerusalem (Mk 11:1–11), ministry and controversies there (Mk 11:15–12:44), Jesus' Last Supper with the disciples (Mk 14:1–26), and his arrest at Gethsemane (Mk 14:32–52). A chapter of apocalyptic tone about the destruction of the temple (Mk 13:1–2, 14–23) and the coming of the Son of Man (Mk 13:24–27), a discourse filled with promises (Mk 13:11, 31) and admonitions to be watchful (Mk 13:2, 23, 37), is significant for Mark's Gospel, for it helps one see that God, in Jesus, will be victorious after the cross and at the end of history.

The Gospel of Mark ends in the most ancient manuscripts with an abrupt scene at Jesus' tomb, which the women find empty (Mk 16:1–8). His own prophecy of Mk 14:28 is reiterated, that Jesus goes before the disciples into Galilee; "there you will see him." These words may imply resurrection appearances there, or Jesus' parousia there, or the start of Christian mission, or a return to the roots depicted in Mk 1:9, 14–15 in Galilee. Other hands have attached additional endings after Mk 16:8; see the note on Mk 16:9–20.

The framework of Mark's Gospel is partly geographical: Galilee (Mk 1:14–9:49), through the area "across the Jordan" (Mk 10:1) and through Jericho (Mk 10:46–52), to Jerusalem (Mk 11:1–16:8). Only rarely does Jesus go into Gentile territory (Mk 5:1–20; 7:24–37), but those who acknowledge him there and the centurion who confesses Jesus at the cross (Mk 15:39) presage the gospel's expansion into the world beyond Palestine.

Mark's Gospel is even more oriented to christology. Jesus is the Son of God (Mk 1:11; 9:7; 15:39; cf Mk 1:1; 14:61). He is the Messiah, the anointed king of Davidic descent (Mk 12:35; 15:32), the Greek for which, *Christos*, has, by the time Mark wrote, become in effect a proper name (Mk 1:1; 9:41). Jesus is also seen as Son of Man, a term used in Mark not simply as a substitute for "I" or for humanity in general (cf Mk 2:10, 27–28; 14:21) or with reference to a mighty figure who is to come (Mk 13:26; 14:62), but also in connection with Jesus' predestined, necessary path of suffering and vindication (Mk 8:31; 10:45).

The unfolding of Mark's story about Jesus is sometimes viewed by interpreters as centered around the term "mystery." The word is employed just once, at Mk 4:11, in the singular, and its content there is the kingdom, the open secret that God's reign is now breaking into human life with its reversal of human values. There is a related sense in which Jesus' real identity remained a secret during his lifetime, according to Mark, although demons and demoniacs knew it (Mk 1:24; 3:11; 5:7); Jesus warned against telling of his mighty deeds and revealing his identity (Mk 1:44; 3:12; 5:43; 7:36; 8:26, 30), an injunction sometimes broken (Mk 1:45; cf Mk 5:19–20). Further, Jesus teaches by parables, according to Mark, in such a way that those "outside" the kingdom do not understand, but only those to whom the mystery has been granted by God.

Mark thus shares with Paul, as well as with other parts of the New Testament, an emphasis on election (Mk 13:20, 22) and upon the gospel as Christ and his cross (cf 1Co 1:23). Yet in Mark the person of Jesus is also depicted with an unaffected naturalness. He reacts to events with authentic human emotion: pity (Mk 1:44), anger (Mk 3:5), triumph (Mk 4:40), sympathy (Mk 5:36; 6:34), surprise (Mk 6:9), admiration (Mk 7:29; 10:21), sadness (Mk 14:33–34), and indignation (Mk 14:48–49).

Although the book is anonymous, apart from the ancient heading "According to Mark" in manuscripts, it

has traditionally been assigned to John Mark, in whose mother's house (at Jerusalem) Christians assembled (Acts 12:12). This Mark was a cousin of Barnabas (Col 4:10) and accompanied Barnabas and Paul on a missionary journey (Acts 12:25; 13:3; 15:36–39). He appears in Pauline letters (2 Tm 4:11; Phlm 1:24) and with Peter (1 Pt 5:13). Papias (ca. A.D. 135) described Mark as Peter's "interpreter," a view found in other patristic writers. Petrine influence should not, however, be exaggerated. The evangelist has put together various oral and possibly written sources—miracle stories, parables, sayings, stories of controversies, and the passion—so as to speak of the crucified Messiah for Mark's own day.

Traditionally, the gospel is said to have been written shortly before A.D. 70 in Rome, at a time of impending persecution and when destruction loomed over Jerusalem. Its audience seems to have been Gentile, unfamiliar with Jewish customs (hence Mk 7:3–4, 11). The book aimed to equip such Christians to stand faithful in the face of persecution (Mk 13:9–13), while going on with the proclamation of the gospel begun in Galilee (Mk 13:10; 14:9). Modern research often proposes as the author an unknown Hellenistic Jewish Christian, possibly in Syria, and perhaps shortly after the year 70.

The principal divisions of the Gospel according to Mark are the following:

I. The Preparation for the Public Ministry of Jesus (Mk 1:1–13)
II. The Mystery of Jesus (Mk 1:14–8:26)
III. The Mystery Begins to Be Revealed (Mk 8:27–9:32)
IV. The Full Revelation of the Mystery (Mk 9:33–16:8)
The Longer Ending (Mk 16:9–20)
The Shorter Ending
The Freer Logion (in the note on Mk 16:9–20)

馬爾谷福音

耶穌傳教的準備

I: The Preparation for the Public Ministry of Jesus

CHAPTER 1

1*The beginning of the gospel of Jesus Christ [the Son of God].*

The Preaching of John the Baptist. 2As it is written in Isaiah the prophet:*

"Behold, I am sending my messenger
ahead of you;
he will prepare your way.
3A voice of one crying out in the desert:
'Prepare the way of the Lord,
make straight his paths.'"

4John [the] Baptist appeared in the desert proclaiming a baptism of repentance for the forgiveness of

第一章

若翰的使命 1天主子耶穌基督福音的開始，2正如先知《依撒意亞書》上記載的：「看，我派遣我的使者在你面前，預備你的道路。3曠野中有呼號者的聲音：你們當預備上主的道路，修直他的途徑。」4洗者若翰便在曠野裡出現，宣講悔改的洗禮，為得罪

* [1:1–13] The prologue of the Gospel according to Mark begins with the title (Mark 1:1) followed by three events preparatory to Jesus' preaching: (1) the appearance in the Judean wilderness of John, baptizer, preacher of repentance, and precursor of Jesus (Mark 1:2–8); (2) the baptism of Jesus, at which a voice from heaven acknowledges Jesus to be God's Son, and the holy Spirit descends on him (Mark 1:9–11); (3) the temptation of Jesus by Satan (Mark 1:12–13).

* [1:1] **The gospel of Jesus Christ [the Son of God]**: the "good news" of salvation in and through Jesus, crucified and risen, acknowledged by the Christian community as Messiah (Mark 8:29; 14:61–62) and Son of God (Mark 1:11; 9:7; 15:39), although some important manuscripts here omit **the Son of God**.

* [1:2–3] Although Mark attributes the prophecy to Isaiah, the text is a combination of Malachi 3:1; Isaiah 40:3; Exodus 23:20; cf Matthew 11:10; Luke 7:27. John's ministry is seen as God's prelude to the saving mission of his Son. **The way of the Lord**: this prophecy of Deutero-Isaiah concerning the end of the Babylonian exile is here applied to the coming of Jesus; John the Baptist is to prepare the way for him.

sins. 5People of the whole Judean countryside and all the inhabitants of Jerusalem were going out to him and were being baptized by him in the Jordan River as they acknowledged their sins. 6John was clothed in camel's hair, with a leather belt around his waist.* He fed on locusts and wild honey. 7And this is what he proclaimed: "One mightier than I is coming after me. I am not worthy to stoop and loosen the thongs of his sandals. 8*I have baptized you with water; he will baptize you with the holy Spirit."

之赦。5猶太全地和耶路撒冷的群眾都出來，到他那裡，承認自己的罪過，在約但河裡受他的洗。6若翰穿的是駱駝毛的衣服，腰間束的是皮帶，吃的是蝗蟲與野蜜。7他宣告說：「那比我更有力量的，要在我以後來，我連俯身解他的鞋帶也不配。8我以水洗你們，他卻要以聖神洗你們。」

The Baptism of Jesus. 9It happened in those days that Jesus came from Nazareth of Galilee and was baptized in the Jordan by John. 10On coming up out of the water he saw the heavens being torn open and the Spirit, like a dove, descending upon him.* 11And a voice came from the heavens, "You are my beloved Son; with you I am well pleased."

耶穌受洗 9在那些日子裡，耶穌由加里肋亞納匝肋來，在約但河裡受了若翰的洗。10他剛從水裡上來，就看見天裂開了，聖神有如鴿子降在他上面；11又有聲音從天上說：「你是我的愛子，我因你而喜悅。」

The Temptation of Jesus. 12*At once the Spirit drove him out into the desert, 13and he remained in the desert for forty days, tempted by Satan. He was among wild beasts, and the angels ministered to him.

12聖神立即催他到曠野裡去。13他在曠野裡，四十天之久，受撒殫的試探，與野獸在一起，並有天使服侍他。

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* [1:6] **Clothed in camel's hair . . . waist**: the Baptist's garb recalls that of Elijah in 2 Kings 1:8. Jesus speaks of the Baptist as Elijah who has already come (Mark 9:11–13; Matthew 17:10–12; cf Malachi 3:19; Luke 1:17).

* [1:8–9] Through the life-giving baptism with the holy Spirit (Mark 1:8), Jesus will create a new people of God. But first he identifies himself with the people of Israel in submitting to John's baptism of repentance and in bearing on their behalf the burden of God's decisive judgment (Mark 1:9; cf Mark 1:4). As in the desert of Sinai, so here in the wilderness of Judea, Israel's sonship with God is to be renewed.

* [1:10–11] **He saw the heavens . . . and the Spirit . . . upon him**: indicating divine intervention in fulfillment of promise. Here the descent of the Spirit on Jesus is meant, anointing him for his ministry; cf Isaiah 11:2; 42:1; 61:1; 63:9. **A voice . . . with you I am well pleased**: God's acknowledgment of Jesus as his unique Son, the object of his love. His approval of Jesus is the assurance that Jesus will fulfill his messianic mission of salvation.

* [1:12–13] The same Spirit who descended on Jesus in his baptism now drives him into the desert for forty days. The result is radical confrontation and temptation by Satan who attempts to frustrate the work of God. The presence of wild beasts may indicate the horror and danger of the desert regarded as the abode of demons or may reflect the paradise motif of harmony among all creatures; cf Isaiah 11:6–9. The presence of ministering angels to sustain Jesus recalls the angel who guided the Israelites in the desert in the first Exodus (Exodus 14:19; 23:20) and the angel who supplied nourishment to Elijah in the wilderness (1 Kings 19:5–7). The combined forces of good and evil were present to Jesus in the desert. His sustained obedience brings forth the new Israel of God there where Israel's rebellion had brought death and alienation.

Mk 谷

II: The Mystery of Jesus

The Beginning of the Galilean Ministry. 14After John had been arrested,* Jesus came to Galilee proclaiming the gospel of God: 15"This is the time of fulfillment. The kingdom of God is at hand. Repent, and believe in the gospel."

The Call of the First Disciples. 16*As he passed by the Sea of Galilee, he saw Simon and his brother Andrew casting their nets into the sea; they were fishermen. 17Jesus said to them, "Come after me, and I will make you fishers of men." 18Then they abandoned their nets and followed him. 19He walked along a little farther and saw James, the son of Zebedee, and his brother John. They too were in a boat mending their nets. 20Then he called them. So they left their father Zebedee in the boat along with the hired men and followed him.

The Cure of a Demoniac. 21*Then they came to Capernaum, and on the sabbath he entered the synagogue and taught. 22The people were astonished at his teaching, for he taught them as one having authority and not as the scribes. 23*In their synagogue was a man with an unclean spirit; 24*he cried out, "What have you to do with us,* Jesus of Nazareth? Have you come to destroy us? I know who you are—the

在加里肋亞傳教
傳教初期

開始宣講福音 14若翰被監禁後，耶穌來到加里肋亞，宣講天主的福音，15說：「時期已滿，天主的國臨近了，你們悔改，信從福音罷！」

16當耶穌沿著加里肋亞海行走時，看見西滿和西滿的兄弟安德肋，在海裡撒網，他們原是漁夫。17耶穌向他們說：「來跟隨我！我要使你們成為漁人的漁夫。」18他們便立刻拋下網，跟隨了他。19耶穌向前行了不遠，看見載伯德的兒子雅各伯和他的弟弟若望，正在船上修網。20耶穌遂立即召叫他們；他們就把自己的父親載伯德和傭工們留在船上，跟隨他去了。

在葛法翁講道驅魔 21他們進了葛法翁；一到安息日，耶穌就進入會堂教訓人。22人都驚奇他的教訓，因為他教訓他們正像有權威似的，不像經師們一樣。23當時，在他們的會堂裡，正有一個附邪魔的人，他喊叫，24說：「納匝肋人耶穌！我們與你有什麼相干？你竟來毀滅我們！我知道你

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* [1:14–15] **After John had been arrested**: in the plan of God, Jesus was not to proclaim the good news of salvation prior to the termination of the Baptist's active mission. **Galilee**: in the Marcan account, scene of the major part of Jesus' public ministry before his arrest and condemnation. **The gospel of God**: not only the good news from God but about God at work in Jesus Christ. **This is the time of fulfillment**: i.e., of God's promises. **The kingdom of God . . . repent**: see the note on Matthew 3:2.

* [1:16–20] These verses narrate the call of the first Disciples. See the notes on Matthew 4:18–22 and Matthew 4:20.

* [1:21–45] The account of a single day's ministry of Jesus on a sabbath in and outside the synagogue of Capernaum (Mark 1:21–31) combines teaching and miracles of exorcism and healing. Mention is not made of the content of the teaching but of the effect of astonishment and alarm on the people. Jesus' teaching with authority, making an absolute claim on the hearer, was in the best tradition of the ancient prophets, not of the scribes. The narrative continues with events that evening (Mark 1:32–34; see the notes on Matthew 8:14–17) and the next day (Mark 1:35–39). The cleansing in Mark 1:40–45 stands as an isolated story.

Holy One of God!" 25Jesus rebuked him and said, "Quiet! Come out of him!" 26The unclean spirit convulsed him and with a loud cry came out of him. 27All were amazed and asked one another, "What is this? A new teaching with authority. He commands even the unclean spirits and they obey him." 28His fame spread everywhere throughout the whole region of Galilee.

是誰，你是天主的聖者。」25耶穌叱責他說：「不要作聲！從他身上出去！」26邪魔使那人拘攣了一陣，大喊一聲，就從他身上出去了。27眾人大為驚愕，以致彼此詢問說：「這是怎麼一回事？這是新的教訓，並具有權威；他連給邪魔出命，邪魔也聽從他。」28他的聲譽遂即傳遍了加里肋亞附近各處。

The Cure of Simon's Mother-in-Law. 29On leaving the synagogue he entered the house of Simon and Andrew with James and John. 30Simon's mother-in-law lay sick with a fever. They immediately told him about her. 31He approached, grasped her hand, and helped her up. Then the fever left her and she waited on them.

治好伯多祿的岳母 29他一出會堂，就同雅各伯和若望來到了西滿和安德肋的家裡。30那時，西滿的岳母正躺著發燒；有人就向耶穌提起她來，31耶穌上前去，握住她的手，扶起她來，熱症遂即離開了她；她就伺候他們。

Other Healings. 32When it was evening, after sunset, they brought to him all who were ill or possessed by demons. 33The whole town was gathered at the door. 34He cured many who were sick with various diseases, and he drove out many demons, not permitting them to speak because they knew him.

32到了晚上，日落之後，人把所有患病的和附魔的，都帶到他跟前，33閭城的人都聚在門前。34耶穌治好了許多患各種病症的人，驅逐了許多魔鬼，並且不許魔鬼說話，因為魔鬼認識他。

Jesus Leaves Capernaum. 35Rising very early before dawn, he left and went off to a deserted place, where he prayed. 36Simon and those who were with him pursued him 37and on finding him said, "Everyone is looking for you." 38He told them, "Let us go on to the nearby villages that I may preach there also. For this purpose have I come." 39So he went into their synagogues, preaching and driving out demons throughout the whole of Galilee.

周遊加里肋亞宣講天國 35清晨，天還很黑，耶穌就起身出去，到荒野的地方，在那裡祈禱。36西滿和同他在一起的人都去追尋他，37找到了他，就向他說：「眾人都找你呢！」38耶穌對他們說：「讓我們到別處去，到鄰近的村鎮去罷！好叫我也在那裡宣講，因為我是為這事出來的。」39他遂到加里肋亞各地，在他們的會堂裡宣講，並驅逐魔鬼。

* [1:23] **An unclean spirit**: so called because of the spirit's resistance to the holiness of God. The spirit knows and fears the power of Jesus to destroy his influence; cf Mark 1:32, 34; 3:11; 6:13.
* [1:24] **What have you to do with us?**: see the note on John 2:4.
* [1:24–25] **The Holy One of God**: not a confession but an attempt to ward off Jesus' power, reflecting the notion that use of the precise name of an opposing spirit would guarantee mastery over him. Jesus silenced the cry of the unclean spirit and drove him out of the man.

Mk 谷

The Cleansing of a Leper. 40A leper* came to him [and kneeling down] begged him and said, "If you wish, you can make me clean." 41Moved with pity, he stretched out his hand, touched him, and said to him, "I do will it. Be made clean." 42The leprosy left him immediately, and he was made clean. 43Then, warning him sternly, he dismissed him at once. 44Then he said to him, "See that you tell no one anything, but go, show yourself to the priest and offer for your cleansing what Moses prescribed; that will be proof for them." 45The man went away and began to publicize the whole matter. He spread the report abroad so that it was impossible for Jesus to enter a town openly. He remained outside in deserted places, and people kept coming to him from everywhere.

治好癩病人 40有一個癩病人來到耶穌跟前，跪下求他說：「你若願意，就能潔淨我。」41耶穌動了憐憫的心，就伸手撫摸他，向他說：「我願意，你潔淨了罷！」42癩病立時脫離了他，他就潔淨了。43然後，耶穌嚴厲警告他，立即催他走，44並向他說：「當心！什麼也不可告訴人，但去叫司祭檢驗你，並為你的潔淨，奉獻梅瑟所規定的，給他們當作證據。」45但那人一出去，便開始極力宣揚，把這事傳揚開了，以致耶穌不能再公然進城，只好留在外邊荒野的地方；但人們卻從各處到他跟前來。

CHAPTER 2

The Healing of a Paralytic. 1*When Jesus returned to Capernaum after some days, it became known that he was at home.* 2Many gathered together so that there was no longer room for them, not even around the door, and he preached the word to them. 3They came bringing to him a paralytic carried by four men. 4Unable to get near Jesus because of the crowd, they opened up the roof above him. After they had broken through, they let down the mat on which the paralytic was lying. 5*When Jesus saw their faith, he said to the paralytic, "Child,

與法利塞人的衝突

第二章

治好癱子 1過了一些日子，耶穌又進了葛法翁，人聽說他在家裡，2就聚來了許多人，以致連門前也不能再容納，他就對他們講道。3那時，有人帶著一個癱子到他這裡來，由四個人抬著；4但因為人眾多，不能送到他面前，就在耶穌所在之處，拆開了房頂；拆穿之後，把床縋下去，癱子在上面躺著。5耶穌一見他們的信心，就對癱子說：「孩子！你的

* [1:40] **A leper**: for the various forms of skin disease, see Lev 13:1–50 and the note on Lev 13:2–4. There are only two instances in the Old Testament in which God is shown to have cured a leper (Numbers 12:10–15; 2 Kings 5:1–14). The law of Moses provided for the ritual purification of a leper. In curing the leper, Jesus assumes that the priests will reinstate the cured man into the religious community. See also the note on Luke 5:14.

* [2:1–3:6] This section relates a series of conflicts between Jesus and the scribes and Pharisees in which the growing opposition of the latter leads to their plot to put Jesus to death (Mark 3:6).

* [2:1] **He was at home**: to the crowds that gathered in and outside the house Jesus **preached the word**, i.e., the gospel concerning the nearness of the kingdom and the necessity of repentance and faith (Mark 1:14).

* [2:5] It was the faith of the paralytic and those who carried him that moved Jesus to heal the sick man. Accounts of other miracles of Jesus reveal more and more his emphasis on faith as the requisite for exercising his healing powers (Mark 5:34; 9:23–24; 10:52).

your sins are forgiven." 6*Now some of the scribes were sitting there asking themselves, 7"Why does this man speak that way?* He is blaspheming. Who but God alone can forgive sins?" 8Jesus immediately knew in his mind what they were thinking to themselves, so he said, "Why are you thinking such things in your hearts? 9Which is easier, to say to the paralytic, 'Your sins are forgiven,' or to say, 'Rise, pick up your mat and walk'? 10*But that you may know that the Son of Man has authority to forgive sins on earth"— 11he said to the paralytic, "I say to you, rise, pick up your mat, and go home." 12He rose, picked up his mat at once, and went away in the sight of everyone. They were all astounded and glorified God, saying, "We have never seen anything like this."

罪赦了。」6那時，有幾個經師坐在那裡，心裡忖度說：7「怎麼這人這樣說話呢？他說了褻瀆的話；除了天主一個外，誰能赦罪呢？」8耶穌憑自己的神力，即刻認透了他們私自這樣忖度，遂向他們說：「你們心中為什麼這樣忖度呢？9什麼比較容易呢？是對癱子說：你的罪赦了；還是說：起來，拿你的床走？10但為叫你們知道：人子在地上有權柄赦罪——遂對癱子說：11我給你說：起來，拿你的床，回家去罷！」12那人遂起來，立刻拿起床，當著眾人的面走出去了，以致眾人大為驚愕，遂光榮天主說：「我們從未見過這樣的事！」

The Call of Levi. 13*Once again he went out along the sea. All the crowd came to him and he taught them. 14As he passed by,* he saw Levi, son of Alphaeus, sitting at the customs post. He said to him, "Follow me." And he got up and followed him. 15While he was at table in his house,* many tax collectors and sinners sat with Jesus and his disciples; for there were many who followed him. 16*Some scribes who were Pharisees saw that he was

召選瑪竇為徒 13耶穌又出去，到了海邊，群眾都到他跟前，他便教訓他們。14當他前行時，看見阿耳斐的兒子肋未坐在稅關上，便向他說：「你跟隨我罷！」肋未就起來跟隨了耶穌。15當耶穌在肋未家中坐席的時候，有許多稅吏和罪人，也與耶穌和他的門徒一起坐席，因為已有許多人跟隨了他。16法利塞黨的經師看見

* [2:6] **Scribes**: trained in oral interpretation of the written law; in Mark's gospel, adversaries of Jesus, with one exception (Mark 12:28, 34).
* [2:7] **He is blaspheming**: an accusation made here and repeated during the trial of Jesus (Mark 14:60–64).
* [2:10] **But that you may know that the Son of Man . . . on earth**: although Mark 2:8–9 are addressed to the scribes, the sudden interruption of thought and structure in Mark 2:10 seems not addressed to them nor to the paralytic. Moreover, the early public use of the designation "Son of Man" to unbelieving scribes is most unlikely. The most probable explanation is that Mark's insertion of Mark 2:10 is a commentary addressed to Christians for whom he recalls this miracle and who already accept in faith that Jesus is Messiah and Son of God.
* [2:13] **He taught them**: see the note on Mark 1:21–45.
* [2:14] **As he passed by**: see the note on Mark 1:16–20. **Levi, son of Alphaeus**: see the note on Matthew 9:9. **Customs post**: such tax collectors paid a fixed sum for the right to collect customs duties within their districts. Since whatever they could collect above this amount constituted their profit, the abuse of extortion was widespread among them. Hence, Jewish customs officials were regarded as sinners (Mark 2:16), outcasts of society, and disgraced along with their families. **He got up and followed him**: i.e., became a disciple of Jesus.
* [2:15] **In his house**: cf Mark 2:1; Matthew 9:10. Luke 5:29 clearly calls it Levi's house.
* [2:16–17] This and the following conflict stories reflect a similar pattern: a statement of fact, a question of protest, and a reply by Jesus.

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eating with sinners and tax collectors and said to his disciples, "Why does he eat with tax collectors and sinners?" 17Jesus heard this and said to them [that], "Those who are well do not need a physician,* but the sick do. I did not come to call the righteous but sinners."

耶穌與罪人和稅吏一起吃飯，就對他的門徒說：「怎麼，他與罪人和稅吏一起吃喝？」17耶穌聽了，就對他們說：「不是健康的人需要醫生，而是有病的人；我不是來召義人，而是召罪人。」

The Questions about Fasting. 18*The disciples of John and of the Pharisees were accustomed to fast. People came to him and objected, "Why do the disciples of John and the disciples of the Pharisees fast, but your disciples do not fast?" 19Jesus answered them, "Can the wedding guests fast* while the bridegroom is with them? As long as they have the bridegroom with them they cannot fast. 20But the days will come when the bridegroom is taken away from them, and then they will fast on that day. 21No one sews a piece of unshrunken cloth on an old cloak. If he does, its fullness pulls away, the new from the old, and the tear gets worse. 22Likewise, no one pours new wine into old wineskins. Otherwise, the wine will burst the skins, and both the wine and the skins are ruined. Rather, new wine is poured into fresh wineskins."

禁食的爭論 18當時，若翰的門徒和法利塞人正在禁食，有人來向耶穌說：「為什麼若翰的門徒和法利塞人的門徒禁食，而你的門徒卻不禁食呢？」19耶穌對他們說：「伴郎豈能在新郎還與他們在一起的時候禁食？他們與新郎在一起的時候，決不能禁食。20但日子將要來到：當新郎從他們中被劫去時，在那一天，他們就要禁食了。21沒有人將未漂過的布補在舊衣服上的；不然，補上的那塊新布要扯裂了舊的，破綻就更加壞了。22也沒有人把新酒裝在舊皮囊裡的；不然，酒漲破了皮囊，酒和皮囊都喪失了；而是新酒應裝在新皮囊裡。」

The Disciples and the Sabbath. 23*As he was passing through a field of grain on the sabbath, his disciples began to make a path while picking the heads of grain. 24At this the Pharisees said to

安息日門徒掐食麥穗 23有一次，正當安息日，耶穌從麥田裡路過，他的門徒在行路時掐食起麥穗來。24法利塞人向耶穌說：

* [2:17] **Do not need a physician**: this maxim of Jesus with its implied irony was uttered to silence his adversaries who objected that he ate with **tax collectors and sinners** (Mark 2:16). Because the scribes and Pharisees were self-righteous, they were not capable of responding to Jesus' call to repentance and faith in the gospel.

* [2:18–22] This conflict over the question of fasting has the same pattern as Mark 2:16–17; see the notes on Matthew 9:15; 9:16–17.

* [2:19] **Can the wedding guests fast?**: the bridal metaphor expresses a new relationship of love between God and his people in the person and mission of Jesus to his disciples. It is the inauguration of the new and joyful messianic time of fulfillment and the passing of the old. Any attempt at assimilating the Pharisaic practice of fasting, or of extending the preparatory discipline of John's disciples beyond the arrival of the bridegroom, would be as futile as sewing **a piece of unshrunken cloth on an old cloak** or pouring **new wine into old wineskins** with the resulting destruction of both cloth and wine (Mark 2:21–22). Fasting is rendered superfluous during the earthly ministry of Jesus; cf Mark 2:20.

* [2:23–28] This conflict regarding the sabbath follows the same pattern as in Mark 2:18–22.

him, "Look, why are they doing what is unlawful on the sabbath?" 25He said to them, "Have you never read what David did* when he was in need and he and his companions were hungry? 26How he went into the house of God when Abiathar was high priest and ate the bread of offering that only the priests could lawfully eat, and shared it with his companions?" 27Then he said to them, "The sabbath was made for man,* not man for the sabbath. 28*That is why the Son of Man is lord even of the sabbath."

CHAPTER 3

A Man with a Withered Hand. 1*Again he entered the synagogue. There was a man there who had a withered hand. 2They watched him closely to see if he would cure him on the sabbath so that they might accuse him. 3He said to the man with the withered hand, "Come up here before us." 4Then he said to them, "Is it lawful to do good on the sabbath rather than to do evil, to save life rather than to destroy it?" But they remained silent. 5Looking around at them with anger and grieved at their hardness of heart, he said to the man, "Stretch out your hand." He stretched it out and his hand was restored. 6*The Pharisees

「你看！他們為什麼做安息日不許做的事？」25耶穌對他們說：「你們從未讀過：達味在急迫中和同他一起的人，在饑餓時所作的事嗎？26當厄貝雅塔爾作大司祭時，達味怎樣進了天主的殿，吃了除司祭外，誰也不許吃的供餅，並且還給了同他一起的人？」27耶穌又對他們說：「安息日是為人立的，並不是人為了安息日；28所以，人子也是安息日的主。」

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揀選和訓誨宗徒

第三章

安息日治好枯手人 1耶穌又進了會堂，在那裡有一個人，他的一隻手枯乾了。2他們窺察耶穌是否在安息日治好那人，好去控告他。3耶穌對那有一隻手枯了的人說：「起來，站在中間！」4遂對他們說：「安息日許行善呢，或作惡呢？許救命呢，或害命呢？」他們一聲不響。5耶穌遂含怒環視他們，見他們的心硬而悲傷，就對那人說：「伸出手來！」他一伸，他的手就復了原。6法利塞人一出去，立刻便與

* [2:25–26] **Have you never read what David did?**: Jesus defends the action of his disciples on the basis of 1 Sam 21:2–7 in which an exception is made to the regulation of Lev 24:9 because of the extreme hunger of David and his men. According to 1 Sam, the priest who gave the bread to David was Ahimelech, father of Abiathar.

* [2:27] **The sabbath was made for man**: a reaffirmation of the divine intent of the sabbath to benefit Israel as contrasted with the restrictive Pharisaic tradition added to the law.

* [2:28] **The Son of Man is lord even of the sabbath**: Mark's comment on the theological meaning of the incident is to benefit his Christian readers; see the note on Mark 2:10.

* [3:1–5] Here Jesus is again depicted in conflict with his adversaries over the question of sabbath-day observance. His opponents were already ill disposed toward him because they regarded Jesus as a violator of the sabbath. Jesus' question **Is it lawful to do good on the sabbath rather than to do evil?** places the matter in the broader theological context outside the casuistry of the scribes. The answer is obvious. Jesus heals the man with the withered hand in the sight of all and reduces his opponents to silence; cf John 5:17–18.

* [3:6] In reporting the plot of the Pharisees and Herodians to put Jesus to death after this series of conflicts in Galilee, Mark uses a pattern that recurs in his account of later controversies in Jerusalem (Mark 11:17–18; 12:13–17). The help of the Herodians, supporters of Herod Antipas, tetrarch of Galilee and Perea, is needed to take action against Jesus. Both series of conflicts point to their gravity and to the impending passion of Jesus.

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went out and immediately took counsel with the Herodians against him to put him to death.

The Mercy of Jesus. 7*Jesus withdrew toward the sea with his disciples. A large number of people [followed] from Galilee and from Judea. 8Hearing what he was doing, a large number of people came to him also from Jerusalem, from Idumea, from beyond the Jordan, and from the neighborhood of Tyre and Sidon. 9He told his disciples to have a boat ready for him because of the crowd, so that they would not crush him. 10He had cured many and, as a result, those who had diseases were pressing upon him to touch him. 11*And whenever unclean spirits saw him they would fall down before him and shout, "You are the Son of God." 12He warned them sternly not to make him known.

The Mission of the Twelve. 13He went up the mountain* and summoned those whom he wanted and they came to him. 14He appointed twelve [whom he also named apostles] that they might be with him* and he might send them forth to preach 15and to have authority to drive out demons: 16*[he appointed the twelve:] Simon, whom he named Peter; 17James, son of Zebedee, and John the brother of James, whom he named Boanerges, that is, sons of thunder; 18Andrew, Philip, Bartholomew, Matthew,

黑落德黨人作陷害耶穌的商討，為除滅他。

群眾跟隨耶穌 7那時，耶穌同自己的門徒退到海邊去，有許多民眾從加里肋亞跟隨了來，並有從猶太、8耶路撒冷、依杜默雅、約但河彼岸、提洛和漆冬一帶地方的許多群眾，聽說他所作的一切事，都來到他跟前。9因為人多，他遂吩咐他的門徒，為自己備好一隻小船，免得人擁擠他。10因為他治好了許多人，所以，凡有病災的人都向他湧來，要觸摸他。11邪魔一見了他，就俯伏在他面前，喊說：「你是天主子。」12他卻嚴厲責斥他們，不要把他顯露出來。

揀選十二宗徒 13隨後，耶穌上了山，把自己所想要的人召來，他們便來到他面前。14他就選定了十二人，為同他常在一起，並為派遣他們去宣講，15且具有驅魔的權柄。16他選定了這十二人：西滿，給他起名叫伯多祿，17載伯德的兒子雅各伯和雅各伯的弟弟若望，並為他們起名叫「波納爾革」，就是「雷霆之子」，18安德肋、斐理伯、巴爾多祿茂、瑪竇、

* [3:7–19] This overview of the Galilean ministry manifests the power of Jesus to draw people to himself through his teaching and deeds of power. The crowds of Jews from many regions surround Jesus (Mark 3:7–12). This phenomenon prepares the way for creating a new people of Israel. The choice and mission of the Twelve is the prelude (Mark 3:13–19).

* [3:11–12] See the note on Mark 1:24–25.

* [3:13] **He went up the mountain**: here and elsewhere the mountain is associated with solemn moments and acts in the mission and self-revelation of Jesus (Mark 6:46; 9:2–8; 13:3). Jesus acts with authority as he **summoned those whom he wanted and they came to him.**

* [3:14–15] **He appointed twelve [whom he also named apostles] that they might be with him**: literally "he made," i.e., instituted them as apostles to extend his messianic mission through them (Mark 6:7–13). See the notes on Matthew 10:1 and 10:2–4.

* [3:16] **Simon, whom he named Peter**: Mark indicates that Simon's name was changed on this occasion. Peter is first in all lists of the apostles (Matthew 10:2; Luke 6:14; Acts 1:13; cf 1 Cor 15:5–8).

Thomas, James the son of Alphaeus; Thaddeus, Simon the Cananean, 19and Judas Iscariot who betrayed him.

Blasphemy of the Scribes. 20*He came home. Again [the] crowd gathered, making it impossible for them even to eat.* 21When his relatives heard of this they set out to seize him, for they said, "He is out of his mind." 22The scribes who had come from Jerusalem said, "He is possessed by Beelzebul,"* and "By the prince of demons he drives out demons."

Jesus and Beelzebul. 23Summoning them, he began to speak to them in parables, "How can Satan drive out Satan? 24If a kingdom is divided against itself, that kingdom cannot stand. 25And if a house is divided against itself, that house will not be able to stand. 26And if Satan has risen up against himself and is divided, he cannot stand; that is the end of him. 27But no one can enter a strong man's house to plunder his property unless he first ties up the strong man. Then he can plunder his house. 28Amen, I say to you, all sins and all blasphemies that people utter will be forgiven them. 29But whoever blasphemes against the holy Spirit* will never have forgiveness, but is guilty of an everlasting sin." 30For they had said, "He has an unclean spirit."

多默、阿耳斐的兒子雅各伯，達陡和熱誠者西滿，19並猶達斯依斯加略，他是負賣耶穌者。

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耶穌受人毀謗 20耶穌到了家，群眾又聚集了來，以致他們連飯都不能吃。21他的人聽說了，便出來要抓住他，因為他們說：「他瘋了！」

22從耶路撒冷下來的經師們說：「他附有貝耳則步。」又說：「他賴魔王驅魔。」23耶穌遂把他們叫來，用比喻向他們說：「撒殫怎能驅逐撒殫呢？24一國若自相紛爭，那國就不能存立；25一家若自相紛爭，那家也將不能存立。26撒殫若起來自相攻擊紛爭，也就不能存立，必要滅亡。27決沒有人能進入壯士的家，搶劫他的家具的，除非先把那壯士捆起來，然後搶劫他的家。28我實在告訴你們：世人的一切罪惡，連所說的任何褻瀆的話，都可得赦免；29但誰若褻瀆了聖神，永遠不得赦免，而是永久罪惡的犯人。」30耶穌說這話，是因為他們說「他附有邪魔。」

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* [3:20–35] Within the narrative of the coming of Jesus' relatives (Mark 3:20–21) is inserted the account of the unbelieving scribes from Jerusalem who attributed Jesus' power over demons to Beelzebul (Mark 3:22–30); see the note on Mark 5:21–43. There were those even among the relatives of Jesus who disbelieved and regarded Jesus as **out of his mind** (Mark 3:21). Against this background, Jesus is informed of the arrival of his mother and brothers [and sisters] (Mark 3:32). He responds by showing that not family ties but doing God's will (35) is decisive in the kingdom; cf the note on Matthew 12:46–50.

* [3:20] **He came home**: cf Mark 2:1–2 and see the note on Mark 2:15.

* [3:22] **By Beelzebul**: see the note on Matthew 10:25. Two accusations are leveled against Jesus: (1) that **he is possessed** by an unclean spirit, and (2) **by the prince of demons he drives out demons**. Jesus answers the second charge by a parable (Mark 3:24–27) and responds to the first charge in Mark 3:28–29.

* [3:29] **Whoever blasphemes against the holy Spirit**: this sin is called **an everlasting sin** because it attributes to Satan, who is the power of evil, what is actually the work of the holy Spirit, namely, victory over the demons.

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Jesus and His Family. 31His mother and his brothers arrived. Standing outside they sent word to him and called him. 32A crowd seated around him told him, "Your mother and your brothers* [and your sisters] are outside asking for you." 33But he said to them in reply, "Who are my mother and [my] brothers?" 34And looking around at those seated in the circle he said, "Here are my mother and my brothers. 35[For] whoever does the will of God is my brother and sister and mother."

耶穌的真親屬 31耶穌的母親和他的兄弟們來了，站在外邊，派人到他跟前去叫他。32那時，群眾正圍著他坐著，有人給他說：「看，你的母親和你的兄弟在外邊找你。」33耶穌回答他們說：「誰是我的母親和我的兄弟？」34遂環視他周圍坐著的人說：「看，我的母親和我的兄弟！35因為誰奉行天主的旨意，他就是我的兄弟、姊妹和母親。」

CHAPTER 4

The Parable of the Sower. 1*On another occasion he began to teach by the sea.* A very large crowd gathered around him so that he got into a boat on the sea and sat down. And the whole crowd was beside the sea on land. 2And he taught them at length in parables, and in the course of his instruction he said to them, 3*"Hear this! A sower went out to sow. 4And as he sowed, some seed fell on the path, and the birds came and ate it up. 5Other seed fell on rocky ground where it had little soil. It sprang up at once because the soil was not deep. 6And when the sun rose, it was scorched and it withered for lack of roots. 7Some seed fell among thorns, and the thorns grew up and choked it and it produced no grain. 8And some seed fell on rich soil and produced fruit. It

天國的比喻

第四章

撒種的比喻 1耶穌又在海邊上開始施教，有大夥群眾聚集在他跟前，他祇得上了一隻船，在海上坐著，所有的群眾都在海邊地上。2他用比喻教訓他們許多事，在施教時，他向他們說：3「你們聽：有個撒種的出去撒種。4他撒種的時候，有的落在路旁，飛鳥來把它吃了；5有的落在石頭地裡，那裡沒有多少土壤，即刻發了芽，因為所有的土壤不深，6太陽一出來，被曬焦了；又因為沒有根，就乾枯了；7有的落在荊棘中，荊棘長起來，把它窒息了，就沒有結實；8有的落在好地裡，就長大成熟，結了果實，有的結

* [3:32] **Your brothers**: see the note on Mark 6:3.

* [4:1–34] **In parables** (2): see the note on Matthew 13:3. The use of parables is typical of Jesus' enigmatic method of teaching the crowds (Mark 4:2–9, 12) as compared with the interpretation of the parables he gives to his disciples (Mark 4:10–25, 33–34) to each group according to its capacity to understand (Mark 4:9–11). The key feature of the parable at hand is the sowing of the seed (3), representing the breakthrough of the kingdom of God into the world. The various types of soil refer to the diversity of response accorded the word of God (Mark 4:4–7). The climax of the parable is the harvest of thirty, sixty, and a hundredfold, indicating the consummation of the kingdom (Mark 4:8). Thus both the present and the future action of God, from the initiation to the fulfillment of the kingdom, is presented through this and other parables (Mark 4:26–29, 30–32).

* [4:1] **By the sea**: the shore of the Sea of Galilee or a boat near the shore (Mark 2:13; 3:7–8) is the place where Mark depicts Jesus teaching the crowds. By contrast the mountain is the scene of Jesus at prayer (Mark 6:46) or in the process of forming his disciples (Mark 3:13; 9:2).

* [4:3–8] See the note on Matthew 13:3–8.

came up and grew and yielded thirty, sixty, and a hundredfold." 9He added, "Whoever has ears to hear ought to hear."

The Purpose of the Parables. 10And when he was alone, those present along with the Twelve questioned him about the parables. 11*He answered them, "The mystery of the kingdom of God has been granted to you. But to those outside everything comes in parables, 12so that

'they may look and see but not
perceive,
and hear and listen but not
understand,
in order that they may not be
converted and be forgiven.'"

13*Jesus said to them, "Do you not understand this parable? Then how will you understand any of the parables? 14The sower sows the word. 15These are the ones on the path where the word is sown. As soon as they hear, Satan comes at once and takes away the word sown in them. 16And these are the ones sown on rocky ground who, when they hear the word, receive it at once with joy. 17But they have no root; they last only for a time. Then when tribulation or persecution comes because of the word, they quickly fall away. 18Those sown among thorns are another sort. They are the people who hear the word, 19but worldly anxiety, the lure of riches, and the craving for other things intrude and choke the word, and it bears no fruit. 20But those sown on rich soil are the ones who hear the word and accept it and bear fruit thirty and sixty and a hundredfold."

三十倍，有的六十倍，有的一百倍。」9他又說：「有耳聽的，聽罷！」10當耶穌獨自一人的時候，那些跟從他的人和十二門徒便問他這些比喻的意義。11耶穌對他們說：「天主國的奧義祇賞給了你們，但對那些外人，一切都用比喻，12使他們看是看，卻看不見；聽是聽，卻聽不明白，免得他們回頭，而得赦免。」13耶穌對他們說：「你們不明白這個比喻，又怎能明白其他的一切比喻呢？14那撒種的人撒的，是所講的「話」。15那撒在路旁的「話」，是指人聽了後，撒殫立時來，把撒在他們心裡的「話」奪了去。16同樣，那撒在石頭地裡的，是指人聽了這「話」後，立刻欣然接受；17但他們心裡沒有根，不能持久，及至為了這「話」發生艱難或迫害，立刻就跌倒了。18還有那撒在荊棘中的，是指人聽了這「話」後，19世俗的焦慮，財富的迷惑，以及其他的貪慾進來，把「話」蒙住了，結不出果實。20那撒在好地裡的，是指人聽了這「話」，就接受了，並結了果實，有的三十倍，有的六十倍，有的一百倍。」

* [4:11–12] These verses are to be viewed against their background in Mark 3:6, 22 concerning the unbelief and opposition Jesus encountered in his ministry. It is against this background that the distinction in Jesus' method becomes clear of presenting the kingdom to the disbelieving crowd in one manner and to the disciples in another. To the former it is presented in parables and the truth remains hidden; for the latter the parable is interpreted and the mystery is partially revealed because of their faith; see the notes on Matthew 13:11 and Matthew 13:13.

* [4:13–20] See the note on Matthew 13:18–23.

Parable of the Lamp. 21He said to them, "Is a lamp brought in to be placed under a bushel basket or under a bed, and not to be placed on a lampstand? 22For there is nothing hidden except to be made visible; nothing is secret except to come to light. 23Anyone who has ears to hear ought to hear." 24He also told them, "Take care what you hear. The measure with which you measure will be measured out to you, and still more will be given to you. 25To the one who has, more will be given; from the one who has not, even what he has will be taken away."

門徒的責任 21耶穌又向他們說：「人拿燈來，豈是為放在斗底或床下嗎？不是為放在燈台上嗎？22因為沒有什麼隱藏的事，不是為顯露出來的；也沒有隱密的事，不是為彰明出來的。23誰若有耳聽，聽罷！」24耶穌又向他們說：「要留心你們所聽的：你們用什麼尺度量給人，也要用什麼尺度量給你們，且要多加給你們，25因為凡有的，還要給他；凡沒有的，連他所有的，也要從他奪去。」

Seed Grows of Itself. 26He said, "This is how it is with the kingdom of God;* it is as if a man were to scatter seed on the land 27and would sleep and rise night and day and the seed would sprout and grow, he knows not how. 28Of its own accord the land yields fruit, first the blade, then the ear, then the full grain in the ear. 29And when the grain is ripe, he wields the sickle at once, for the harvest has come."

種子自長的比喻 26他又說：「天主的國好比一個人把種子撒在地裡，27他黑夜白天，或睡或起，那種子發芽生長，至於怎樣，他卻不知道，28因為土地自然生長果實：先發苗，後吐穗，最後穗上滿了麥粒。29當果實成熟的時候，便立刻派人以鎌刀收割，因為到了收穫的時期。」

The Mustard Seed. 30He said, "To what shall we compare the kingdom of God, or what parable can we use for it? 31It is like a mustard seed that, when it is sown in the ground, is the smallest of all the seeds on the earth. 32*But once it is sown, it springs up and becomes the largest of plants and puts forth large branches, so that the birds of the sky can dwell in its shade." 33With many such parables he spoke the word to them as they were able to understand it. 34Without parables he

芥子的比喻 30他又說：「我們以什麼比擬天主的國呢？或用什麼比喻來形容它呢？31它好像一粒芥子，種在地裡的時候，比地上一切的種子都小；32當下種之後，生長起來，比一切蔬菜都大；並且長出大枝，以致天上的飛鳥能棲息在它的蔭下。」33耶穌用許多這樣的比喻，按照他們所能聽懂的，給他們講道。34若不用比

* [4:26–29] Only Mark records the parable of the seed's growth. Sower and harvester are the same. The emphasis is on the power of the seed to grow of itself without human intervention (Mark 4:27). Mysteriously it produces **blade** and **ear** and **full grain** (Mark 4:28). Thus the kingdom of God initiated by Jesus in proclaiming the word develops quietly yet powerfully until it is fully established by him at the final judgment (Mark 4:29); cf Rev 14:15.

* [4:32] The universality of the kingdom of God is indicated here; cf Ezekiel 17:23; 31:6; Daniel 4:17–19.

did not speak to them, but to his own disciples he explained everything in private.

喻，他就不給他們講什麼，但私下裡卻給自己的門徒解釋一切。

The Calming of a Storm at Sea. 35That day, as evening drew on, he said to them, "Let us cross to the other side." 36Leaving the crowd, they took him with them in the boat just as he was. And other boats were with him. 37A violent squall came up and waves were breaking over the boat, so that it was already filling up. 38Jesus was in the stern, asleep on a cushion. They woke him and said to him, "Teacher, do you not care that we are perishing?" 39He woke up, rebuked the wind, and said to the sea, "Quiet! Be still!"* The wind ceased and there was great calm. 40Then he asked them, "Why are you terrified? Do you not yet have faith?" 41*They were filled with great awe and said to one another, "Who then is this whom even wind and sea obey?"

平息風浪 35在當天晚上，耶穌對門徒說：「我們渡海到對岸去罷！」36他們遂離開群眾，就照他在船上的原狀，帶他走了；與他一起的還有別的小船。37忽然，狂風大作，波浪打進船內，以致小船已滿了水。38耶穌卻在船尾依枕而睡。他們叫醒他，給他說：「師傅！我們要喪亡了，你不管嗎？」39耶穌醒來，叱責了風，並向海說：「不要作聲，平定了罷！」風就停止了，遂大為平靜。40耶穌對他們說：「為什麼你們這樣膽怯？你們怎麼還沒有信德呢？」41他們非常驚懼，彼此說：「這人到底是誰？連風和海也聽從他！」

CHAPTER 5

The Healing of the Gerasene Demoniac. 1*They came to the other side of the sea, to the territory of the Gerasenes. 2When he got out of the boat, at once a man* from the tombs who had an unclean spirit met him. 3The man had been dwelling among the tombs, and no one could restrain him any longer, even with a chain. 4In fact, he had frequently been bound with shackles and chains, but the chains had been pulled apart by him and the shackles smashed, and no one was strong

第五章

治好革辣撒附魔人 1他們來到了海的對岸革辣撒人的地方。2耶穌一下船，即刻有一個附邪魔的人，從墳墓裡出來，迎著他走來，3原來那人居住在墳墓裡，再沒有人能捆住他，就是用鎖鏈也不能，4因為人屢次用腳鐐和鎖鏈將他捆縛，他卻將鎖鏈掙斷，將腳鐐弄碎，沒有人能制伏他。

* [4:35–5:43] After the chapter on parables, Mark narrates four miracle stories: Mark 4:35–41; 5:1–20; and two joined together in Mark 5:21–43. See also the notes on Matthew 8:23–34 and 9:8–26.
* [4:39] **Quiet! Be still!**: as in the case of silencing a demon (Mark 1:25), Jesus rebukes the wind and subdues the turbulence of the sea by a mere word; see the note on Matthew 8:26.
* [4:41] Jesus is here depicted as exercising power over wind and sea. In the Christian community this event was seen as a sign of Jesus' saving presence amid persecutions that threatened its existence.
* [5:1] **The territory of the Gerasenes**: the reference is to pagan territory; cf Isaiah 65:1. Another reading is "Gadarenes"; see the note on Matthew 8:28.
* [5:2–6] The man was an outcast from society, dominated by unclean spirits (Mark 5:8, 13), living among the tombs. The prostration before Jesus (Mark 5:6) indicates Jesus' power over evil spirits.

enough to subdue him. 5Night and day among the tombs and on the hillsides he was always crying out and bruising himself with stones. 6Catching sight of Jesus from a distance, he ran up and prostrated himself before him, 7crying out in a loud voice, "What have you to do with me,* Jesus, Son of the Most High God? I adjure you by God, do not torment me!" 8(He had been saying to him, "Unclean spirit, come out of the man!") 9*He asked him, "What is your name?" He replied, "Legion is my name. There are many of us." 10And he pleaded earnestly with him not to drive them away from that territory.

11Now a large herd of swine* was feeding there on the hillside. 12And they pleaded with him, "Send us into the swine. Let us enter them." 13And he let them, and the unclean spirits came out and entered the swine. The herd of about two thousand rushed down a steep bank into the sea, where they were drowned. 14The swineherds ran away and reported the incident in the town and throughout the countryside. And people came out to see what had happened. 15As they approached Jesus, they caught sight of the man who had been possessed by Legion, sitting there clothed and in his right mind. And they were seized with fear. 16Those who witnessed the incident explained to them what had happened to the possessed man and to the swine. 17Then they began to beg him to leave their district. 18As he was getting into the boat, the man who had been possessed pleaded to remain with him. 19But he would not permit

5他晝夜在墓墳裡或山陵中喊叫，用石頭擊傷自己。6他從遠處望見了耶穌，就跑來，跪在他前，7大聲喊說：「至高天主之子耶穌，我與你有什麼相干？我因著天主誓求你，不要苦害我！」8因為耶穌曾向他說：「邪魔，從這人身上出去！」9耶穌問他說：「你名叫什麼？」他回答說：「我名叫『軍旅』，因為我們眾多。」10他再三懇求耶穌，不要驅逐他們離開此地。11那時，在那邊山坡上，有一大群豬正在牧放，12他們懇求耶穌說：「請打發我們到那豬群，好讓我們進入牠們內。」13耶穌准許了他們；邪魔就出來，進入了豬內。那群豬約有二千，便從山崖上直衝到海裡，在海裡淹死了。14放豬的人就逃去，到城裡和鄉間傳報開了；人都出來看是發生了什麼事。15他們來到耶穌跟前，看見那個附魔的人，即為「軍旅」所附的人，坐在那裡，穿著衣服，神志清醒，就害怕起來。16看見的人就把附魔的人所遇到的事，和那群豬的事，都給他們述說了。17他們便請求耶穌離開他們的境界。18當耶穌上船時，那曾附過魔的人，懇求耶穌讓他同耶穌在一起。19耶穌沒有允許他，

* [5:7] **What have you to do with me?**: cf Mark 1:24 and see the note on John 2:4.
* [5:9] **Legion is my name**: the demons were numerous and the condition of the possessed man was extremely serious; cf Matthew 12:45.
* [5:11] **Herd of swine**: see the note on Matthew 8:30.
* [5:19] **Go home**: Jesus did not accept the man's request **to remain with him** as a disciple (Matthew 5:18), yet invited him to announce to his own people what the Lord had done for him, i.e., proclaim the gospel message to his pagan family; cf Mark 1:14, 39; 3:14; 13:10.

him but told him instead, "Go home* to your family and announce to them all that the Lord in his pity has done for you." 20Then the man went off and began to proclaim in the Decapolis what Jesus had done for him; and all were amazed.

但對他說：「你回家，到你的親屬那裡，給他們傳述上主為你作了何等大事，怎樣憐憫了你。」20那人就走了，在十城區開始傳揚耶穌為他所作的何等大事，眾人都驚奇不已。

Jairus's Daughter and the Woman with a Hemorrhage. 21*When Jesus had crossed again [in the boat] to the other side, a large crowd gathered around him, and he stayed close to the sea. 22One of the synagogue officials, named Jairus, came forward. Seeing him he fell at his feet 23and pleaded earnestly with him, saying, "My daughter is at the point of death. Please, come lay your hands on her* that she may get well and live." 24He went off with him, and a large crowd followed him and pressed upon him.

25There was a woman afflicted with hemorrhages for twelve years. 26She had suffered greatly at the hands of many doctors and had spent all that she had. Yet she was not helped but only grew worse. 27She had heard about Jesus and came up behind him in the crowd and touched his cloak. 28*She said, "If I but touch his clothes, I shall be cured." 29Immediately her flow of blood dried up. She felt in her body that she was healed of her affliction. 30Jesus, aware at once that power had gone out from him, turned around in the crowd and asked, "Who has touched my clothes?" 31But his disciples said to him, "You see how the

治好患血漏的婦人復活雅依洛的女兒 21耶穌乘船又渡回對岸，有大夥群眾聚集在他周圍；他遂留在海濱。22那時，來了一個會堂長，名叫雅依洛，一見耶穌，就跪伏在他腳前，23懇切求他說：「我的小女兒快要死了，請你來，給她覆手，叫她得救回生。」24耶穌就同他去了。有一大群人跟隨著他，擁擠著他。25那時，有一個婦人，患血漏已有十二年。26她在許多醫生手裡，受了許多痛苦，花盡了自己所有的一切，不但沒有見效，反而病勢更加重了。27她聽了有關耶穌的傳說，便來到人群中，從後邊摸了耶穌的衣裳，28因為她心裡想：「我祇要一摸他的衣裳，必然會好的。」29她的血源立刻涸竭了，並且覺得身上的疾病也好了。30耶穌立時覺得有一種能力從自己身上出去，就在人群中回過頭來說：「誰摸了我的衣裳？」31他的門徒向他說：「你看！群眾四面擁擠

* [5:21–43] The story of the raising to life of Jairus's daughter is divided into two parts: Mark 5:21–24; 5:35–43. Between these two separated parts the account of the cure of the hemorrhage victim (Mark 5:25–34) is interposed. This technique of intercalating or sandwiching one story within another occurs several times in Mark 3:19b–21; Mark 3:22–30 Mark 3:31–35; 6:6b–13; 6:14–29; 6:30; 11:12–14; 11:15–19; 11:20–25; 14:53; 14:54; 14:55–65; 14:66–73.

* [5:23] **Lay your hands on her**: this act for the purpose of healing is frequent in Mark 6:5; 7:32–35; 8:23–25; 16:18 and is also found in Matthew 9:18; Luke 4:40; 13:13; Acts 9:17; 28:8.

* [5:28] Both in the case of Jairus and his daughter (Mark 5:23) and in the case of the hemorrhage victim, the inner conviction that physical contact (Mark 5:30) accompanied by faith in Jesus' saving power could effect a cure was rewarded.

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crowd is pressing upon you, and yet you ask, 'Who touched me?'" 32And he looked around to see who had done it. 33The woman, realizing what had happened to her, approached in fear and trembling. She fell down before Jesus and told him the whole truth. 34He said to her, "Daughter, your faith has saved you. Go in peace and be cured of your affliction."

35*While he was still speaking, people from the synagogue official's house arrived and said, "Your daughter has died; why trouble the teacher any longer?" 36Disregarding the message that was reported, Jesus said to the synagogue official, "Do not be afraid; just have faith." 37He did not allow anyone to accompany him inside except Peter, James, and John, the brother of James. 38When they arrived at the house of the synagogue official, he caught sight of a commotion, people weeping and wailing loudly. 39*So he went in and said to them, "Why this commotion and weeping? The child is not dead but asleep." 40And they ridiculed him. Then he put them all out. He took along the child's father and mother and those who were with him and entered the room where the child was. 41*He took the child by the hand and said to her, "*Talitha koum*," which means, "Little girl, I say to you, arise!" 42The girl, a child of twelve, arose immediately and walked around. [At that] they were utterly astounded. 43He gave strict orders that no one should know this and said that she should be given something to eat.

著你，你還問：誰摸了我？」32耶穌四周觀望，要看作這事的婦人。33那婦人明知在自己身上所成的事，就戰戰兢兢地前來，跪伏在耶穌前，把實情完全告訴了他。34耶穌便向她說：「女兒，你的信德救了你，平安去罷！你的疾病必得痊癒！」35他還說話的時候，有人從會堂長家裡來，說：「你的女兒死了，你還來煩勞師傅做什麼？」36耶穌聽見所說的話，就給會堂長說：「不要怕，祇管信。」37除伯多祿、雅各伯和雅各伯的弟弟若望外，他沒有讓任何人跟他去。38他們到了會堂長的家裡，耶穌看見群眾非常喧噪：有的哭泣，有的哀號，39便進去，給他們說：「你們為什麼喧噪哭泣呢？小女孩並沒有死，祇是睡著了！」40他們都譏笑他。他卻把眾人趕出去，帶著小女孩的父親和母親，及同他在一起的人，進了小女孩所在的地方。41他拿起小女孩的手，對她說：「塔里塔，古木！」意思是：「女孩子，我命你起來！」42那女孩子就立刻起來行走，原來她已十二歲了；他們都驚訝得目瞪口呆。43耶穌卻嚴厲命令他們，不要叫任何人知道這事；又吩咐給女孩子吃的。

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* [5:35] The faith of Jairus was put to a twofold test: (1) that his daughter might be cured and, now that she had died, (2) that she might be restored to life. His faith contrasts with the lack of faith of the crowd.
* [5:39] **Not dead but asleep**: the New Testament often refers to death as sleep (Matthew 27:52; John 11:11; 1 Cor 15:6; 1 Thes 4:13–15); see the note on Matthew 9:24.
* [5:41] **Arise**: the Greek verb *egeirein* is the verb generally used to express resurrection from death (Mark 6:14, 16; Matthew 11:5; Luke 7:14) and Jesus' own resurrection (Mark 16:6; Matthew 28:6; Luke 24:6).

CHAPTER 6

The Rejection at Nazareth. 1He departed from there and came to his native place,* accompanied by his disciples. 2*When the sabbath came he began to teach in the synagogue, and many who heard him were astonished. They said, "Where did this man get all this? What kind of wisdom has been given him? What mighty deeds are wrought by his hands! 3Is he not the carpenter,* the son of Mary, and the brother of James and Joses and Judas and Simon? And are not his sisters here with us?" And they took offense at him. 4*Jesus said to them, "A prophet is not without honor except in his native place and among his own kin and in his own house." 5So he was not able to perform any mighty deed there,* apart from curing a few sick people by laying his hands on them. 6He was amazed at their lack of faith.

派遣門徒傳教

第六章

納匝肋人不信耶穌 1耶穌從那裡起身，來到自己的家鄉，門徒也跟了他來。2到了安息日，他便開始在會堂裡教訓人：眾人聽了，就驚訝說：「他這一切是從那裡來的呢？所賜給他的是什麼樣的智慧？怎麼藉他的手行出這樣的奇能？3這人不就是那個木匠嗎？他不是瑪利亞的兒子，雅各伯、若瑟、猶達、西滿的兄弟嗎？他的姊妹不是也都在我們這裡嗎？」他們便對他起了反感。4耶穌對他們說：「先知除了在自己的本鄉、本族、和本家外，是沒有不受尊敬的。」5耶穌在那裡不能行什麼奇能，祇給少數的幾個病人覆手，治好了他們。6他因他們的無信心而感到詫異，遂周遊四周各村施教去了。

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* [6:1] **His native place**: the Greek word *patris* here refers to Nazareth (cf Mark 1:9; Luke 4:16, 23–24) though it can also mean native land.

* [6:2–6] See the note on Matthew 13:54–58.

* [6:3] **Is he not the carpenter?**: no other gospel calls Jesus a carpenter. Some witnesses have "the carpenter's son," as in Matthew 13:55. **Son of Mary**: contrary to Jewish custom, which calls a man the son of his father, this expression may reflect Mark's own faith that God is the Father of Jesus (Mark 1:1, 11; 8:38; 13:32; 14:36). **The brother of James . . . Simon**: in Semitic usage, the terms "brother," "sister" are applied not only to children of the same parents, but to nephews, nieces, cousins, half-brothers, and half-sisters; cf Genesis 14:16; 29:15; Lev 10:4. While one cannot suppose that the meaning of a Greek word should be sought in the first place from Semitic usage, the Septuagint often translates the Hebrew *'āh* by the Greek word *adelphos*, "brother," as in the cited passages, a fact that may argue for a similar breadth of meaning in some New Testament passages. For instance, there is no doubt that in v 17, "brother" is used of Philip, who was actually the half-brother of Herod Antipas. On the other hand, Mark may have understood the terms literally; see also 3:31–32; Matthew 12:46; 13:55–56; Luke 8:19; John 7:3, 5. The question of meaning here would not have arisen but for the faith of the church in Mary's perpetual virginity.

* [6:4] **A prophet is not without honor except . . . in his own house**: a saying that finds parallels in other literatures, especially Jewish and Greek, but without reference to a prophet. Comparing himself to previous Hebrew prophets whom the people rejected, Jesus intimates his own eventual rejection by the nation especially in view of the dishonor his own relatives had shown him (Mark 3:21) and now his townspeople as well.

* [6:5] **He was not able to perform any mighty deed there**: according to Mark, Jesus' power could not take effect because of a person's lack of faith.

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The Mission of the Twelve. He went around to the villages in the vicinity teaching. 7He summoned the Twelve* and began to send them out two by two and gave them authority over unclean spirits. 8*He instructed them to take nothing for the journey but a walking stick—no food, no sack, no money in their belts. 9They were, however, to wear sandals but not a second tunic. 10*He said to them, "Wherever you enter a house, stay there until you leave from there. 11Whatever place does not welcome you or listen to you, leave there and shake the dust off your feet in testimony against them." 12So they went off and preached repentance. 13*They drove out many demons, and they anointed with oil many who were sick and cured them.

派遣十二宗徒出外傳教 7耶穌叫來十二門徒，開始派遣他們兩個兩個地出去，賜給他們制伏邪魔的權柄，8囑咐他們在路上除了一根棍杖外，什麼也不要帶：不要帶食物，不要帶口袋，也不要在腰帶裡帶銅錢；9卻要穿鞋，不要穿兩件內衣。10又對他們說：「你們無論在那裡，進了一家，就住在那裡，直到從那裡離去；11無論何處不接待你們，或不聽從你們，你們就從那裡出去，拂去你們腳下的塵土，作為反對他們的證據。」12他們就出去宣講，使人悔改，13並驅逐了許多魔鬼，且給許多病人傅油，治好了他們。

Herod's Opinion of Jesus. 14*King Herod* heard about it, for his fame had become widespread, and people were saying, "John the Baptist has been raised from the dead; that is why mighty powers are at work in him." 15Others were saying, "He is Elijah"; still others, "He is a prophet like any of the prophets." 16But when Herod learned of it, he said, "It is John whom I beheaded. He has been raised up."

黑落德以為若翰復活 14因為耶穌的名聲傳揚出去，黑落德王也聽到了。有人說：「洗者若翰從死者中復活了，為此，這些奇能纔在他身上運行。」15但也有人說：「他是厄里亞。」更有人說：「他是先知，好像古先知中的一位。」16黑落德聽了，卻說：「是我所斬首的若翰復活了！」

* [6:7–13] The preparation for the mission of the Twelve is seen in the call (1) of the first disciples to be fishers of men (Mark 1:16–20), (2) then of the Twelve set apart to be with Jesus and to receive authority to preach and expel demons (Mark 3:13–19). Now they are given the specific mission to exercise that authority in word and power as representatives of Jesus during the time of their formation.

* [6:8–9] In Mark the use of a **walking stick** (Mark 6:8) and **sandals** (Mark 6:9) is permitted, but not in Matthew 10:10 nor in Luke 10:4. Mark does not mention any prohibition to visit pagan territory and to enter Samaritan towns. These differences indicate a certain adaptation to conditions in and outside of Palestine and suggest in Mark's account a later activity in the church. For the rest, Jesus required of his apostles a total dependence on God for food and shelter; cf Mark 6:35–44; 8:1–9.

* [6:10–11] Remaining in the same house as a guest (Mark 6:10) rather than moving to another offering greater comfort avoided any impression of seeking advantage for oneself and prevented dishonor to one's host. Shaking the dust off one's feet served as testimony against those who rejected the call to repentance.

* [6:13] **Anointed with oil . . . cured them**: a common medicinal remedy, but seen here as a vehicle of divine power for healing.

* [6:14–16] The various opinions about Jesus anticipate the theme of his identity that reaches its climax in Mark 8:27–30.

* [6:14] **King Herod**: see the note on Matthew 14:1.

The Death of John the Baptist. 17*Herod was the one who had John arrested and bound in prison on account of Herodias, the wife of his brother Philip, whom he had married. 18John had said to Herod, "It is not lawful for you to have your brother's wife." 19Herodias* harbored a grudge against him and wanted to kill him but was unable to do so. 20Herod feared John, knowing him to be a righteous and holy man, and kept him in custody. When he heard him speak he was very much perplexed, yet he liked to listen to him. 21She had an opportunity one day when Herod, on his birthday, gave a banquet for his courtiers, his military officers, and the leading men of Galilee. 22Herodias's own daughter came in and performed a dance that delighted Herod and his guests. The king said to the girl, "Ask of me whatever you wish and I will grant it to you." 23He even swore [many things] to her, "I will grant you whatever you ask of me, even to half of my kingdom." 24She went out and said to her mother, "What shall I ask for?" She replied, "The head of John the Baptist." 25The girl hurried back to the king's presence and made her request, "I want you to give me at once on a platter the head of John the Baptist." 26The king was deeply distressed, but because of his oaths and the guests he did not wish to break his word to her. 27So he promptly dispatched an executioner with orders to bring back his head. He went off and beheaded him in the prison. 28He brought in the head on a platter and gave it to the girl. The girl in turn gave it to her mother. 29When his

17原來這個黑落德，為了他兄弟斐理伯的妻子黑落狄雅的原故，因為他娶了她為妻，曾遣人逮捕了若翰，把他押在監裡；18因為若翰曾給黑落德說：「你不可佔有你兄弟的妻子。」19黑落狄雅便懷恨他，願意殺害他，祇是不能，20因為黑落德敬畏若翰，知道他是一個正義聖潔的人，曾保全了他；幾時聽他講道，就甚覺困惑，但仍樂意聽他。

21好機會的日子到了：當黑落德在自己的生日上，為自己的重要官員、軍官和加里肋亞的顯要，設了筵席的時候，22那個黑落狄雅的女兒便進來跳舞，獲得了黑落德和同席人的歡心。王便對女孩子說：「你要什麼，向我求罷！我必賜給你！」23又對她發誓說：「無論你求我什麼，就是我王國的一半，我也必定給你！」24她便出去問她的母親說：「我該求什麼？」她母親答說：「洗者若翰的頭。」25她便立刻進去，到王面前要求說：「我要你立刻把洗者若翰的頭，放在盤子裡給我！」26王遂十分憂鬱；但為了誓言和同席的人，不願對她食言，27王遂即差遣衛兵，吩咐把若翰的頭送來。衛兵便去，在監裡斬了若翰的頭，28把他的頭放在盤子裡送來，交給了那女孩子，那女孩子便交給了自己的母親。29若翰的

* [6:17–29] Similarities are to be noted between Mark's account of the imprisonment and death of John the Baptist in this pericope, and that of the passion of Jesus (Mark 15:1–47). Herod and Pilate, each in turn, acknowledges the holiness of life of one over whom he unjustly exercises the power of condemnation and death (Mark 6:26–27; 15:9–10, 14–15). The hatred of Herodias toward John parallels that of the Jewish leaders toward Jesus. After the deaths of John and of Jesus, well-disposed persons request the bodies of the victims of Herod and of Pilate in turn to give them respectful burial (Mark 6:29; 15:45–46).

* [6:19] **Herodias**: see the note on Matthew 14:3.

disciples heard about it, they came and took his body and laid it in a tomb.

The Return of the Twelve. 30The apostles* gathered together with Jesus and reported all they had done and taught. 31*He said to them, "Come away by yourselves to a deserted place and rest a while." People were coming and going in great numbers, and they had no opportunity even to eat. 32So they went off in the boat by themselves to a deserted place. 33People saw them leaving and many came to know about it. They hastened there on foot from all the towns and arrived at the place before them.

The Feeding of the Five Thousand. 34When he disembarked and saw the vast crowd, his heart was moved with pity for them, for they were like sheep without a shepherd; and he began to teach them many things. 35*By now it was already late and his disciples approached him and said, "This is a deserted place and it is already very late. 36Dismiss them so that they can go to the surrounding farms and villages and buy themselves something to eat." 37He said to them in reply, "Give them some food yourselves." But they said to him, "Are we to buy two hundred days' wages worth of food and give it to them to eat?" 38He asked them, "How many loaves do you have? Go and see." And when they had found out they said, "Five loaves and

門徒聽說了，就來領去了他的屍身，把他安葬在墳墓裡。

首次增餅 30宗徒們聚集到耶穌跟前，將他們所作所教的一切，都報告給耶穌。31耶穌向他們說：「你們來，私下到荒野的地方去休息一會兒！」這是因為來往的人很多，以致他們連吃飯的工夫也沒有。32他們便乘船私下往荒野的地方去了。33人看見他們走了。許多人也知道他們要去的地方，便從各城徒步，一起往那裡奔走，且在他們以先到了。34耶穌一下船，看見一大夥群眾，就對他們動了憐憫的心，因為他們好像沒有牧人的羊，遂開口教訓他們許多事。35時間已經很晚了，他的門徒來到他跟前說：「這地方是荒野，且時間已經很晚了，36請你遣散他們，好叫他們往四周田舍村莊去，各自買東西吃。」37耶穌卻回答說：「你們自己給他們吃的罷！」門徒向他說：「我們去買二百塊銀錢的餅給他們吃嗎？」38耶穌問他們說：「你們有多少餅？去看看！」他們一知道了，就說：「五個餅，兩條

* [6:30] **Apostles**: here, and in some manuscripts at Mark 3:14, Mark calls apostles (i.e., those sent forth) the Twelve whom Jesus sends as his emissaries, empowering them to preach, to expel demons, and to cure the sick (Mark 6:13). Only after Pentecost is the title used in the technical sense.

* [6:31–34] The withdrawal of Jesus with his disciples to a desert place to rest attracts a great number of people to follow them. Toward this people of the new exodus Jesus is moved with pity; he satisfies their spiritual hunger by teaching them many things, thus gradually showing himself the faithful shepherd of a new Israel; cf Numbers 27:17; Ezekiel 34:15.

* [6:35] See the note on Matthew 14:13–21. Compare this section with Mark 8:1–9. The various accounts of the multiplication of loaves and fishes, two each in Mark and in Matthew and one each in Luke and in John, indicate the wide interest of the early church in their eucharistic gatherings; see, e.g., Mark 6:41; 8:6; 14:22; and recall also the sign of bread in Exodus 16; Deut 8:3–16; Psalm 78:24–25; 105:40; Wisdom 16:20–21.

two fish." 39So he gave orders to have them sit down in groups on the green grass. 40*The people took their places in rows by hundreds and by fifties. 41Then, taking the five loaves and the two fish and looking up to heaven, he said the blessing, broke the loaves, and gave them to [his] disciples to set before the people; he also divided the two fish among them all.* 42They all ate and were satisfied. 43And they picked up twelve wicker baskets full of fragments and what was left of the fish. 44Those who ate [of the loaves] were five thousand men.

魚。」39於是耶穌吩咐他們，叫眾人一夥一夥地坐在青草地上。40人們就一組一組地坐下：或一百人，或五十人。41耶穌拿起那五個餅和那兩條魚來，舉目向天，祝福了，把餅擘開，遞給門徒，叫他們擺在眾人面前，把兩條魚也分給眾人。42眾人吃了，也都飽了；43人就把剩餘的碎塊收了滿滿十二筐；還有魚的碎塊。44吃餅的，男人就有五千。

The Walking on the Water. 45*Then he made his disciples get into the boat and precede him to the other side toward Bethsaida,* while he dismissed the crowd. 46*And when he had taken leave of them, he went off to the mountain to pray. 47When it was evening, the boat was far out on the sea and he was alone on shore. 48Then he saw that they were tossed about while rowing, for the wind was against them. About the fourth watch of the night, he came toward them walking on the sea.* He meant to pass by them. 49But when they saw him walking on the sea, they thought it was a ghost and cried out. 50*They had all seen him and were terrified. But at once he spoke with them, "Take courage, it is I, do not be afraid!" 51He got into the boat with them and the wind

步行水面 45耶穌即刻催迫門徒們上船，先到那邊貝特賽達去，這其間他遣散了群眾。46耶穌辭別了眾人之後，便往山上祈禱去了。47到了夜晚，船已在海中，耶穌獨自在陸地上。48他看見門徒艱苦地在搖櫓，他們正遇著逆風。約夜間四更時分，耶穌步行海面，朝著他們走來，有意越過他們。49門徒看見他步行海上，以為是個妖怪，就都驚叫起來，50因為眾人都看見了他，遂都驚慌不已。耶穌連忙與他們講話，向他們說：「放心！是我。不要怕！」51遂到他們那裡上了船，

* [6:40] **The people . . . in rows by hundreds and by fifties**: reminiscent of the groupings of Israelites encamped in the desert (Exodus 18:21–25) and of the wilderness tradition of the prophets depicting the transformation of the wasteland into pastures where the true shepherd feeds his flock (Ezekiel 34:25–26) and makes his people beneficiaries of messianic grace.
* [6:41] On the language of this verse as eucharistic (cf Mark 14:22), see the notes on Matthew 14:19, 20. Jesus observed the Jewish table ritual of blessing God before partaking of food.
* [6:45–52] See the note on Matthew 14:22–33.
* [6:45] **To the other side toward Bethsaida**: a village at the northeastern shore of the Sea of Galilee.
* [6:46] **He went off to the mountain to pray**: see Mark 1:35–38. In John 6:15 Jesus withdrew to evade any involvement in the false messianic hopes of the multitude.
* [6:48] **Walking on the sea**: see the notes on Matthew 14:22–33 and on John 6:19.
* [6:50] **It is I, do not be afraid!**: literally, "I am." This may reflect the divine revelatory formula of Exodus 3:14; Isaiah 41:4, 10, 14; 43:1–3, 10, 13. Mark implies the hidden identity of Jesus as Son of God.

died down. They were [completely] astounded. 52They had not understood the incident of the loaves.* On the contrary, their hearts were hardened.

風就停了。他們心中越發驚奇，52因為他們還不明白關於增餅的事，他們的心還是遲鈍。

The Healings at Gennesaret. 53After making the crossing, they came to land at Gennesaret and tied up there. 54As they were leaving the boat, people immediately recognized him. 55They scurried about the surrounding country and began to bring in the sick on mats to wherever they heard he was. 56Whatever villages or towns or countryside he entered, they laid the sick in the marketplaces and begged him that they might touch only the tassel on his cloak; and as many as touched it were healed.

53他們渡到了陸地，來到革乃撒勒，就靠了岸。54他們剛一下船，人立刻認出他來，55便跑遍那全地域，開始用床把有病的人，抬到聽說耶穌所在的地方去。56凡耶穌所到的地方，或村莊，或城市，或鄉間，人都把患病的人放在街道上，求耶穌容許他們，至少摸摸他的衣邊；凡摸到他的，就都痊癒了。

CHAPTER 7

第七章

The Tradition of the Elders. 1*Now when the Pharisees with some scribes who had come from Jerusalem gathered around him, 2they observed that some of his disciples ate their meals with unclean, that is, unwashed, hands. 3(For the Pharisees and, in fact, all Jews, do not eat without carefully washing their hands,* keeping the tradition of the elders. 4And on coming from the marketplace they do not eat without purifying themselves. And there are many other things that they have traditionally observed, the purification of cups and jugs and

法利塞人的祖傳 1法利塞人和一些從耶路撒冷來的經師，聚集到耶穌跟前。2他們曾看見他的幾個門徒用不潔的手，就是用沒有洗過的手吃飯——3原來，法利塞人和所有的猶太人，都拘守先人的傳授：若不仔細洗手，就不吃飯；4從街市上回來，若不先沐浴，也不吃飯；還有其他許多按傳授應拘守的事：如洗杯，洗壺，洗

* [6:52] **They had not understood . . . the loaves**: the revelatory character of this sign and that of the walking on the sea completely escaped the disciples. **Their hearts were hardened**: in Mark 3:5–6 hardness of heart was attributed to those who did not accept Jesus and plotted his death. Here the same disposition prevents the disciples from comprehending Jesus' self-revelation through signs; cf Mark 8:17.

* [7:1–23] See the note on Matthew 15:1–20. Against the Pharisees' narrow, legalistic, and external practices of piety in matters of purification (Mark 7:2–5), external worship (Mark 7:6–7), and observance of commandments, Jesus sets in opposition the true moral intent of the divine law (Mark 7:8–13). But he goes beyond contrasting the law and Pharisaic interpretation of it. The parable of Mark 7:14–15 in effect sets aside the law itself in respect to clean and unclean food. He thereby opens the way for unity between Jew and Gentile in the kingdom of God, intimated by Jesus' departure for pagan territory beyond Galilee. For similar contrast see Mark 2:1–3:6; 3:20–35; 6:1–6.

* [7:3] **Carefully washing their hands**: refers to ritual purification.

kettles [and beds].) 5So the Pharisees and scribes questioned him, "Why do your disciples not follow the tradition of the elders* but instead eat a meal with unclean hands?" 6He responded, "Well did Isaiah prophesy about you hypocrites, as it is written:

'This people honors me with
their lips,
but their hearts are far from me;
7In vain do they worship me,
teaching as doctrines human
precepts.'

8You disregard God's commandment but cling to human tradition." 9He went on to say, "How well you have set aside the commandment of God in order to uphold your tradition! 10For Moses said, 'Honor your father and your mother,' and 'Whoever curses father or mother shall die.' 11Yet you say, 'If a person says to father or mother, "Any support you might have had from me is *qorban*"'* (meaning, dedicated to God), 12you allow him to do nothing more for his father or mother. 13You nullify the word of God in favor of your tradition that you have handed on. And you do many such things." 14He summoned the crowd again and said to them, "Hear me, all of you, and understand. 15Nothing that enters one from outside can defile that person; but the things that come out from within are what defile." (16)*

17*When he got home away from the crowd his disciples questioned him about the parable. 18He said to

銅器等——5法利塞人和經師們就問耶穌說：「你的門徒為什麼不遵守先人的傳授，而用不潔的手吃飯？」6耶穌對他們說：「依撒意亞論你們這些假善人預言的真好，正如所記載的：『這民族用嘴唇尊敬我，他們的心卻遠離我。7他們恭敬我，也是虛假的，因為他們所講授的教義，是人的規律。』8你們離棄天主的誡命，而祇拘守人的傳授。」9又向他們說：「真好啊！你們為拘守你們的傳授，竟廢除了天主的誡命。10梅瑟原說過：『你該孝敬你的父親及你的母親；』又說：『咒罵了父親或母親的，應處以死刑。』11你們卻說：人若對父親或母親說：我所能供養你的，已成了「科爾班」，即「獻儀」，12那麼就准許那人不必再為父母做什麼了：13這樣你們便為了你們所傳授的遺教，廢棄了天主的話；並且你們還行了許多其他諸如此類的事。」14耶穌又叫過群眾來，對他們說：「你們都要聽我，且要明白！15不是從人外面進入他內的，能污穢人，而是從人裡面出來的，纔污穢人。16凡有耳聽的，聽罷！」17耶穌離開群眾，回到家裡，他的門徒便問他這比喻的意義。18耶穌就給他

* [7:5] **Tradition of the elders**: the body of detailed, unwritten, human laws regarded by the scribes and Pharisees to have the same binding force as that of the Mosaic law; cf Gal 1:14.
* [7:11] **Qorban**: a formula for a gift to God, dedicating the offering to the temple, so that the giver might continue to use it for himself but not give it to others, even needy parents.
* [7:16] Mark 7:16, "Anyone who has ears to hear ought to hear," is omitted because it is lacking in some of the best Greek manuscripts and was probably transferred here by scribes from Mark 4:9, 23.
* [7:17] **Away from the crowd . . . the parable**: in this context of privacy the term **parable** refers to something hidden, about to be revealed to the disciples; cf Mark 4:10-11.34. Jesus sets the Mosaic food laws in the context of the kingdom of God where they are abrogated, and he declares moral defilement the only cause of uncleanness.

them, "Are even you likewise without understanding? Do you not realize that everything that goes into a person from outside cannot defile, 19*since it enters not the heart but the stomach and passes out into the latrine?" (Thus he declared all foods clean.) 20"But what comes out of a person, that is what defiles. 21From within people, from their hearts, come evil thoughts, unchastity, theft, murder, 22adultery, greed, malice, deceit, licentiousness, envy, blasphemy, arrogance, folly. 23All these evils come from within and they defile."

們說：「怎麼，連你們也不明白嗎？你們不曉得：凡從外面進入人內的，不能使人污穢，19因為進不到他的心，但到他的肚腹內，再排洩到廁所裡去嗎？」——他這是說一切食物都是潔淨的。20耶穌又說：「凡從人裡面出來的，那纔使人污穢，21因為從裡面，從人心裡出來的是些惡念、邪淫、盜竊、兇殺、22姦淫、貪吝、毒辣、詭詐、放蕩、嫉妒、毀謗、驕傲、愚妄：23這一切惡事，都是從內裡出來的，並且使人污穢。」

The Syrophoenician Woman's Faith. 24From that place he went off to the district of Tyre.* He entered a house and wanted no one to know about it, but he could not escape notice. 25Soon a woman whose daughter had an unclean spirit heard about him. She came and fell at his feet. 26The woman was a Greek, a Syrophoenician by birth, and she begged him to drive the demon out of her daughter. 27He said to her, "Let the children be fed first.* For it is not right to take the food of the children and throw it to the dogs." 28She replied and said to him, "Lord, even the dogs under the table eat the children's scraps." 29Then he said to her, "For saying this, you may go. The demon has gone out of your daughter." 30When the woman went home, she

客納罕婦人 24耶穌從那裡起身，往提洛和漆冬境內去了。他進了一家，不願任何人知道，但是不能隱藏。25當下就有一個婦人，她的女兒附了邪魔，一聽說耶穌，就來跪伏在他腳前。26這婦人是個外邦人，生於敘利腓尼基；她懇求耶穌把魔鬼從她女兒身上趕出去。27耶穌向她說：「應先讓兒女們吃飽了，因為拿兒女的餅扔給小狗是不對的。」28那婦人卻回答說：「主！是啊！可是小狗在桌子底下，也可吃孩子們的碎屑呢！」29耶穌對她說：「為了這句話，你去罷！魔鬼已從你女兒身上出去了。」30她一回到自己的家

* [7:19] **(Thus he declared all foods clean)**: if this bold declaration goes back to Jesus, its force was not realized among Jewish Christians in the early church; cf Acts 10:1–11:18.

* [7:24–37] The withdrawal of Jesus to the district of Tyre may have been for a respite (Mark 7:24), but he soon moved onward to Sidon and, by way of the Sea of Galilee, to the Decapolis. These districts provided a Gentile setting for the extension of his ministry of healing because the people there acknowledged his power (Mark 7:29, 37). The actions attributed to Jesus (Mark 7:33–35) were also used by healers of the time.

* [7:27–28] The figure of a household in which children at table are fed first and then their leftover food is given to the dogs under the table is used effectively to acknowledge the prior claim of the Jews to the ministry of Jesus; however, Jesus accedes to the Gentile woman's plea for the cure of her afflicted daughter because of her faith.

found the child lying in bed and the demon gone.

裡，看見孩子躺在床上，魔鬼已出去了。

The Healing of a Deaf Man. 31Again he left the district of Tyre and went by way of Sidon to the Sea of Galilee, into the district of the Decapolis. 32And people brought to him a deaf man who had a speech impediment and begged him to lay his hand on him. 33He took him off by himself away from the crowd. He put his finger into the man's ears and, spitting, touched his tongue; 34then he looked up to heaven and groaned, and said to him, "*Ephphatha*!" (that is, "Be opened!") 35And [immediately] the man's ears were opened, his speech impediment was removed, and he spoke plainly. 36*He ordered them not to tell anyone. But the more he ordered them not to, the more they proclaimed it. 37They were exceedingly astonished and they said, "He has done all things well. He makes the deaf hear and [the] mute speak."

耶穌治好聾啞人 31耶穌又從提洛境內出來，經過漆冬，向著加里肋亞海，到了十城區中心地帶。32有人給他帶來一個又聾又啞的人，求他給他覆手。33耶穌便領他離開群眾，來到一邊，把手指放進他的耳朵裡，並用唾沫，抹他的舌頭，34然後望天歎息，向他說：「厄法達」就是說：「開了罷！」35他的耳朵就立時開了，舌結也解了，說話也清楚了。36耶穌遂囑咐他們不要告訴任何人；但他越囑咐他們，他們便越發宣傳；37人都不勝驚奇說：「他所做的一切都好：使聾子聽見，叫啞吧說話。」

CHAPTER 8

The Feeding of Four Thousand. 1*In those days when there again was a great crowd without anything to eat, he summoned the disciples and said, 2"My heart is moved with pity for the crowd, because they have been with me now for three days and have nothing to eat. 3If I send them away hungry to their homes, they will collapse on the way, and some of them have come a great distance." 4His disciples answered

第八章

二次增餅 1當那些日子，又有一大群人，沒有什麼吃的了。耶穌叫過門徒來，給他們說：2「我很憐憫這批群眾，因為他們同我在一起已經三天，也沒有什麼可吃的了。3我若遣散他們空著肚子各自回家，他們必要在路上暈倒；況且他們中還有些是從遠處來的。」4門徒回答說：「在這荒野

* [7:36] **The more they proclaimed it**: the same verb **proclaim** attributed here to the crowd in relation to the miracles of Jesus is elsewhere used in Mark for the preaching of the gospel on the part of Jesus, of his disciples, and of the Christian community (Mark 1:14; 13:10; 14:9). Implied in the action of the crowd is a recognition of the salvific mission of Jesus; see the note on Matthew 11:5–6.

* [8:1–10] The two accounts of the multiplication of loaves and fishes (Mark 8:1–10; 6:31–44) have eucharistic significance. Their similarity of structure and themes but dissimilarity of detail are considered by many to refer to a single event that, however, developed in two distinct traditions, one Jewish Christian and the other Gentile Christian, since Jesus in Mark's presentation (Mark 7:24–37) has extended his saving mission to the Gentiles.

him, "Where can anyone get enough bread to satisfy them here in this deserted place?" 5Still he asked them, "How many loaves do you have?" "Seven," they replied. 6*He ordered the crowd to sit down on the ground. Then, taking the seven loaves he gave thanks, broke them, and gave them to his disciples to distribute, and they distributed them to the crowd. 7They also had a few fish. He said the blessing over them and ordered them distributed also. 8They ate and were satisfied. They picked up the fragments left over—seven baskets. 9There were about four thousand people.

He dismissed them 10and got into the boat with his disciples and came to the region of Dalmanutha.

裡，人從那裡能得餅，使這些人吃飽呢？」5耶穌問他們說：「你們有多少餅？」他們說：「七個。」6耶穌就吩咐群眾坐在地上，拿起那七個餅來，祝謝了，擘開，遞給他的門徒，叫他們分開；他們就給群眾分開。7又有幾條小魚，耶穌祝福後，也吩咐把這些小魚分開。8人都吃飽了，把剩下來的碎塊收集了七籃子。9人數約有四千；然後耶穌遣散了他們，10即刻同門徒上船，來到了達瑪奴達境內。

The Demand for a Sign. 11*The Pharisees came forward and began to argue with him, seeking from him a sign from heaven to test him. 12He sighed from the depth of his spirit and said, "Why does this generation seek a sign? Amen, I say to you, no sign will be given to this generation." 13Then he left them, got into the boat again, and went off to the other shore.

提防法利塞人 11法利塞人出來，開始和他辯論，向他要求一個來自天上的徵兆，想試探他。12耶穌從心裡歎息說：「為什麼這一世代要求徵兆？我實在告訴你們，必不給這世代一個徵兆！」13他就離開他們，再上船往對岸去了。

The Leaven of the Pharisees. 14They had forgotten to bring bread, and they had only one loaf with them in the boat. 15*He enjoined them, "Watch out, guard against the leaven of the Pharisees and the leaven of Herod." 16They concluded among themselves that it was because they had no bread. 17When he became aware of this he said to them, "Why do you conclude that it

14門徒忘了帶餅，在船上除了一個餅外，隨身沒有帶別的食物。15耶穌囑咐他們說：「你們應當謹慎，提防法利塞人的酵母和黑落德的酵母。」16他們彼此議論：他們沒有餅了。17耶穌看出來了，就對他們說：「為什麼

* [8:6] See the note on Mark 6:41.

* [8:11–12] The objection of the Pharisees that Jesus' miracles are unsatisfactory for proving the arrival of God's kingdom is comparable to the request of the crowd for a sign in John 6:30–31. Jesus' response shows that a sign originating in human demand will not be provided; cf Numbers 14:11, 22.

* [8:15] **The leaven of the Pharisees . . . of Herod**: the corruptive action of leaven (1 Cor 5:6–8; Gal 5:9) was an apt symbol of the evil dispositions both of the Pharisees (Mark 8:11–13; 7:5–13) and of Herod (Mark 6:14–29) toward Jesus. The disciples of Jesus are warned against sharing such rebellious attitudes toward Jesus; cf Mark 8:17, 21.

is because you have no bread? Do you not yet understand or comprehend? Are your hearts hardened? 18Do you have eyes and not see, ears and not hear? And do you not remember, 19when I broke the five loaves for the five thousand, how many wicker baskets full of fragments you picked up?" They answered him, "Twelve." 20"When I broke the seven loaves for the four thousand, how many full baskets of fragments did you pick up?" They answered [him], "Seven." 21He said to them, "Do you still not understand?"

你們議論沒有餅了？你們還不明白，還不瞭解嗎？你們的心仍然遲鈍嗎？18你們有眼看不見，有耳聽不見嗎？你們不記得：19當我擘開五個餅給五千人的時候，你們收滿了幾筐碎塊？」他們回答說：「十二筐。」20「還有，七個餅給四千人的時候，你們收滿了幾籃碎塊？」他們回答說：「七籃。」21於是耶穌對他們說：「你們還不瞭解嗎？」

The Blind Man of Bethsaida. 22*When they arrived at Bethsaida, they brought to him a blind man and begged him to touch him. 23He took the blind man by the hand and led him outside the village. Putting spittle on his eyes he laid his hands on him and asked, "Do you see anything?" 24Looking up he replied, "I see people looking like trees and walking." 25Then he laid hands on his eyes a second time and he saw clearly; his sight was restored and he could see everything distinctly. 26Then he sent him home and said, "Do not even go into the village."

在貝特賽達治好瞎子 22他們來到貝特賽達，有人給耶穌送來一個瞎子，求他撫摸他。23耶穌便拉著瞎子的手，領他到村外，在他的眼上吐了唾沫，然後又給他覆手，問他說：「你看見什麼沒有？」24他舉目一望，說：「我看見人，見他們好像樹木在行走。」25然後，耶穌又按手在他的眼上，他定睛一看，就復了原，竟能清清楚楚看見一切。26耶穌打發他回家去說：「連這村莊你也不要進去。」

III: The Mystery Begins to Be Revealed

Peter's Confession about Jesus. 27*Now Jesus and his disciples set out for the villages of Caesarea Philippi. Along the way he asked his disciples, "Who do people say that I am?" 28They said in reply, "John the Baptist, others Elijah,

伯多祿認主為默西亞 27耶穌和他的門徒起身，往斐理伯的凱撒勒雅附近的村莊去；在路上問自己的門徒說：「人們說我是誰？」28他們回答說：「是洗者若翰；也有些人說是厄里亞；還有些人說是

* [8:22–26] Jesus' actions and the gradual cure of the blind man probably have the same purpose as in the case of the deaf man (Mark 7:31–37). Some commentators regard the cure as an intended symbol of the gradual enlightenment of the disciples concerning Jesus' messiahship.

* [8:27–30] This episode is the turning point in Mark's account of Jesus in his public ministry. Popular opinions concur in regarding him as a prophet. The disciples by contrast believe him to be the Messiah. Jesus acknowledges this identification but prohibits them from making his messianic office known to avoid confusing it with ambiguous contemporary ideas on the nature of that office. See further the notes on Matthew 16:13–20.

still others one of the prophets." 29And he asked them, "But who do you say that I am?" Peter said to him in reply, "You are the Messiah." 30Then he warned them not to tell anyone about him.

先知中的一位。」29耶穌又問他們說：「你們說我是誰呢？」伯多祿回答說：「你是默西亞。」30耶穌就嚴禁他們，不要向任何人談及他。

The First Prediction of the Passion. 31He began to teach them that the Son of Man* must suffer greatly and be rejected by the elders, the chief priests, and the scribes, and be killed, and rise after three days. 32He spoke this openly. Then Peter took him aside and began to rebuke him. 33At this he turned around and, looking at his disciples, rebuked Peter and said, "Get behind me, Satan. You are thinking not as God does, but as human beings do."

首次預言受難和復活 31耶穌便開始教訓他們：人子必須受許多苦，被長老、司祭長和經師棄絕，且要被殺害；但三天以後必要復活。32耶穌明明說了這話。伯多祿便拉他到一邊，開始諫責他。33耶穌卻轉過身來，注視著自己的門徒，責斥伯多祿說：「撒殫，退到我後面去！因為你所體會的，不是天主的事，而是人的事。」

The Conditions of Discipleship. 34He summoned the crowd with his disciples and said* to them, "Whoever wishes to come after me must deny himself, take up his cross, and follow me. 35For whoever wishes to save his life will lose it, but whoever loses his life for my sake and that of the gospel* will save it. 36What profit is there for one

人應跟隨耶穌背十字架 34他遂召集群眾和門徒來，對他們說：「誰若願意跟隨我，該棄絕自己，背著自己的十字架，跟隨我，35因為誰若願意救自己的性命，必要喪失性命；但誰若為我和福音的原故，喪失自己的性命，必要救得性命。36人縱然賺得

* [8:31] **Son of Man**: an enigmatic title. It is used in Daniel 7:13–14 has a symbol of "the saints of the Most High," the faithful Israelites who receive the everlasting kingdom from the Ancient One (God). They are represented by a human figure that contrasts with the various beasts who represent the previous kingdoms of the earth. In the Jewish apocryphal books of 1 Enoch and 4 Ezra the "Son of Man" is not, as in Daniel, a group, but a unique figure of extraordinary spiritual endowments, who will be revealed as the one through whom the everlasting kingdom decreed by God will be established. It is possible though doubtful that this individualization of the Son of Man figure had been made in Jesus' time, and therefore his use of the title in that sense is questionable. Of itself, this expression means simply a human being, or, indefinitely, someone, and there are evidences of this use in pre-Christian times. Its use in the New Testament is probably due to Jesus' speaking of himself in that way, "a human being," and the later church's taking this in the sense of the Jewish apocrypha and applying it to him with that meaning. **Rejected by the elders, the chief priests, and the scribes**: the supreme council called the Sanhedrin was made up of seventy-one members of these three groups and presided over by the high priest. It exercised authority over the Jews in religious matters. See the note on Matthew 8:20.

* [8:34–35] This utterance of Jesus challenges all believers to authentic discipleship and total commitment to himself through self-renunciation and acceptance of the cross of suffering, even to the sacrifice of life itself. **Whoever wishes to save his life will lose it . . . will save it**: an expression of the ambivalence of life and its contrasting destiny. Life seen as mere self-centered earthly existence and lived in denial of Christ ends in destruction, but when lived in loyalty to Christ, despite earthly death, it arrives at fullness of life.

* [8:35] **For my sake and that of the gospel**: Mark here, as at Mark 10:29 equates Jesus with the gospel.

to gain the whole world and forfeit his life? 37What could one give in exchange for his life? 38Whoever is ashamed of me and of my words in this faithless and sinful generation,* the Son of Man will be ashamed of when he comes in his Father's glory with the holy angels."

了全世界而賠上自己的靈魂，為他有什麼益處？37人還能拿什麼作為自己靈魂的代價？38誰若在這淫亂和罪惡的世代中，以我和我的話為恥，將來人子在他父的光榮中，同諸聖天使降來時，也要以他為恥。」

CHAPTER 9

1*He also said to them, "Amen, I say to you, there are some standing here who will not taste death until they see that the kingdom of God has come in power."

第九章

1耶穌又對他們說：「我實在告訴你們：站在這裡的人中，就有幾個在未嘗到死味以前，必要看見天主的國帶著威能降來。」

The Transfiguration of Jesus. 2*After six days Jesus took Peter, James, and John and led them up a high mountain apart by themselves. And he was transfigured before them, 3and his clothes became dazzling white, such as no fuller on earth could bleach them. 4Then Elijah appeared to them along with Moses, and they were conversing with Jesus. 5*Then Peter said to Jesus in reply, "Rabbi, it is good that we are here! Let us make three tents: one for you, one for Moses, and one for Elijah." 6He hardly knew what to say, they were so terrified. 7Then a cloud came, casting a shadow over them;*

耶穌顯聖容 2六天後，耶穌帶著伯多祿、雅各伯和若望，單獨帶領他們上了一座高山，在他們前變了容貌：3他的衣服發光，那樣潔白，世上沒有一個漂布的能漂得那樣白。4厄里亞和梅瑟也顯現給他們，正在同耶穌談論。5伯多祿遂開口對耶穌說：「師傅，我們在這裡真好！讓我們張搭三個帳棚：一個為你，一個為梅瑟，一個為厄里亞。」6他原不知道該說什麼，因為他們都嚇呆了。7當時，有一團雲彩遮蔽了他們，

* [9:1] **There are some standing . . . come in power**: understood by some to refer to the establishment by God's power of his kingdom on earth in and through the church; more likely, as understood by others, a reference to the imminent parousia.

* [9:2–8] Mark and Matthew 17:1 place the transfiguration of Jesus six days after the first prediction of his passion and death and his instruction to the disciples on the doctrine of the cross; Luke 9:28 has "about eight days." Thus the transfiguration counterbalances the prediction of the passion by affording certain of the disciples insight into the divine glory that Jesus possessed. His glory will overcome his death and that of his disciples; cf 2 Cor 3:18; 2 Peter 1:16–19. The heavenly voice (Mark 9:7) prepares the disciples to understand that in the divine plan Jesus must die ignominiously before his messianic glory is made manifest; cf Luke 24:25–27. See further the note on Matthew 17:1–8.

* [9:5] Moses and Elijah represent respectively law and prophecy in the Old Testament and are linked to Mount Sinai; cf Exodus 19:16–20:17; 1 Kings 19:2, 8–14. They now appear with Jesus as witnesses to the fulfillment of the law and the prophets taking place in the person of Jesus as he appears in glory.

* [9:7] **A cloud came, casting a shadow over them**: even the disciples enter into the mystery of his glorification. In the Old Testament the cloud covered the meeting tent, indicating the Lord's presence in the midst of his people (Exodus 40:34–35) and came to rest upon the temple in Jerusalem at the time of its dedication (1 Kings 8:10).

then from the cloud came a voice, "This is my beloved Son. Listen to him." 8Suddenly, looking around, they no longer saw anyone but Jesus alone with them.

從雲中有聲音說：「這是我的愛子，你們要聽從他！」8他們忽然向四周一看，任誰都不見了，只有耶穌同他們在一起。

The Coming of Elijah. 9*As they were coming down from the mountain, he charged them not to relate what they had seen to anyone, except when the Son of Man had risen from the dead. 10So they kept the matter to themselves, questioning what rising from the dead meant. 11Then they asked him, "Why do the scribes say that Elijah must come first?" 12He told them, "Elijah will indeed come first and restore all things, yet how is it written regarding the Son of Man that he must suffer greatly and be treated with contempt? 13But I tell you that Elijah has come and they did to him whatever they pleased, as it is written of him."

9他們從山上下來的時候，耶穌囑咐他們，非等人子從死者中復活後，不要將他們所見的告訴任何人。10他們遵守了這話，卻彼此討論從死者中復活是什麼意思。11他們就問耶穌說：「為什麼經師們說厄里亞應該先來？」12耶穌對他們說：「厄里亞固然要先來重整一切：但是經上關於人子應受許多痛苦，被人輕慢，是怎樣記載的呢？13可是，我告訴你們：厄里亞已經來了，人們任意對待了他，正如經上關於他所記載的。」

The Healing of a Boy with a Demon. 14*When they came to the disciples, they saw a large crowd around them and scribes arguing with them. 15Immediately on seeing him, the whole crowd was utterly amazed. They ran up to him and greeted him. 16He asked them, "What are you arguing about with them?" 17Someone from the crowd answered him, "Teacher, I have brought to you my son possessed by a mute spirit. 18Wherever it seizes him, it throws him down; he foams at the mouth, grinds his teeth, and becomes rigid. I asked your disciples

治好附魔的兒童 14他們來到門徒那裡，看見一大群人圍著他們，經師和他們正在辯論。15全民眾一看見了耶穌，就都驚奇，立刻向前跑去問候他。16耶穌問門徒說：「你們和他們辯論什麼？」17群眾中有一個人回答說：「師傅，我帶了我的兒子來見你，他附著一個啞吧魔鬼；18無論在那裡，魔鬼抓住他，就把他摔倒，他就口吐白沫，咬牙切齒，並且僵硬了。我曾請你的門徒把魔鬼

* [9:9–13] At the transfiguration of Jesus his disciples had seen Elijah. They were perplexed because, according to the rabbinical interpretation of Malachi 4:1, Elijah was to come first. Jesus' response shows that Elijah has come, in the person of John the Baptist, to prepare for the day of the Lord. Jesus **must suffer greatly and be treated with contempt** (Mark 9:12) like the Baptist (Mark 9:13); cf Mark 6:17–29.

* [9:14–29] The disciples' failure to effect a cure seems to reflect unfavorably on Jesus (Mark 9:14–18, 22). In response Jesus exposes their lack of trust in God (Mark 4:19) and scores their lack of prayer (Mark 4:29), i.e., of conscious reliance on God's power when acting in Jesus' name. For Matthew, see the note on Matthew 17:14–20. Luke 9:37–43 centers attention on Jesus' sovereign power.

to drive it out, but they were unable to do so." 19He said to them in reply, "O faithless generation, how long will I be with you? How long will I endure you? Bring him to me." 20They brought the boy to him. And when he saw him, the spirit immediately threw the boy into convulsions. As he fell to the ground, he began to roll around and foam at the mouth. 21Then he questioned his father, "How long has this been happening to him?" He replied, "Since childhood. 22It has often thrown him into fire and into water to kill him. But if you can do anything, have compassion on us and help us." 23Jesus said to him, "'If you can!' Everything is possible to one who has faith." 24Then the boy's father cried out, "I do believe, help my unbelief!" 25Jesus, on seeing a crowd rapidly gathering, rebuked the unclean spirit and said to it, "Mute and deaf spirit, I command you: come out of him and never enter him again!" 26Shouting and throwing the boy into convulsions, it came out. He became like a corpse, which caused many to say, "He is dead!" 27But Jesus took him by the hand, raised him, and he stood up. 28When he entered the house, his disciples asked him in private, "Why could we not drive it out?" 29*He said to them, "This kind can only come out through prayer."

逐出，他們卻不能。」19耶穌開口向他們說：「哎！無信的世代！我與你們在一起要到幾時呢？我容忍你們要到幾時呢？帶他到我這裡來！」20他們就把孩子領到耶穌跟前。魔鬼一見耶穌，立時使那孩子拘攣了一陣，那孩子便倒在地上，打滾吐沫。21耶穌問他的父親說：「這事發生在他身上有多少時候了？」他回答說：「從小的時候；22魔鬼屢次把他投到火裡或水裡，要害死他。但是，你若能做什麼，你就憐憫我們，幫助我們罷！」23耶穌對他說：「『你若能，』為信的人，一切都是可能的！」24小孩子的父親立刻喊說：「我信！請你補助我的無信罷！」25耶穌看見群眾都跑過來，就叱責邪魔說：「又聾又啞的魔鬼，我命你從他身上出去！再不要進入他內！」26魔鬼就喊叫起來，猛烈地使那孩子拘攣了一陣，就出去了；那孩子好像死了一樣，以致有許多人說：「他死了！」27但是，耶穌握住他的手，拉他起來，他就起來了。28耶穌進到家裡，他的門徒私下問他說：「為什麼我們不能趕他出去？」29耶穌對他們說：「這一類，非用祈禱【和禁食】，是不能趕出去的。」

The Second Prediction of the Passion. 30They left from there and began a journey through Galilee, but he did not wish anyone to know about it. 31He was teaching his disciples and telling them, "The Son of Man is to be handed over to men and they will kill him, and three days after his

二次預言受難和復活 30他們從那裡起身，經過加里肋亞；耶穌卻不願叫人知道。31因為那時他教訓他的門徒，給他們說：「人子將要被交在人手中，為人所殺；被殺以後，過了三天，他必要復

* [9:29] **This kind can only come out through prayer**: a variant reading adds "and through fasting."

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death he will rise." 32But they did not understand the saying, and they were afraid to question him.

IV: The Full Revelation of the Mystery

The Greatest in the Kingdom. 33*They came to Capernaum and, once inside the house, he began to ask them, "What were you arguing about on the way?" 34But they remained silent. They had been discussing among themselves on the way who was the greatest. 35Then he sat down, called the Twelve, and said to them, "If anyone wishes to be first, he shall be the last of all and the servant of all." 36Taking a child he placed it in their midst, and putting his arms around it he said to them, 37"Whoever receives one child such as this in my name, receives me; and whoever receives me, receives not me but the One who sent me."

Another Exorcist. 38*John said to him, "Teacher, we saw someone driving out demons in your name, and we tried to prevent him because he does not follow us." 39Jesus replied, "Do not prevent him. There is no one who performs a mighty deed in my name who can at the same time speak ill of me. 40For whoever is not against us is for us. 41Anyone who gives you a cup of water to drink because you belong to Christ, amen, I say to you, will surely not lose his reward.

Temptations to Sin. 42"Whoever causes one of these little ones who believe [in me] to sin, it would be

活。」32門徒卻不明白這些話，又害怕詢問他。

天國中誰最大 33他們來到葛法翁，進到家裡，耶穌問他們說：「你們在路上爭論了什麼？」34他們都默不作聲，因為他們在路上彼此爭論誰最大。35耶穌坐下，叫過那十二人來，給他們說：「誰若想做第一個，他就得做眾人中最末的一個，並要做眾人的僕役。」36遂領過一個小孩子來，放在門徒中間，抱起他來，給他們說：37「誰若因我的名字，收留一個這樣的小孩子，就是收留我；誰若收留我，並不是收留我，而是收留那派遣我來的。」

38若望向耶穌說：「師傅！我們見過一個人，他因你的名字驅魔，我們禁止了他，因為他不跟從我們。」39耶穌說：「不要禁止他，因為沒有任何人，以我的名字行了奇跡，就會立即誹謗我的，40因為誰不反對我們，就是傾向我們。」

基督徒的愛德 41「誰若因你們屬於基督，而給你們一杯水喝，我實在告訴你們：他決不會失掉他的賞報。42誰若使這些信者中的一個小子跌倒，倒不如拿一塊驢

* [9:33–37] Mark probably intends this incident and the sayings that follow as commentary on the disciples' lack of understanding (Mark 9:32). Their role in Jesus' work is one of service, especially to the poor and lowly. Children were the symbol Jesus used for the *anawim*, the poor in spirit, the lowly in the Christian community.

* [9:38–41] Jesus warns against jealousy and intolerance toward others, such as exorcists who do **not follow us**. The saying in Mark 9:40 is a broad principle of the divine tolerance. Even the smallest courtesies shown to those who teach in Jesus' name do not go unrewarded.

better for him if a great millstone were put around his neck and he were thrown into the sea. 43If your hand causes you to sin, cut it off. It is better for you to enter into life maimed than with two hands to go into Gehenna,* into the unquenchable fire. (44)*45And if your foot causes you to sin, cut it off. It is better for you to enter into life crippled than with two feet to be thrown into Gehenna. (46)*47And if your eye causes you to sin, pluck it out. Better for you to enter into the kingdom of God with one eye than with two eyes to be thrown into Gehenna, 48where 'their worm does not die, and the fire is not quenched.'

The Simile of Salt. 49*"Everyone will be salted with fire. 50Salt is good, but if salt becomes insipid, with what will you restore its flavor? Keep salt in yourselves and you will have peace with one another."

CHAPTER 10

Marriage and Divorce. 1He set out from there and went into the district of Judea [and] across the Jordan. Again crowds gathered around him and, as was his custom, he again taught them. 2*The Pharisees approached and asked, "Is it lawful for a husband to divorce his wife?" They were testing him. 3He said to them in reply, "What did Moses command you?" 4They replied, "Moses permitted him to write a bill of divorce

拉的磨石，套在他的脖子上，投在海裡，為他更好。

43倘若你的手使你跌倒，砍掉它！你殘廢進入生命，比有兩隻手而往地獄裡，到那不滅的火裡去更好。 ✶ 45倘若你的腳使你跌倒，砍掉它！你瘸腿進入生命，比有雙腳被投入地獄裡更好。 ✶ 47倘若你的眼使你跌倒，剜出它來！你一隻眼進入天主的國，比有兩隻眼被投入地獄裡更好，48那裡的蟲子不死，火也不滅。49因為所有的人都要用火醃起來。50鹽是好的；但鹽若成了不鹹的，你們可用什麼去調和它？在你們中間當有鹽，又該彼此和平相處。」

在猶太和耶路撒冷

第十章

離婚的問題 1耶穌從那裡起身，來到猶太境界，約但河的對岸，群眾又聚集到他那裡，他又照常教訓他們。2有些法利塞人前來問耶穌：許不許丈夫休妻？意思是要試探他。3耶穌回答他們說：「梅瑟吩咐了你們什麼？」4他們說：「梅瑟准許了寫休書

* [9:43, 45, 47] **Gehenna**: see the note on Matthew 5:22.
* [9:44, 46] These verses, lacking in some important early manuscripts, are here omitted as scribal additions. They simply repeat Mark 9:48 itself a modified citation of Isaiah 66:24.
* [9:49] **Everyone will be salted with fire**: so the better manuscripts. Some add "every sacrifice will be salted with salt." The purifying and preservative use of salt in food (Lev 2:13) and the refinement effected through fire refer here to comparable effects in the spiritual life of the disciples of Jesus.
* [10:2–9] In the dialogue between Jesus and the Pharisees on the subject of divorce, Jesus declares that the law of Moses permitted divorce (Deut 24:1) only **because of the hardness of your hearts** (Mark 10:4–5). In citing Genesis 1:27 and 2:24 Jesus proclaims permanence to be the divine intent from the beginning concerning human marriage (Mark 10:6–8). He reaffirms this with the declaration that **what God has joined together, no human being must separate** (Mark 10:9). See further the notes on Matthew 5:31–32; 19:3–9.

and dismiss her." 5But Jesus told them, "Because of the hardness of your hearts he wrote you this commandment. 6But from the beginning of creation, 'God made them male and female. 7For this reason a man shall leave his father and mother [and be joined to his wife], 8and the two shall become one flesh.' So they are no longer two but one flesh. 9Therefore what God has joined together, no human being must separate." 10In the house the disciples again questioned him about this. 11He said to them, "Whoever divorces his wife and marries another commits adultery against her; 12and if she divorces her husband and marries another, she commits adultery."

休妻。」5耶穌對他們說：「這是為了你們的心硬，他纔給你們寫下了這條法令。6但是，從創造之初，天主造了他們一男一女。7為此，人要離開他的父母，依附自己的妻子，8二人成為一體，以致他們再不是兩個，而是一體了。9所以，天主所結合的，人不可拆散。」10回到家裡，門徒又問他這事，11耶穌對他們說：「誰若休自己的妻子而另娶，就是犯姦淫，辜負妻子；12若妻子離棄自己的丈夫而另嫁，也是犯姦淫。」

Blessing of the Children. 13And people were bringing children to him that he might touch them, but the disciples rebuked them. 14When Jesus saw this he became indignant and said to them, "Let the children come to me; do not prevent them, for the kingdom of God belongs to such as these. 15Amen, I say to you, whoever does not accept the kingdom of God like a child* will not enter it." 16Then he embraced them and blessed them, placing his hands on them.

祝福兒童 13有人給耶穌領來一些小孩子，要他撫摸他們；門徒卻斥責他們。14耶穌見了，就生了氣，對他們說：「讓小孩子到我跟前來，不要阻止他們！因為天主的國正屬於這樣的人。15我實在告訴你們：誰若不像小孩子一樣接受天主的國，決不能進去。」16耶穌遂抱起他們來，給他們覆手，祝福了他們。

The Rich Man. 17As he was setting out on a journey, a man ran up, knelt down before him, and asked him, "Good teacher, what must I do to inherit eternal life?" 18Jesus answered him, "Why do you call me good?* No one is good but God alone. 19You know the commandments: 'You shall not kill; you shall not commit adultery; you shall not steal; you shall

富貴少年 17正在耶穌出來行路時，跑來了一個人，跪在他面前，問他說：「善師，為承受永生，我該作什麼？」18耶穌對他說：「你為什麼稱我善？除了天主一個外，沒有誰是善的。19誡命你都知道：不可殺人，不可奸淫，不可偷盜，不可做假見證，

* [10:15] **Whoever does not accept the kingdom of God like a child**: i.e., in total dependence upon and obedience to the gospel; cf Matthew 18:3–4.

* [10:18] **Why do you call me good?**: Jesus repudiates the term "good" for himself and directs it to God, the source of all goodness who alone can grant the gift of eternal life; cf Matthew 19:16–17.

not bear false witness; you shall not defraud; honor your father and your mother.'" 20He replied and said to him, "Teacher, all of these I have observed from my youth." 21Jesus, looking at him, loved him and said to him, "You are lacking in one thing. Go, sell what you have, and give to [the] poor and you will have treasure in heaven; then come, follow me." 22At that statement his face fell, and he went away sad, for he had many possessions.

23*Jesus looked around and said to his disciples, "How hard it is for those who have wealth to enter the kingdom of God!" 24The disciples were amazed at his words. So Jesus again said to them in reply, "Children, how hard it is to enter the kingdom of God! 25It is easier for a camel to pass through [the] eye of [a] needle than for one who is rich to enter the kingdom of God." 26They were exceedingly astonished and said among themselves, "Then who can be saved?" 27Jesus looked at them and said, "For human beings it is impossible, but not for God. All things are possible for God." 28Peter began to say to him, "We have given up everything and followed you." 29Jesus said, "Amen, I say to you, there is no one who has given up house or brothers or sisters or mother or father or children or lands for my sake and for the sake of the gospel 30who will not receive a hundred times more now in this present age: houses and brothers and sisters and mothers and children and lands, with persecutions, and eternal life in the age to come. 31But many that are first will be last, and [the] last will be first."

不可欺詐，應孝敬你的父母。」20他回答耶穌說：「師傅！這一切我從小就都遵守了。」21耶穌定睛看他，就喜愛他，對他說：「你還缺少一樣：你去，變賣你所有的一切，施捨給窮人，你必有寶藏在天上，然後來，背著十字架，跟隨我！」22因了這話，那人就面帶愁容，憂鬱地走了，因為他有許多產業。23耶穌周圍一看，對自己的門徒說：「那些有錢財的人，進天主的國是多麼難啊！」24門徒就都驚奇他這句話。耶穌又對他們說：「孩子們！仗恃錢財的人，進天主的國是多麼難啊！25駱駝穿過針孔，比富有的人進天主的國還容易。」26他們就更加驚奇，彼此說：「這樣，誰還能得救？」27耶穌注視他們說：「在人不可能，在天主卻不然，因為在天主，一切都是可能的。」

百倍賞報 28伯多祿開口對他說：「看，我們捨棄了一切，而跟隨了你。」29耶穌回答說：「我實在告訴你們：人為了我，為了福音，而捨棄了房屋、或兄弟、或姊妹、或母親、或父親、或兒女、或田地，30沒有不在今時就得百倍的房屋、兄弟、姊妹、母親、兒女、田地——連迫害也在內，並在來世獲得永生的。31但有許多在先的，要成為在後的；在後的，要成為在先的。」

* [10:23–27] In the Old Testament wealth and material goods are considered a sign of God's favor (Job 1:10; Psalm 128:1–2; Isaiah 3:10). The words of Jesus in Mark 10:23–25 provoke astonishment among the disciples because of their apparent contradiction of the Old Testament concept (Mark 10:24, 26). Since wealth, power, and merit generate false security, Jesus rejects them utterly as a claim to enter the kingdom. Achievement of salvation is beyond human capability and depends solely on the goodness of God who offers it as a gift (Mark 10:27).

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The Third Prediction of the Passion. 32They were on the way, going up to Jerusalem, and Jesus went ahead of them. They were amazed, and those who followed were afraid. Taking the Twelve aside again, he began to tell them what was going to happen to him. 33"Behold, we are going up to Jerusalem, and the Son of Man will be handed over to the chief priests and the scribes, and they will condemn him to death and hand him over to the Gentiles 34who will mock him, spit upon him, scourge him, and put him to death, but after three days he will rise."

三次預言受難和復活 32那時，他們在路上，要上耶路撒冷去，耶穌在門徒前頭走，他們都驚奇，跟隨的人也都害怕。耶穌又把那十二人帶到一邊，開始告訴他們那將要臨到他身上的事：33「看，我們上耶路撒冷去，人子要被交於司祭長和經師；他們要定他的死罪，要把他交給外邦人；34這些人要戲弄他，唾污他，鞭打他，殺害他；但三天以後，他必要復活。」

Ambition of James and John. 35Then James and John, the sons of Zebedee, came to him and said to him, "Teacher, we want you to do for us whatever we ask of you." 36He replied, "What do you wish [me] to do for you?" 37They answered him, "Grant that in your glory we may sit one at your right and the other at your left." 38*Jesus said to them, "You do not know what you are asking. Can you drink the cup that I drink or be baptized with the baptism with which I am baptized?" 39They said to him, "We can." Jesus said to them, "The cup that I drink, you will drink, and with the baptism with which I am baptized, you will be baptized; 40but to sit at my right or at my left is not mine to give but is for those for whom it has been prepared." 41When the ten heard this, they became indignant at James and John. 42*Jesus summoned them and said to them, "You know that those who are

載伯德二子的要求 35載伯德的兒子雅各伯和若望走到耶穌跟前，對他說：「師傅！我們願你允許我們的要求！」36耶穌對他們說：「你們願意我給你們做什麼？」37他們回答說：「賜我們在你的光榮中，一個坐在你右邊，一個坐在你左邊。」38耶穌對他們說：「你們不知道你們所求的是什麼；你們能飲我飲的爵嗎？或者，你們能受我受的洗嗎？」39他們對他說：「我們能。」耶穌就對他們說：「我飲的爵，你們必要飲；我受的洗，你們必要受；40但坐在我右邊或左邊，不是我可以給的，而是給誰預備了，就給誰。」41那十個聽了，就開始惱怒雅各伯和若望。42耶穌叫門徒過來，對他們說：「你

* [10:38–40] **Can you drink the cup . . . I am baptized?**: the metaphor of drinking the cup is used in the Old Testament to refer to acceptance of the destiny assigned by God; see the note on Ps 11:6. In Jesus' case, this involves divine judgment on sin that Jesus the innocent one is to expiate on behalf of the guilty (Mark 14:24; Isaiah 53:5). His baptism is to be his crucifixion and death for the salvation of the human race; cf Luke 12:50. The request of James and John for a share in the glory (Mark 10:35–37) must of necessity involve a share in Jesus' sufferings, the endurance of tribulation and suffering for the gospel (Mark 10:39). The authority of assigning places of honor in the kingdom is reserved to God (Mark 10:40).

recognized as rulers over the Gentiles lord it over them, and their great ones make their authority over them felt. 43But it shall not be so among you. Rather, whoever wishes to* be great among you will be your servant; 44whoever wishes to be first among you will be the slave of all. 45For the Son of Man did not come to be served but to serve and to give his life as a ransom for many."

The Blind Bartimaeus. 46*They came to Jericho. And as he was leaving Jericho with his disciples and a sizable crowd, Bartimaeus, a blind man, the son of Timaeus, sat by the roadside begging. 47On hearing that it was Jesus of Nazareth, he began to cry out and say, "Jesus, son of David, have pity on me." 48And many rebuked him, telling him to be silent. But he kept calling out all the more, "Son of David, have pity on me." 49Jesus stopped and said, "Call him." So they called the blind man, saying to him, "Take courage; get up, he is calling you." 50He threw aside his cloak, sprang up, and came to Jesus. 51Jesus said to him in reply, "What do you want me to do for you?" The blind man replied to him, "Master, I want to see." 52Jesus told him, "Go your way; your faith has saved you." Immediately he received his sight and followed him on the way.

CHAPTER 11

The Entry into Jerusalem. 1*When they drew near to Jerusalem, to Bethphage and Bethany at the Mount

們知道：在外邦人中，有尊為首領的，主宰他們，有大臣管轄他們；43但你們中間，卻不可這樣：誰若願意在你們中間成為大的，就當作你們的僕役；44誰若願意在你們中間為首，就當作眾人的奴僕，45因為人子，不是來受服事，而是來服事人，並交出自己的性命，為大眾作贖價。」

治好耶里哥的瞎子 46他們來到了耶里哥。耶穌和他的門徒及一大群人，從耶里哥出來的時候，有一個瞎眼的乞丐，即提買的兒子巴爾提買坐在路旁。47他一聽說是納匝肋人耶穌，就喊叫說：「耶穌，達味之子，可憐我罷！」48有許多人就斥責他，叫他不要作聲；但他越發喊叫說：「達味之子，可憐我罷！」49耶穌就站住說：「叫他過來！」人就叫那瞎子，給他說：「放心！起來！他叫你呢！」50瞎子就扔下自己的外衣，跳起來，走到耶穌跟前。51耶穌對他說：「你願意我給你做什麼？」瞎子說：「師傅！叫我看見！」52耶穌對他說：「去罷！你的信德救了你。」瞎子立刻看見了，就在路上跟著耶穌去了。

耶穌最後在耶路撒冷的事蹟

第十一章

榮進耶路撒冷 1當他們將近耶路撒冷，到了貝特法革和伯達尼，

* [10:42–45] Whatever authority is to be exercised by the disciples must, like that of Jesus, be rendered as service to others (Mark 10:45) rather than for personal aggrandizement (Mark 10:42–44). The service of Jesus is his passion and death for the sins of the human race (Mark 10:45); cf Mark 14:24; Isaiah 53:11–12; Matthew 26:28; Luke 22:19–20.

* [10:46] See the notes on Matthew 9:27–31 and 20:29–34.

* [11:1–11] In Mark's account Jesus takes the initiative in ordering the preparation for his entry into

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of Olives, he sent two of his disciples
2and said to them, "Go into the village
opposite you, and immediately on
entering it, you will find a colt tethered
on which no one has ever sat. Untie
it and bring it here. 3If anyone should
say to you, 'Why are you doing this?'
reply, 'The Master has need of it and
will send it back here at once.'" 4So
they went off and found a colt tethered
at a gate outside on the street, and
they untied it. 5Some of the bystanders
said to them, "What are you doing,
untying the colt?" 6They answered
them just as Jesus had told them to,
and they permitted them to do it. 7So
they brought the colt to Jesus and put
their cloaks over it. And he sat on
it. 8Many people spread their cloaks
on the road, and others spread leafy
branches that they had cut from the
fields. 9Those preceding him as well as
those following kept crying out:

"Hosanna!
Blessed is he who comes in the
name of the Lord!
10Blessed is the kingdom of our
father David that is to come!
Hosanna in the highest!"

11He entered Jerusalem and went into
the temple area. He looked around at
everything and, since it was already
late, went out to Bethany with the
Twelve.

在橄欖山那裡時，耶穌就打發兩
個門徒，2對他們說：「你們往對
面的村莊裡去，一進村莊，立時
會看見一匹拴著的驢駒，是從來
沒有人騎過的；把牠解開牽來。
3若有人對你們說：你們做什麼？
你們就說：主要用牠，但是會立
刻把牠牽回這裡來。」4他們去
了，便見一匹驢駒，拴在門外街
道上，就把牠解開。5在那裡站著
的人，有人對他們說：「你們解
開驢駒作什麼？」6門徒就按照耶
穌所吩咐的對他們說了；那些人
遂容許了他們。7他們把驢駒牽到
耶穌跟前，把自己的外衣搭在上
面，耶穌就騎了上去。8有許多人
把自己的外衣，另有些人把從田
間砍來的綠樹枝，鋪在路上，9前
行後隨的人，都喊著說：「賀三
納！因上主之名而來的，應受讚
頌！10那要來的我們祖先達味之
國，應受讚頌！賀三納於至高之
天！」11耶穌進了耶路撒冷，到
聖殿裡，周圍察看了一切，時辰
已晚，遂同十二門徒出來，往伯
達尼去了。

Jesus Curses a Fig Tree. 12*The next
day as they were leaving Bethany he
was hungry. 13Seeing from a distance
a fig tree in leaf, he went over to see if
he could find anything on it. When he

詛咒無花果樹 12第二天，他們
從伯達尼出來，耶穌餓了。13他
從遠處望見了一棵茂盛的無花果
樹，就上前去，看是否在樹上可

Jerusalem (Mark 11:1–6) even as he later orders the preparation of his last Passover Supper (Mark 14:12–16). In Mark 10:9–10 the greeting Jesus receives stops short of proclaiming him Messiah. He is greeted rather as the prophet of the coming messianic kingdom. Contrast Matthew 21:9.

* [11:12–14] Jesus' search for fruit on the fig tree recalls the prophets' earlier use of this image to designate Israel; cf Jer 8:13; 29:14; Joel 1:7; Hosea 9:10, 16. Cursing the fig tree is a parable in action representing Jesus' judgment (Mark 11:20) on barren Israel and the fate of Jerusalem for failing to receive his teaching; cf Isaiah 34:4; Hosea 2:12; Luke 13:6–9.

reached it he found nothing but leaves;
it was not the time for figs. 14And he
said to it in reply, "May no one ever eat
of your fruit again!" And his disciples
heard it.

以找到什麼；及至走到那裡，除了葉子外，什麼也沒有找著，因為還不是無花果的時節。14耶穌就開口對它說：「永遠再沒有人吃你的果子了！」他的門徒也都聽見了。

Cleansing of the Temple. 15*They
came to Jerusalem, and on entering
the temple area he began to drive out
those selling and buying there. He
overturned the tables of the money
changers and the seats of those who
were selling doves. 16He did not permit
anyone to carry anything through the
temple area. 17Then he taught them
saying, "Is it not written:

'My house shall be called a house of
prayer for all peoples'?
But you have made it a den of
thieves."

18The chief priests and the scribes
came to hear of it and were seeking
a way to put him to death, yet they
feared him because the whole crowd
was astonished at his teaching. 19When
evening came, they went out of the city.

驅逐商人 15他們來到耶路撒冷。耶穌一進殿院，就開始把在殿院裡的買賣人趕出去，把錢莊的桌子和賣鴿子的凳子推翻，16也不許人帶著器皿由殿院裡經過，17教訓他們說：「經上不是記載：『我的殿宇將稱為萬民的祈禱之所』麼？你們竟把它作成了賊窩！」

18司祭長和經師聽了，就設法要怎樣除掉他，卻又害怕他，因為全群眾對他的教訓都驚奇不已。19到了晚上，他們就出了城。

The Withered Fig Tree. 20Early in
the morning, as they were walking
along, they saw the fig tree withered
to its roots. 21Peter remembered and
said to him, "Rabbi, look! The fig tree
that you cursed has withered." 22Jesus
said to them in reply, "Have faith in
God. 23Amen, I say to you, whoever
says to this mountain, 'Be lifted up
and thrown into the sea,' and does not
doubt in his heart but believes that
what he says will happen, it shall be
done for him. 24Therefore I tell you,
all that you ask for in prayer, believe
that you will receive it and it shall
be yours. 25When you stand to pray,

信德的力量 20早晨，他們從那裡經過時，看見那棵無花果樹連根都枯乾了。21伯多祿想起來，就對耶穌說：「師傅！看，你所咒罵的無花果樹已枯乾了。」22耶穌回答他們說：「你們對天主當有信德！23我實在告訴你們：無論誰對這座山說：起來，投到海裡去！他心裡若不懷疑，反相信他說的必成就，就必給他成就。24因此，我告訴你們：你們祈禱，不論求什麼，祇要你們相信必得，必給你們成就。25當你們立

* [11:15–19] See the note on Matthew 21:12–17.

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forgive anyone against whom you have a grievance, so that your heavenly Father may in turn forgive you your transgressions." (26)*

The Authority of Jesus Questioned. 27*They returned once more to Jerusalem. As he was walking in the temple area, the chief priests, the scribes, and the elders approached him 28and said to him, "By what authority are you doing these things? Or who gave you this authority to do them?" 29Jesus said to them, "I shall ask you one question. Answer me, and I will tell you by what authority I do these things. 30Was John's baptism of heavenly or of human origin? Answer me." 31They discussed this among themselves and said, "If we say, 'Of heavenly origin,' he will say, '[Then] why did you not believe him?' 32But shall we say, 'Of human origin'?"—they feared the crowd, for they all thought John really was a prophet. 33So they said to Jesus in reply, "We do not know." Then Jesus said to them, "Neither shall I tell you by what authority I do these things."

CHAPTER 12

Parable of the Tenants. 1*He began to speak to them in parables. "A man planted a vineyard, put a hedge around it, dug a wine press, and built a tower. Then he leased it to tenant farmers and left on a journey. 2At the proper time he sent a servant to the tenants to

著祈禱時，若你們有什麼怨人的事，就寬恕罷！好叫你們在天之父，也寬恕你們的過犯。」*

質問耶穌行事的權柄 27他們又來到耶路撒冷。當耶穌在殿裡徘徊時，司祭長、經師和長老來到他跟前，28對他說：「你憑什麼權柄作這些事？或者，是誰給了你權柄作這些事？」29耶穌對他們說：「我也要問你們一句話，你們回答我，我就告訴你們：我憑什麼權柄作這些事。30若翰的洗禮是從天上來的，還是從人來的？答覆我罷！」31他們心中思量說：「若我們說：是從天上來的，他就要說：那麼你們為什麼不信他？32但我們怎敢說：是從人來的呢？」——他們是害怕民眾，因為眾人都以若翰實在是一位先知。33他們便回答耶穌說：「我們不知道。」耶穌也對他們說：「我也不告訴你們：我憑什麼權柄作這些事。」

第十二章

惡園戶的比喻 1耶穌開始用比喻對他們說：「有一個人培植了一個葡萄園，周圍圍上籬笆，掘了一個搾酒池，築了一座守望台，把它租給園戶，就離開了本國。2到了時節，他便打發一個僕人到

* [11:26] This verse, which reads, "But if you do not forgive, neither will your heavenly Father forgive your transgressions," is omitted in the best manuscripts. It was probably added by copyists under the influence of Matthew 6:15.

* [11:27–33] The mounting hostility toward Jesus came from the chief priests, the scribes, and the elders (Mark 11:27); the Herodians and the Pharisees (Mark 12:13); and the Sadducees (Mark 12:18). By their rejection of God's messengers, John the Baptist and Jesus, they incurred the divine judgment implied in Mark 11:27–33 and confirmed in the parable of the vineyard tenants (Mark 12:1–12).

* [12:1–12] The vineyard denotes Israel (Isaiah 5:1–7). The tenant farmers are the religious leaders of Israel. God is the owner of the vineyard. His servants are his messengers, the prophets. The beloved son is Jesus (Mark 1:11; 9:7; Matthew 3:17; 17:5; Luke 3:22; 9:35). The punishment of the tenants refers to the religious leaders, and the transfer of the vineyard to others refers to the people of the new Israel.

obtain from them some of the produce
of the vineyard. 3But they seized him,
beat him, and sent him away empty-
handed. 4Again he sent them another
servant. And that one they beat over
the head and treated shamefully. 5He
sent yet another whom they killed.
So, too, many others; some they beat,
others they killed. 6He had one other
to send, a beloved son. He sent him
to them last of all, thinking, 'They
will respect my son.' 7But those
tenants said to one another, 'This is
the heir. Come, let us kill him, and
the inheritance will be ours.' 8So they
seized him and killed him, and threw
him out of the vineyard. 9What [then]
will the owner of the vineyard do? He
will come, put the tenants to death,
and give the vineyard to others. 10Have
you not read this scripture passage:

'The stone that the builders rejected
has become the cornerstone;
11by the Lord has this been done,
and it is wonderful in our eyes'?"

12They were seeking to arrest him, but
they feared the crowd, for they realized
that he had addressed the parable to
them. So they left him and went away.

園戶那裡，向園戶收取園中的果
實；3園戶卻抓住他，打了他，
放他空手回去。4主人又打發別
的一個僕人到他們那裡去；他們
打傷了他的頭，並且凌辱了他。
5主人又打發另一個，他們把他殺
了；後又打發好些僕人去：有的
他們打了，有的他們殺了。6主人
還有一個，即他的愛子；最後就
打發他到他們那裡去，說：他們
必會敬重我的兒子。7那些園戶卻
彼此說：這是繼承人，來！我們
殺掉他，將來產業就歸我們了。
8於是，抓住他殺了，把他拋在葡
萄園外。9那麼，葡萄園的主人要
怎樣處置呢？他必來除滅這些園
戶，將葡萄園另租給別人。10你們
沒有讀過這段經文嗎？『匠人棄
而不用的石頭，反而成了屋角的
基石：11那是上主的所作所為，
在我們眼中神妙莫測。』」12他們
明白這比喻是指他們說的，就想
逮住他；但害怕群眾，於是，離
開他走了。

Paying Taxes to the Emperor. 13*They
sent some Pharisees and Herodians to
him to ensnare him in his speech.*
14They came and said to him, "Teacher,
we know that you are a truthful man
and that you are not concerned with
anyone's opinion. You do not regard
a person's status but teach the way of
God in accordance with the truth. Is it
lawful to pay the census tax to Caesar
or not? Should we pay or should we
not pay?" 15Knowing their hypocrisy
he said to them, "Why are you testing
me? Bring me a denarius to look at."

納稅的問題 13後來，他們派了
幾個法利塞人和黑落德黨人到耶
穌那裡，要用言論來陷害他。
14他們來對他說：「師傅！我
們知道你是真誠的，不顧忌任
何人，因為你不看人的情面，
祇按真理教授天主的道路。給凱
撒納丁稅，可以不可以？我們該
納不該納？」15耶穌識破了他們
的虛偽，便對他們說：「你們為
什麼試探我？拿一個『德納』來

* [12:13–34] In the ensuing conflicts (cf also Mark 2:1–3:6) Jesus vanquishes his adversaries by his responses to their questions and reduces them to silence (Mark 12:34).
* [12:13–17] See the note on Matthew 22:15–22.

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16They brought one to him and he said to them, "Whose image and inscription is this?" They replied to him, "Caesar's." 17So Jesus said to them, "Repay to Caesar what belongs to Caesar and to God what belongs to God." They were utterly amazed at him.

給我看看！」16他們拿了來。耶穌就問他們說：「這肖像和字號是誰的？」他們回答說：「凱撒的。」17耶穌就對他們說：「凱撒的就應歸還凱撒，天主的就應歸還天主。」他們對他非常驚異。

The Question about the Resurrection. 18*Some Sadducees, who say there is no resurrection, came to him and put this question to him, 19saying, "Teacher, Moses wrote for us, 'If someone's brother dies, leaving a wife but no child, his brother must take the wife and raise up descendants for his brother.' 20Now there were seven brothers. The first married a woman and died, leaving no descendants. 21So the second married her and died, leaving no descendants, and the third likewise. 22And the seven left no descendants. Last of all the woman also died. 23At the resurrection [when they arise] whose wife will she be? For all seven had been married to her." 24Jesus said to them, "Are you not misled because you do not know the scriptures or the power of God? 25When they rise from the dead, they neither marry nor are given in marriage, but they are like the angels in heaven. 26As for the dead being raised, have you not read in the Book of Moses, in the passage about the bush, how God told him, 'I am the God of Abraham, [the] God of Isaac, and [the] God of Jacob'? 27He is not God of the dead but of the living. You are greatly misled."

復活的問題 18否認復活的撒杜塞人來到耶穌跟前，問他說：19「師傅！梅瑟曾給我們寫說：如果一個人的哥哥死了，撇下妻子而沒留下孩子，他的弟弟就應娶他的妻子，給他哥哥立嗣。20曾有兄弟七人，第一個娶了妻，沒有留下子嗣就死了。21第二個娶了她，也沒有留下子嗣就死了；第三個也是這樣。22那七個都沒有留下子嗣；末了，那婦人也死了。23在復活時，他們復活以後，她將是他們中那一個人的妻子？因為七個人都娶過她為妻。」24耶穌對他們說：「你們豈不是因為沒有明瞭經書，也沒有明瞭天主的能力，而錯誤了嗎？25因為人從死者中復活後，也不娶，也不嫁，就像天上的天使一樣。26關於死人復活的事，在梅瑟書上《荊棘篇》中，你們沒有讀過，天主怎樣對他說的嗎？他說：『我是亞巴郎的天主，依撒格的天主，和雅各伯的天主。』27他不是死人的，而是活人的天主，所以你們大錯了！」

The Greatest Commandment. 28*One of the scribes, when he came forward and heard them disputing and saw how well he had answered them,

最大的誡命 28有一個經師聽見了他們辯論，覺得耶穌對他們回答的好，便上前來，問他說：

* [12:18–27] See the note on Matthew 22:23–33.
* [12:28–34] See the note on Matthew 22:34–40.

asked him, "Which is the first of all the commandments?" 29Jesus replied, "The first is this: 'Hear, O Israel! The Lord our God is Lord alone! 30You shall love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength.' 31The second is this: 'You shall love your neighbor as yourself.' There is no other commandment greater than these." 32The scribe said to him, "Well said, teacher. You are right in saying, 'He is One and there is no other than he.' 33And 'to love him with all your heart, with all your understanding, with all your strength, and to love your neighbor as yourself' is worth more than all burnt offerings and sacrifices." 34And when Jesus saw that [he] answered with understanding, he said to him, "You are not far from the kingdom of God." And no one dared to ask him any more questions.

「一切誡命中，那一條是第一條呢？」29耶穌回答說：「第一條是：『以色列！你要聽！上主我們的天主是唯一的天主。30你應當全心、全靈、全意、全力愛上主，你的天主。』31第二條是：『你應當愛近人如你自己。』再沒有別的誡命比這兩條更大的了。」32那經師對耶穌說：「不錯，師傅說的實在對：他是唯一的，除他以外，再沒有別的：33應以全心、全意、全力愛他，並愛近人如自己，遠超過一切全燔祭和犧牲。」34耶穌見他回答的明智，便對他說：「你離天主的國不遠了。」從此，沒有人敢再問他。

The Question about David's Son. 35*As Jesus was teaching in the temple area he said, "How do the scribes claim that the Messiah is the son of David? 36David himself, inspired by the holy Spirit, said:

'The Lord said to my lord,
"Sit at my right hand
until I place your enemies under
your feet."'

37David himself calls him 'lord'; so how is he his son?" [The] great crowd heard this with delight.

默西亞為達味之子的問題 35耶穌在聖殿裡教訓人時，說道：「經師們怎麼說默西亞是達味之子呢？36達味自己因著聖神的感動曾說過：『上主對吾主說：你坐在我右邊，等我把你的仇人放在你的腳下。』37達味自己既稱他為主，他怎麼又是達味之子呢？」大批群眾都喜歡聽他。

Denunciation of the Scribes. 38*In the course of his teaching he said, "Beware of the scribes, who like to go around in long robes and accept

指摘經師 38耶穌在教訓中又說：「你們要謹防經師：他們喜歡穿上長袍遊行，在街市上受人請

* [12:35–37] Jesus questions the claim of the scribes about the Davidic descent of the Messiah, not to deny it (Matthew 1:1; Acts 2:20, 34; Romans 1:3; 2 Tim 2:8) but to imply that he is more than this. His superiority derives from his transcendent origin, to which David himself attested when he spoke of the Messiah with the name "Lord" (Ps 110:1). See also the note on Matthew 22:41–46.
* [12:38–40] See the notes on Mark 7:1–23 and Matthew 23:1–39.

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greetings in the marketplaces, 39seats of honor in synagogues, and places of honor at banquets. 40They devour the houses of widows and, as a pretext, recite lengthy prayers. They will receive a very severe condemnation."

安，39在會堂裡坐上座，在筵席上坐首席；40他們吞沒了寡婦的家產，而以長久的祈禱作掩飾：這些人必要遭受更嚴重的處罰。」

The Poor Widow's Contribution. 41*He sat down opposite the treasury and observed how the crowd put money into the treasury. Many rich people put in large sums. 42A poor widow also came and put in two small coins worth a few cents. 43Calling his disciples to himself, he said to them, "Amen, I say to you, this poor widow put in more than all the other contributors to the treasury. 44For they have all contributed from their surplus wealth, but she, from her poverty, has contributed all she had, her whole livelihood."

稱讚窮寡婦 41耶穌面對銀庫坐著，看眾人怎樣向銀庫裡投錢，有許多富人投了很多。42那時，來了一個窮寡婦，投了兩個小錢，即一文銅錢的四分之一。43耶穌便叫他的門徒過來，對他們說：「我實在告訴你們：這個窮寡婦比所有向銀庫裡投錢的人，投的更多，44因為眾人都拿他們所餘的來投；但這寡婦卻由自己的不足中，把所有的一切，全部的生活費，都投上了。」

CHAPTER 13

The Destruction of the Temple Foretold. 1*As he was making his way out of the temple area one of his disciples said to him, "Look, teacher, what stones and what buildings!" 2Jesus said to him, "Do you see these great buildings? There will not be one stone left upon another that will not be thrown down."

第十三章

預言聖殿的毀滅和未來的災難 1耶穌從聖殿裡出來的時候，他的門徒中有一個對他說：「師傅！看，這是何等的石頭！何等的建築！」2耶穌對他說：「你看見這些偉大的建築嗎？將來這裡決沒有一塊石頭留在另一塊石頭上，而不被拆毀的。」3耶穌在橄欖山上，面對聖殿坐著的時候，伯多祿、雅各伯、若望和安德肋私下問他說：4「請告訴我們：什麼時候發生這些事？這一切事要完成

The Signs of the End. 3*As he was sitting on the Mount of Olives opposite the temple area, Peter, James, John, and Andrew asked him privately, 4"Tell us, when will this happen, and what sign will there be when all these things

* [12:41–44] See the note on Luke 21:1–4.

* [13:1–2] The reconstructed temple with its precincts, begun under Herod the Great ca. 20 B.C., was completed only some seven years before it was destroyed by fire in A.D. 70 at the hands of the Romans; cf Jer 26:18; Matthew 24:1–2. For the dating of the reconstruction of the temple, see further the note on John 2:20.

* [13:3–37] Jesus' prediction of the destruction of the temple (Mark 13:2) provoked questions that the four named disciples put to him in private regarding the time and the sign when all **these things are about to come to an end** (Mark 13:3–4). The response to their questions was Jesus' eschatological discourse prior

are about to come to an end?" 5Jesus began to say to them, "See that no one deceives you. 6Many will come in my name saying, 'I am he,' and they will deceive many. 7When you hear of wars and reports of wars do not be alarmed; such things must happen, but it will not yet be the end. 8Nation will rise against nation and kingdom against kingdom. There will be earthquakes from place to place and there will be famines. These are the beginnings of the labor pains.

時，將有什麼先兆？」5耶穌就開始對他們說：「你們要謹慎，免得有人欺騙了你們。6將有許多人假冒我的名字來說：我就是（默西亞）；並且要欺騙許多人。7當你們聽到戰爭和戰爭的風聲時，不要驚慌，因為這是必須發生的，但還不是結局。8因為民族要起來攻擊民族，國家攻擊國家；到處要有地震，要有饑荒；但這祇是苦痛的開始。」

The Coming Persecution. 9"Watch out for yourselves. They will hand you over to the courts. You will be beaten in synagogues. You will be arraigned before governors and kings because of me, as a witness before them. 10But the gospel must first be preached to all nations.* 11When they lead you away and hand you over, do not worry beforehand about what you are to say. But say whatever will be given to you at that hour. For it will not be you who are speaking but the holy Spirit. 12Brother will hand over brother to death, and the father his child; children will rise up against parents and have them put to death. 13You will be hated by all because of my name. But the one who perseveres to the end will be saved.

信徒必受迫害 9「你們自己要謹慎！人要把你們解送到公議會，你們在會堂裡要受鞭打，並且也要為我的原故，站在總督和君王面前，對他們作證。10但福音必須先傳於萬國。11人把你們拉去解送到法庭時，你們不要預先思慮該說什麼；在那時刻賜給你們什麼話，你們就說什麼，因為說話的不是你們，而是聖神。12兄弟將把兄弟，父親將把兒子置於死地；兒女將起來反對父母，把他們處死。13你們為了我的名字，將為眾人所惱恨；但那堅持到底的，必要得救。」

The Great Tribulation. 14"When you see the desolating abomination standing* where he should not (let the reader understand), then those

在猶太所要發生的事 14「幾時你們看見那『招致荒涼的可憎之物』立在不應在的地方——讀者應

to his imminent death. It contained instruction and consolation exhorting the disciples and the church to faith and obedience through the trials that would confront them (Mark 13:5–13). The sign is the presence of **the desolating abomination** (Mark 13:14; see Daniel 9:27), i.e., of the Roman power profaning the temple. Flight from Jerusalem is urged rather than defense of the city through misguided messianic hope (Mark 13:14–23). Intervention will occur only after destruction (Mark 13:24–27), which will happen before the end of the first Christian generation (Mark 13:28–31). No one but the Father knows the precise time, or that of the parousia (Mark 13:32); hence the necessity of constant vigilance (Mark 13:33–37). Luke sets the parousia at a later date, after "the time of the Gentiles" (Luke 21:24). See also the notes on Matthew 24:1–25:46.

* [13:10] **The gospel . . . to all nations**: the period of the Christian mission.

* [13:14] The participle **standing** is masculine, in contrast to the neuter at Matthew 24:15.

in Judea must flee to the mountains,
15[and] a person on a housetop must
not go down or enter to get anything
out of his house, 16and a person in a
field must not return to get his cloak.
17Woe to pregnant women and nursing
mothers in those days. 18Pray that this
does not happen in winter. 19For those
times will have tribulation such as has
not been since the beginning of God'
s creation until now, nor ever will be.
20If the Lord had not shortened those
days, no one would be saved; but for
the sake of the elect whom he chose,
he did shorten the days. 21If anyone
says to you then, 'Look, here is the
Messiah! Look, there he is!' do not
believe it. 22False messiahs and false
prophets will arise and will perform
signs and wonders in order to mislead,
if that were possible, the elect. 23Be
watchful! I have told it all to you
beforehand.

The Coming of the Son of Man. 24"But
in those days after that tribulation
the sun will be darkened,
and the moon will not give its light,
25and the stars will be falling from
the sky,
and the powers in the heavens
will be shaken.
26*And then they will see 'the Son of
Man coming in the clouds' with great
power and glory, 27and then he will
send out the angels and gather [his]
elect from the four winds, from the end
of the earth to the end of the sky.

The Lesson of the Fig Tree. 28"Learn
a lesson from the fig tree. When its
branch becomes tender and sprouts

明白；那時在猶太的，該逃往山
中；15在屋頂上的，不要下來，
也不要進去，從屋裡取什麼東
西；16在田地裡的，不要回來取
自己的外衣。17在那些日子裡，
懷孕的和哺乳的是有禍的！18但
你們當祈禱，不要叫這事逢到冬
天。」

人子來臨 19「因為在那些日子
裡，必有災難，這是從天主創造
開始，直到如今從未有過的，將
來也不會再有。20若不是上主縮
短了那些時日，凡有血肉的人都
不會得救；但為了他所揀選的被
選者，他縮短了那些時日。21那
時，若有人對你們說：看，默西
亞在這裡！看，在那裡！你們不
要相信！22因為將有假默西亞和假
先知興起，行異跡和奇事，如果
可能的話，他們連被選者都要欺
騙。23所以，你們要謹慎！看，
凡事我都預先告訴了你們！24但
是，在那些日子裡，在那災難以
後，太陽將要昏暗，月亮不再發
光；25星辰要從天上墜下，天上的
萬象也要動搖。26那時，人要看
見人子帶著大威能和光榮乘雲降
來。27那時，他要派遣天使，由四
方，從地極到天邊，聚集他的被
選者。」

無花果樹比喻 28「你們應由無花
果樹取個比喻：幾時它的枝條已

* [13:26] **Son of Man . . . with great power and glory**: Jesus cites this text from Daniel 7:13 in his response to the high priest, **Are you the Messiah?** (Mark 14:61). In Exodus 34:5; Lev 16:2; and Numbers 11:25 the clouds indicate the presence of the divinity. Thus in his role of Son of Man, Jesus is a heavenly being who will come in power and glory.

leaves, you know that summer is near. 29In the same way, when you see these things happening, know that he is near, at the gates. 30Amen, I say to you, this generation will not pass away until all these things have taken place. 31Heaven and earth will pass away, but my words will not pass away.

Need for Watchfulness. 32"But of that day or hour, no one knows, neither the angels in heaven, nor the Son, but only the Father. 33Be watchful! Be alert! You do not know when the time will come. 34It is like a man traveling abroad. He leaves home and places his servants in charge, each with his work, and orders the gatekeeper to be on the watch. 35Watch, therefore; you do not know when the lord of the house is coming, whether in the evening, or at midnight, or at cockcrow, or in the morning. 36May he not come suddenly and find you sleeping. 37What I say to you, I say to all: 'Watch!'"

經發嫩，生出葉子，你們就知道夏天近了。29同樣，你們幾時看見這些事發生了，就該知道：他已近在門口了。30我實在告訴你們：非到這一切發生了，這一世代決不會過去。31天地要過去，但是我的話決不會過去。32至於那日子和那時刻，除了父以外，誰也不知道，連天上的天使和子都不知道。」

應醒寤不寐 33「你們要當心，要醒寤，因為你們不知道那日期什麼時候來到。34正如一個遠行的人，離開自己的家時，把權柄交給了自己的僕人，每人有每人的工作；又囑咐看門的須要醒寤。35所以，你們要醒寤，因為你們不知道，家主什麼時候回來：或許傍晚，或許夜半，或許雞叫，或許清晨；36免得他忽然來到，遇見你們正在睡覺。37我對你們說的，我也對眾人說：你們要醒寤！」

耶穌受難史

CHAPTER 14

The Conspiracy against Jesus. 1*The Passover and the Feast of Unleavened Bread were to take place in two days' time. So the chief priests and the scribes were seeking a way to arrest him by treachery and put him to death. 2They said, "Not during the festival,

第十四章

公議會的陰謀 1兩天後就是逾越節和無酵節，司祭長和經師設法要怎樣用詭計捉拿耶穌，而把他殺害，2因為他們說：「不要在慶

* [14:1–16:8] In the movement of Mark's gospel the cross is depicted as Jesus' way to glory in accordance with the divine will. Thus the passion narrative is seen as the climax of Jesus' ministry. 14:1: **The Passover and the Feast of Unleavened Bread**: the connection between the two festivals is reflected in Exodus 12:3–20; 34:18; Lev 23:4–8; Numbers 9:2–14; 28:16–17; Deut 16:1–8. The Passover commemorated the redemption from slavery and the departure of the Israelites from Egypt by night. It began at sundown after the Passover lamb was sacrificed in the temple in the afternoon of the fourteenth day of the month of Nisan. With the Passover supper on the same evening was associated the eating of unleavened bread. The latter was continued through Nisan 21, a reminder of the affliction of the Israelites and of the haste surrounding their departure. Praise and thanks to God for his goodness in the past were combined at this dual festival with the hope of future salvation. **The chief priests . . . to death**: the intent to put Jesus to death was plotted for a long time but delayed for fear of the crowd (Mark 3:6; 11:18; 12:12).

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for fear that there may be a riot among the people."

The Anointing at Bethany. 3*When he was in Bethany reclining at table in the house of Simon the leper, a woman came with an alabaster jar of perfumed oil, costly genuine spikenard. She broke the alabaster jar and poured it on his head. 4There were some who were indignant. "Why has there been this waste of perfumed oil? 5It could have been sold for more than three hundred days' wages and the money given to the poor." They were infuriated with her. 6Jesus said, "Let her alone. Why do you make trouble for her? She has done a good thing for me. 7The poor you will always have with you, and whenever you wish you can do good to them, but you will not always have me. 8She has done what she could. She has anticipated anointing my body for burial. 9Amen, I say to you, wherever the gospel is proclaimed to the whole world, what she has done will be told in memory of her."

The Betrayal by Judas. 10Then Judas Iscariot, one of the Twelve, went off to the chief priests to hand him over to them. 11When they heard him they were pleased and promised to pay him money. Then he looked for an opportunity to hand him over.

Preparations for the Passover. 12On the first day of the Feast of Unleavened Bread, when they sacrificed the Passover lamb,* his disciples said to him, "Where do you want us to go and

節內，怕民間發生暴動。」

女人以香液傅抹耶穌 3當耶穌在伯達尼癩病人西滿家裡，正坐席的時候，來了一個女人，拿著一玉瓶珍貴的純「納爾多」香液。她打破玉瓶，就倒在耶穌頭上。4有些人頗不滿意，就彼此說：「為什麼要這樣浪費香液？5這香液原可以賣三百多塊銀錢，施捨給窮人！」他們對那女人很生氣。6耶穌卻說：「由她罷！你們為什麼叫她難受？她在我身上作了一件善事，7因為你們常有窮人同你們在一起，你們幾時願意，就能給他們行善；但是我，你們卻不常有。8她已做了她能做的：提前傅抹了我的身體，是為安葬之事。9我實在告訴你們：將來福音無論傳到全世界什麼地方，必要述說她所作的事，來紀念她。」10於是，那十二人中之一，猶達斯依斯加略，去見司祭長，要把耶穌交與他們。11他們聽了以後，不勝欣喜，許下給他銀錢；他就找尋良機，將耶穌交出。

最後晚餐 12無酵節的第一天，即宰殺逾越節羔羊的那一天，門徒對耶穌說：「你願意我們往那裡

* [14:3] At Bethany on the Mount of Olives, a few miles from Jerusalem, **in the house of Simon the leper,** Jesus defends a woman's loving action of anointing his head with perfumed oil in view of his impending death and burial as a criminal, in which case his body would not be anointed. See further the note on John 12:7. He assures the woman of the remembrance of her deed in the worldwide preaching of the good news.

* [14:12] **The first day of the Feast of Unleavened Bread . . . the Passover lamb**: a less precise designation of the day for sacrificing the Passover lamb as evidenced by some rabbinical literature. For a more exact designation, see the note on Mark 14:1. It was actually Nisan 14.

prepare for you to eat the Passover?" 13He sent two of his disciples and said to them, "Go into the city and a man will meet you, carrying a jar of water.* Follow him. 14Wherever he enters, say to the master of the house, 'The Teacher says, "Where is my guest room where I may eat the Passover with my disciples?"' 15Then he will show you a large upper room furnished and ready. Make the preparations for us there." 16The disciples then went off, entered the city, and found it just as he had told them; and they prepared the Passover.

去，給你預備吃逾越節晚餐？」13耶穌就打發兩個門徒，對他們說：「你們往城裡去，必有一個拿著水罐的人迎面而來，你們就跟著他去；14他無論進入那裡，你們就對那家主說：師傅問：我同我的門徒吃逾越節晚餐的客廳在那裡？15他必指給你們一間鋪設好了的寬大樓廳，你們就在那裡為我們預備罷！」16門徒去了，來到城裡，所遇見的，正如耶穌給他們所說的；他們就預備了逾越節晚餐。

The Betrayer. 17When it was evening, he came with the Twelve. 18*And as they reclined at table and were eating, Jesus said, "Amen, I say to you, one of you will betray me, one who is eating with me." 19They began to be distressed and to say to him, one by one, "Surely it is not I?" 20He said to them, "One of the Twelve, the one who dips with me into the dish. 21For the Son of Man indeed goes, as it is written of him,* but woe to that man by whom the Son of Man is betrayed. It would be better for that man if he had never been born."

17到了晚上，耶穌同那十二人來了。18他們坐席吃飯時，耶穌說：「我實在告訴你們：你們中有一個與我同食的要負賣我。」19他們就都憂悶起來，一個一個的問他說：「難道是我嗎？」20耶穌對他們說：「是十二人中的一個，同我一起在盤子裡蘸的那一個。21人子固然要按照指著他所記載的而去，但是負賣人子的那人是有禍的！那人若沒有生，為他更好。」

The Lord's Supper. 22*While they were eating, he took bread, said the blessing, broke it, and gave it to them, and said, "Take it; this is my body." 23Then he took a cup, gave thanks,

建立聖體聖事 22他們正吃的時候，耶穌拿起餅來，祝福了，擘開，遞給他們說：「你們拿去吃罷！這是我的身體。」23又拿起杯

* [14:13] **A man . . . carrying a jar of water**: perhaps a prearranged signal, for only women ordinarily carried water in jars. The Greek word used here, however, implies simply a person and not necessarily a male.

* [14:18] **One of you will betray me, one who is eating with me**: contrasts the intimacy of table fellowship at the Passover meal with the treachery of the traitor; cf Psalm 41:10.

* [14:21] **The Son of Man indeed goes, as it is written of him**: a reference to Psalm 41:10 cited by Jesus concerning Judas at the Last Supper; cf John 13:18–19.

* [14:22–24] The actions and words of Jesus express within the framework of the Passover meal and the transition to a new covenant the sacrifice of himself through the offering of his body and blood in anticipation of his passion and death. His **blood of the covenant** both alludes to the ancient rite of Exodus 24:4–8 and indicates the new community that the sacrifice of Jesus will bring into being (Matthew 26:26–28; Luke 22:19–20; 1 Cor 11:23–25).

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and gave it to them, and they all drank from it. 24He said to them, "This is my blood of the covenant, which will be shed* for many. 25Amen, I say to you, I shall not drink again the fruit of the vine until the day when I drink it new in the kingdom of God." 26Then, after singing a hymn,* they went out to the Mount of Olives.

來，祝謝了，遞給他們，他們都從杯中喝了。24耶穌對他們說：「這是我的血，新約的血，為大眾流出來的。25我實在告訴你們：我決不再喝這葡萄汁了，直到我在天主的國裡喝新酒的那天。」

Peter's Denial Foretold. 27*Then Jesus said to them, "All of you will have your faith shaken, for it is written:

'I will strike the shepherd,
and the sheep will be dispersed.'

28But after I have been raised up, I shall go before you to Galilee." 29Peter said to him, "Even though all should have their faith shaken, mine will not be." 30Then Jesus said to him, "Amen, I say to you, this very night before the cock crows twice you will deny me three times." 31But he vehemently replied, "Even though I should have to die with you, I will not deny you." And they all spoke similarly.

預言門徒逃散和伯多祿背主 26他們唱完聖詠，就出來，往橄欖山去了。27耶穌對他們說：「你們都要跌倒，因為有記載說：『我要打擊牧人，羊群就要四散。』28但我復活後，要在你們以先，到加里肋亞去。」29伯多祿對他說：「即便眾人都要跌倒，我卻不然。」30耶穌就向他說：「我實在告訴你：就在今天，這一夜裡，雞叫兩遍以前，你要三次不認我。」31伯多祿更加激烈地說：「即便我該同你一起死，我也決不會不認你。」眾人也都這樣說了。

The Agony in the Garden. 32*Then they came to a place named Gethsemane, and he said to his disciples, "Sit here while I pray." 33He took with him Peter, James, and John, and began to be troubled and distressed. 34Then he said to them, "My soul is sorrowful even to death. Remain here and keep

山園祈禱 32他們來到一個名叫革責瑪尼的莊園裡；耶穌對門徒說：「你們坐在這裡，等我去祈禱。」33遂帶著伯多祿、雅各伯和若望與他同去；他開始驚懼恐怖，34便對他們說：「我的心靈悲傷得要死；你們留在這裡，且

* [14:24] **Which will be shed**: see the note on Matthew 26:27–28. **For many**: the Greek preposition hyper is a different one from that at Matthew 26:28 but the same as that found at Luke 22:19, 20 and 1 Cor 11:24. The sense of both words is vicarious, and it is difficult in Hellenistic Greek to distinguish between them. For **many** in the sense of "all," see the note on Matthew 20:28.

* [14:26] **After singing a hymn**: Psalm 114–118, thanksgiving songs concluding the Passover meal.

* [14:27–31] Jesus predicted that the Twelve would waver in their faith, even abandon him, despite their protestations to the contrary. Yet he reassured them that after his resurrection he would regather them in Galilee (Mark 16:7; cf Matthew 26:32; 28:7, 10, 16; John 21), where he first summoned them to be his followers as he began to preach the good news (Mark 1:14–20).

* [14:32–34] The disciples who had witnessed the raising to life of the daughter of Jairus (Mark 5:37) and the transfiguration of their Master (Mark 9:2) were now invited to witness his degradation and agony and to watch and pray with him.

watch." 35He advanced a little and fell to the ground and prayed that if it were possible the hour might pass by him; 36he said, "Abba, Father,* all things are possible to you. Take this cup away from me, but not what I will but what you will." 37When he returned he found them asleep. He said to Peter, "Simon, are you asleep? Could you not keep watch for one hour? 38*Watch and pray that you may not undergo the test. The spirit is willing but the flesh is weak." 39Withdrawing again, he prayed, saying the same thing. 40Then he returned once more and found them asleep, for they could not keep their eyes open and did not know what to answer him. 41He returned a third time and said to them, "Are you still sleeping and taking your rest? It is enough. The hour has come. Behold, the Son of Man is to be handed over to sinners. 42Get up, let us go. See, my betrayer is at hand."

The Betrayal and Arrest of Jesus. 43Then, while he was still speaking, Judas, one of the Twelve, arrived, accompanied by a crowd with swords and clubs who had come from the chief priests, the scribes, and the elders. 44His betrayer had arranged a signal with them, saying, "The man I shall kiss is the one; arrest him and lead him away securely." 45He came and immediately went over to him and said, "Rabbi." And he kissed him. 46At this they laid hands on him and arrested him. 47One of the bystanders drew his sword, struck the high priest's servant, and

要醒寤。」35耶穌往前走了不遠，俯伏在地祈求，如果可能，使這時辰離他而去，36說：「阿爸！父啊！一切為你都可能：請給我免去這杯罷！但是，不要照我所願意的，而要照你所願意的。」37耶穌回來，見他們睡著了，就對伯多祿說：「西滿！你睡覺嗎？你不能醒寤一個時辰嗎？38你們醒寤祈禱罷！免陷於誘惑。心神固然切願，但肉體卻軟弱。」39耶穌又去祈禱，說了同樣的話。40他又回來，見他們仍是睡著，因為他們的眼睛沉重，也不知道要回答他什麼。41他第三次回來，對他們說：「你們還睡下去嗎？還安息嗎？夠了！時辰到了，看，人子就要被交付在罪人手中了。42起來！我們去罷！看，那負賣我的來近了。」

耶穌被捕宗徒逃散 43耶穌還說話的時候，那十二人中之一的猶達斯，遂即到了，同他一起的，還有帶著刀劍棍棒的群眾，是由司祭長、經師和長老那裡派來的。44那出賣耶穌的人曾給他們一個暗號說：「我口親誰，誰就是；你們拿住他，小心帶去。」45猶達斯一來，便立刻到耶穌跟前說：「辣彼！」遂口親了他。46他們就向耶穌下手，拿住了他。47站在旁邊的人中，有一個拔出劍來，砍了大司祭的僕人一劍，削下了

* [14:36] **Abba, Father**: an Aramaic term, here also translated by Mark, Jesus' special way of addressing God with filial intimacy. The word abba seems not to have been used in earlier or contemporaneous Jewish sources to address God without some qualifier. Cf Romans 8:15; Gal 4:6 for other occurrences of the Aramaic word in the Greek New Testament. **Not what I will but what you will**: note the complete obedient surrender of the human will of Jesus to the divine will of the Father; cf John 4:34; 8:29; Romans 5:19; Phil 2:8; Hebrews 5:8.

* [14:38] **The spirit is willing but the flesh is weak**: the spirit is drawn to what is good yet found in conflict with the flesh, inclined to sin; cf Psalm 51:5, 10. Everyone is faced with this struggle, the full force of which Jesus accepted on our behalf and, through his bitter passion and death, achieved the victory.

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cut off his ear. 48Jesus said to them in reply, "Have you come out as against a robber, with swords and clubs, to seize me? 49Day after day I was with you teaching in the temple area, yet you did not arrest me; but that the scriptures may be fulfilled." 50And they all left him and fled. 51Now a young man followed him wearing nothing but a linen cloth about his body. They seized him, 52but he left the cloth behind and ran off naked.

Jesus before the Sanhedrin. 53*They led Jesus away to the high priest, and all the chief priests and the elders and the scribes came together. 54Peter followed him at a distance into the high priest's courtyard and was seated with the guards, warming himself at the fire. 55The chief priests and the entire Sanhedrin kept trying to obtain testimony against Jesus in order to put him to death, but they found none. 56Many gave false witness against him, but their testimony did not agree. 57*Some took the stand and testified falsely against him, alleging, 58"We heard him say, 'I will destroy this temple made with hands and within three days I will build another not made with hands.'" 59Even so their testimony did not agree. 60The high priest rose before the assembly and questioned Jesus, saying, "Have you no answer? What are these men testifying against you?" 61*But he was silent and answered nothing. Again the high

他的一個耳朵。48耶穌開口對他們說：「你們帶著刀劍棍棒出來拿我，如同對付強盜一樣；49我天天在你們當中，在聖殿裡施教，你們沒有拿我；但這是為應驗經上的話。」50門徒都撇下他逃跑了。51那時，有一個少年人，赤身披著一塊麻布，跟隨耶穌，人們也抓住了他；52但他撇下麻布，赤著身子逃走了。

耶穌在大司祭前被判死罪 53他們把耶穌帶到大司祭那裡，所有的司祭長、長老和經師也都聚集在那裡。54伯多祿遠遠的跟著耶穌，直到大司祭的庭院裡面，同差役們坐在一起，烤火取暖。55司祭長和全體公議會，尋找證據反對耶穌，為把他處死，卻沒有找著。56原來有許多人造假證據告他，但那些證據各不相符。57有幾個人站起來，作假見證告他說：58「我們曾聽他說過：我要拆毀這座用手建造的聖殿，三天內要另建一座不用手建造的。」59連他們的這證據也不相符合。60於是，大司祭起來，站在中間，問耶穌說：「這些人作證反對你的事，你什麼也不回答嗎？」61耶穌卻不作聲，什麼也不回答。大司祭又問

* [14:53] **They led Jesus away . . . came together**: Mark presents a formal assembly of the whole Sanhedrin (chief priests, elders, and scribes) at night, leading to the condemnation of Jesus (Mark 14:64), in contrast to Luke 22:66, 71 where Jesus is condemned in a daytime meeting of the council; see also John 18:13, 19–24.

* [14:57–58] See the notes on Matthew 26:60–61 and John 2:19.

* [14:61–62] **The Blessed One**: a surrogate for the divine name, which Jews did not pronounce. **I am**: indicates Jesus' acknowledgment that he is the Messiah and Son of God; cf Mark 1:1. Contrast Matthew 26:64 and Luke 22:67–70, in which Jesus leaves his interrogators to answer their own question. **You will see the Son of Man . . . with the clouds of heaven**: an allusion to Daniel 7:13 and Psalm 110:1 portending the enthronement of Jesus as judge in the transcendent glory of God's kingdom. **The Power**: another surrogate for the name of God.

priest asked him and said to him, "Are you the Messiah, the son of the Blessed One?" 62Then Jesus answered, "I am; and

'you will see the Son of Man
seated at the right hand of the Power
and coming with the clouds of
heaven.'"

63At that the high priest tore his garments and said, "What further need have we of witnesses? 64You have heard the blasphemy. What do you think?" They all condemned him as deserving to die. 65Some began to spit on him. They blindfolded him and struck him and said to him, "Prophesy!" And the guards greeted him with blows.

他說：「你是默西亞，那應受讚頌者的兒子嗎？」62耶穌說：「我是，並且你們要看見人子，坐在大能者的右邊，乘著天上的雲彩降來。」63大司祭遂撕裂自己的衣服說：「何必還需要見證呢？64你們都聽見褻瀆的話了，你們看著該怎樣？」眾人都判定他該死。65有些人就開始向他吐唾沫，蒙起他的臉來，用拳頭打他，對他說：「你作先知罷！」差役且用巴掌打他。

Peter's Denial of Jesus. 66While Peter was below in the courtyard, one of the high priest's maids came along. 67Seeing Peter warming himself, she looked intently at him and said, "You too were with the Nazarene, Jesus." 68*But he denied it saying, "I neither know nor understand what you are talking about." So he went out into the outer court. [Then the cock crowed.] 69The maid saw him and began again to say to the bystanders, "This man is one of them." 70Once again he denied it. A little later the bystanders said to Peter once more, "Surely you are one of them; for you too are a Galilean." 71He began to curse and to swear, "I do not know this man about whom you are talking." 72And immediately a cock crowed a second time. Then Peter remembered the word that Jesus had said to him, "Before the cock crows twice you will deny me three times." He broke down and wept.

伯多祿三次背主 66伯多祿在下邊庭院裡時，來了一個大司祭的使女，67看見伯多祿烤火，就注視他說：「你也是和那個納匝肋人耶穌一起的。」68伯多祿卻否認說：「我不知道，也不明白你說什麼。」他遂走出去，到了門廊，雞就叫了。69那使女看見他，就又給站在旁邊的人說：「這也是他們中間的人。」70伯多祿又否認了。過了一會兒，站在旁邊的人又再對伯多祿說：「你確是他們中間的，因為你也是個加里肋亞人。」71伯多祿就開始詛咒，並發誓說：「我不認得你們說的這個人。」72立時雞叫了第二遍。伯多祿遂想起耶穌給他所說的話：「雞叫二遍以前，你要三次不認我。」就放聲大哭起來。

* [14:68] **[Then the cock crowed]**: found in most manuscripts, perhaps in view of Mark 14:30, 72 but omitted in others.

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CHAPTER 15

Jesus before Pilate. 1As soon as morning came, the chief priests with the elders and the scribes, that is, the whole Sanhedrin, held a council.* They bound Jesus, led him away, and handed him over to Pilate. 2Pilate questioned him, "Are you the king of the Jews?"* He said to him in reply, "You say so." 3The chief priests accused him of many things. 4Again Pilate questioned him, "Have you no answer? See how many things they accuse you of." 5Jesus gave him no further answer, so that Pilate was amazed.

The Sentence of Death. 6*Now on the occasion of the feast he used to release to them one prisoner whom they requested. 7A man called Barabbas* was then in prison along with the rebels who had committed murder in a rebellion. 8The crowd came forward and began to ask him to do for them as he was accustomed. 9Pilate answered, "Do you want me to release to you the king of the Jews?" 10For he knew that it was out of envy that the chief priests had handed him over. 11But the chief priests stirred up the crowd to have him release Barabbas for them instead. 12Pilate again said to them in reply, "Then what [do you want] me to do with [the man you call] the king of the Jews?" 13*They shouted again, "Crucify him." 14Pilate said to them,

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耶穌在比拉多前 1一到清晨，司祭長、長老及經師，和全體公議會商討完畢，就把耶穌捆綁了，解送給比拉多。2比拉多問他說：「你是猶太人的君王嗎？」耶穌回答說：「你說的是。」3司祭長控告他許多事；4比拉多又問他說：「你看，他們控告你這麼多的事，你什麼都不回答嗎？」5耶穌仍沒有回答什麼，以致比拉多大為驚異。

6每逢節日，總督慣常給民眾釋放一個他們所要求的囚犯。7當時，有一個名叫巴辣巴的，他是與那些在暴動中殺人的暴徒一同被囚的。8群眾上去，要求照常給他們辦理。9比拉多回答他們說：「你們願意我給你們釋放猶太人的君王嗎？」10他原知道司祭長是由於嫉妒纔把耶穌解送來的。11但是，司祭長卻煽動群眾，寧要給他們釋放巴辣巴。12比拉多又向他們說：「那麼，對你們所稱的猶太人君王，我可怎麼辦呢？」13他們又喊說：「釘他在十字架上！」14比拉多對他們

* [15:1] **Held a council**: the verb here, *poieō*, can mean either "convene a council" or "take counsel." This reading is preferred to a variant "reached a decision" (cf Mark 3:6), which Mark 14:64 describes as having happened at the night trial; see the note on Matthew 27:1–2. **Handed him over to Pilate**: lacking authority to execute their sentence of condemnation (Mark 14:64), the Sanhedrin had recourse to Pilate to have Jesus tried and put to death (Mark 15:15); cf John 18:31.

* [15:2] **The king of the Jews**: in the accounts of the evangelists a certain irony surrounds the use of this title as an accusation against Jesus (see the note on Mark 15:26). While Pilate uses this term (Mark 15:2, 9, 12), he is aware of the evil motivation of the chief priests who handed Jesus over for trial and condemnation (Mark 15:10; Luke 23:14–16, 20; Matthew 27:18, 24; John 18:38; 19:4, 6, 12).

* [15:6–15] See the note on Matthew 27:15–26.

* [15:7] **Barabbas**: see the note on Matthew 27:16–17.

* [15:13] **Crucify him**: see the note on Matthew 27:22.

"Why? What evil has he done?" They only shouted the louder, "Crucify him." 15*So Pilate, wishing to satisfy the crowd, released Barabbas to them and, after he had Jesus scourged, handed him over to be crucified.

Mockery by the Soldiers. 16*The soldiers led him away inside the palace, that is, the praetorium, and assembled the whole cohort. 17They clothed him in purple and, weaving a crown of thorns, placed it on him. 18They began to salute him with, "Hail, King of the Jews!" 19and kept striking his head with a reed and spitting upon him. They knelt before him in homage. 20And when they had mocked him, they stripped him of the purple cloak, dressed him in his own clothes, and led him out to crucify him.

The Way of the Cross. 21They pressed into service a passer-by, Simon, a Cyrenian,* who was coming in from the country, the father of Alexander and Rufus, to carry his cross.

The Crucifixion. 22They brought him to the place of Golgotha (which is translated Place of the Skull). 23They gave him wine drugged with myrrh, but he did not take it. 24*Then they crucified him and divided his garments by casting lots for them to see what each should take. 25It was nine o'clock in the morning* when they crucified

說：「他作了什麼惡事？」他們越發喊說：「釘他在十字架上！」

15比拉多願意滿足群眾，就給他們釋放了巴辣巴，把耶穌鞭打後，交給他們，釘在十字架上。

頭戴荊冠受人戲弄 16兵士把耶穌帶到庭院裡面，即總督府內，把全隊叫齊，17給耶穌穿上紫紅袍，編了一個荊冠給他戴上，18開始向他致敬說：「猶太人的君王，萬歲！」19然後用一根蘆葦敲他的頭，向他吐唾沫，屈膝朝拜他。

上加爾瓦略山 20他們戲弄了耶穌之後，就給他脫去紫紅袍，給他穿上他自己的衣服，然後帶他出去，把他釘在十字架上。21有一個基勒乃人西滿，是亞歷山大和魯富的父親，他從田間來，正路過那裡，他們就強迫他背耶穌的十字架。22他們將耶穌帶到哥耳哥達地方，解說「髑髏」的地方，23就拿沒藥調和的酒給他喝，耶穌卻沒有接受。24他們就將他釘在十字架上，並把他的衣服分開，拈鬮，看誰得什麼。25他們把耶穌釘在十字架上時，正是第三

* [15:15] See the note on Matthew 27:26.
* [15:16] **Praetorium**: see the note on Matthew 27:27.
* [15:21] **They pressed into service . . . Simon, a Cyrenian**: a condemned person was constrained to bear his own instrument of torture, at least the crossbeam. The precise naming of Simon and his sons is probably due to their being known among early Christian believers to whom Mark addressed his gospel. See also the notes on Matthew 27:32; Luke 23:26–32.
* [15:24] See the notes on Matthew 27:35 and John 19:23–25a.
* [15:25] **It was nine o'clock in the morning**: literally, "the third hour," thus between 9 a.m. and 12 noon. Cf Mark 15:33, 34, 42 for Mark's chronological sequence, which may reflect liturgical or catechetical considerations rather than the precise historical sequence of events; contrast the different chronologies in the other gospels, especially John 19:14.

him. 26*The inscription of the charge against him read, "The King of the Jews." 27With him they crucified two revolutionaries, one on his right and one on his left. (28)*29*Those passing by reviled him, shaking their heads and saying, "Aha! You who would destroy the temple and rebuild it in three days, 30save yourself by coming down from the cross." 31Likewise the chief priests, with the scribes, mocked him among themselves and said, "He saved others; he cannot save himself. 32Let the Messiah, the King of Israel, come down now from the cross that we may see and believe." Those who were crucified with him also kept abusing him.

The Death of Jesus. 33At noon darkness came over the whole land until three in the afternoon. 34And at three o'clock Jesus cried out in a loud voice, "*Eloi, Eloi, lema sabachthani*?"* which is translated, "My God, my God, why have you forsaken me?" 35*Some of the bystanders who heard it said, "Look, he is calling Elijah." 36One of them ran, soaked a sponge with wine, put it on a reed, and gave it to him to drink, saying, "Wait, let us see if Elijah comes to take him down." 37Jesus gave a loud cry and breathed his last. 38*The veil of the sanctuary was torn

時辰。26他的罪狀牌上寫的是：「猶太人的君王。」27與他一起還釘了兩個強盜：一個在他右邊，一個在他左邊。【28這就應驗了經上所說的：『他被列於叛逆之中。』】

懸在十字架上 29路過的人都侮辱他，搖著頭說：「哇！你這拆毀聖殿，三天內重建起來的，30你從十字架上下來，救你自己罷！」31同樣，司祭長與經師也譏笑他，彼此說：「他救了別人，卻救不了自己！32默西亞，以色列的君王！現在從十字架上下來罷，叫我們看了好相信！」連與他一起釘在十字架上的人也辱罵他。33到了第六時辰，遍地昏黑，直到第九時辰。34在第九時辰，耶穌大聲呼號說：「厄羅依，厄羅依，肋瑪，撒巴黑塔尼？」意思是：「我的天主，我的天主，你為什麼捨棄了我？」35旁邊站著的人中有的聽見了，就說：「看，他呼喚厄里亞呢！」36有一個人就跑過去，把海綿浸滿了醋，綁在蘆葦上，遞給他喝，說：「等一等，我們看，是否厄里亞來將他卸下。」

斷氣而死 37耶穌大喊一聲，就斷了氣。38聖所裡的帳幔，從上到

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* [15:26] **The inscription . . . the King of the Jews**: the political reason for the death penalty falsely charged by the enemies of Jesus. See further the notes on Matthew 27:37 and John 19:19.
* [15:28] This verse, "And the scripture was fulfilled that says, 'And he was counted among the wicked,'" is omitted in the earliest and best manuscripts. It contains a citation from Isaiah 53:12 and was probably introduced from Luke 22:37.
* [15:29] See the note on Matthew 27:39–40.
* [15:34] An Aramaic rendering of Psalm 22:2. See also the note on Matthew 27:46.
* [15:35] **Elijah**: a verbal link with Eloi (Mark 15:34). See the note on Mark 9:9–13; cf Malachi 3:19. See also the note on Matthew 27:47.
* [15:38] See the note on Matthew 27:51–53.

in two from top to bottom. 39*When the centurion who stood facing him saw how he breathed his last he said, "Truly this man was the Son of God!" 40*There were also women looking on from a distance. Among them were Mary Magdalene, Mary the mother of the younger James and of Joses, and Salome. 41These women had followed him when he was in Galilee and ministered to him. There were also many other women who had come up with him to Jerusalem.

下，分裂為二。39對面站著的百夫長，看見耶穌這樣斷了氣，就說：「這人真是天主子！」40還有些婦女從遠處觀望，其中有瑪利亞 瑪達肋納，次雅各伯和若瑟的母親瑪利亞及撒羅默。41她們當耶穌在加里肋亞時，就跟隨了他，服事他；還有許多別的與耶穌同上耶路撒冷來的婦女。

The Burial of Jesus. 42When it was already evening, since it was the day of preparation, the day before the sabbath, 43Joseph of Arimathea,* a distinguished member of the council, who was himself awaiting the kingdom of God, came and courageously went to Pilate and asked for the body of Jesus. 44Pilate was amazed that he was already dead. He summoned the centurion and asked him if Jesus had already died. 45And when he learned of it from the centurion, he gave the body to Joseph. 46Having bought a linen cloth, he took him down, wrapped him in the linen cloth and laid him in a tomb that had been hewn out of the rock. Then he rolled a stone against the entrance to the tomb. 47Mary Magdalene and Mary the mother of Joses watched where he was laid.

卸下遺體安葬 42到了傍晚，因為是預備日，就是安息日的前一天，43來了一個阿黎瑪特雅人若瑟，他是一位顯貴的議員，也是期待天國的人。他大膽地進見比拉多，要求耶穌的遺體。44比拉多驚異耶穌已經死了，遂叫百夫長來，問他耶穌是否已死。45既從百夫長口中得知了實情，就把屍體賜給了若瑟。46若瑟買了殮布，把耶穌卸下來，用殮布裹好，把他安放在巖石中鑿成的墳墓裡；然後把一塊石頭滾到墳墓門口。47那時，瑪利亞 瑪達肋納和若瑟的母親瑪利亞，留心觀看安放耶穌的地方。

CHAPTER 16

The Resurrection of Jesus. 1*When the sabbath was over, Mary Magdalene,

耶穌復活升天

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天使報告主已復活 1安息日一過，瑪利亞 瑪達肋納、雅各伯的

* [15:39] The closing portion of Mark's gospel returns to the theme of its beginning in the Gentile centurion's climactic declaration of belief that Jesus **was the Son of God**. It indicates the fulfillment of the good news announced in the prologue (Mark 1:1) and may be regarded as the firstfruit of the passion and death of Jesus.
* [15:40–41] See the note on Matthew 27:55–56.
* [15:43] **Joseph of Arimathea**: see the note on Matthew 27:57–61.
* [16:1–8] The purpose of this narrative is to show that the tomb is empty and that Jesus **has been raised** (Mark 16:6) and is **going before you to Galilee** (Mark 16:7) in fulfillment of Mark 14:28. The women find the tomb empty, and an angel stationed there announces to them what has happened. They are told to proclaim the news to Peter and the disciples in order to prepare them for a reunion with him. Mark's composition of the gospel ends at Mark 16:8 with the women telling no one, because they were afraid. This

Mary, the mother of James, and Salome bought spices so that they might go and anoint him. 2Very early when the sun had risen, on the first day of the week, they came to the tomb. 3They were saying to one another, "Who will roll back the stone for us from the entrance to the tomb?" 4When they looked up, they saw that the stone had been rolled back; it was very large. 5On entering the tomb they saw a young man sitting on the right side, clothed in a white robe, and they were utterly amazed. 6He said to them, "Do not be amazed! You seek Jesus of Nazareth, the crucified. He has been raised; he is not here. Behold the place where they laid him. 7But go and tell his disciples and Peter, 'He is going before you to Galilee; there you will see him, as he told you.'" 8Then they went out and fled from the tomb, seized with trembling and bewilderment. They said nothing to anyone, for they were afraid.

母親瑪利亞和撒羅默買了香料，要去傅抹耶穌。2一週的第一天，大清早，她們來到墳墓那裡；那時，太陽剛升起。3她們彼此說：「誰給我們從墳墓門口滾開那塊石頭呢？」4但舉目一望，看見那塊很大的石頭已經滾開了。5她們進了墳墓，看見一個少年人，坐在右邊，穿著白衣，就非常驚恐。6那少年人向他們說：「不要驚惶！你們尋找那被釘在十字架上的納匝肋人耶穌，他已經復活了，不在這裡了；請看安放過他的地方！7但是你們去，告訴他的門徒和伯多祿說：他在你們以先往加里肋亞去，在那裡你們要看見他，就如他所告訴你們的。」8她們一出來，就從墳墓那裡逃跑了，因為戰慄和恐懼攫住了她們，她們什麼也沒有給人說，因為她們害怕。

The Longer Ending

The Appearance to Mary Magdalene. 9[*When he had risen, early on the first day of the week, he appeared first to Mary Magdalene, out of whom he had driven seven demons. 10She went and told his companions who were mourning and weeping. 11When they heard that he was alive and had been seen by her, they did not believe.

復活後的顯現 9一週的第一天，清早，耶穌復活後，首先顯現給瑪利亞 瑪達肋納：耶穌曾從她身上逐出過七個魔鬼。10她去報告那些一向同耶穌在一起的人，那時，他們正在哀號哭涕。11他們聽說耶穌活了，並顯現於她，他們卻不相信。

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abrupt termination causes some to believe that the original ending of this gospel may have been lost. See the following note.

* [16:9–20] This passage, termed the Longer Ending to the Marcan gospel by comparison with a much briefer conclusion found in some less important manuscripts, has traditionally been accepted as a canonical part of the gospel and was defined as such by the Council of Trent. Early citations of it by the Fathers indicate that it was composed by the second century, although vocabulary and style indicate that it was written by someone other than Mark. It is a general resume of the material concerning the appearances of the risen Jesus, reflecting, in particular, traditions found in Luke 24 and John 20. The Shorter Ending: Found after Mark 16:8 before the Longer Ending in four seventh-to-ninth-century Greek manuscripts as well as in one Old Latin version, where it appears alone without the Longer Ending. The Freer Logion: Found after v 14 in a fourth-fifth century manuscript preserved in the Freer Gallery of Art, Washington, DC, this ending was known to Jerome in the fourth century. It reads: "And they excused themselves, saying, 'This age of lawlessness and unbelief is under Satan, who does not allow the truth and

The Appearance to Two Disciples. 12After this he appeared in another form to two of them walking along on their way to the country. 13They returned and told the others; but they did not believe them either.

12此後，他們中有兩個人往鄉下去；走路的時候，耶穌藉了另一個形狀顯現給他們。13他們就去報告其餘的人，但那些人對他們也不相信。

The Commissioning of the Eleven. 14[But] later, as the eleven were at table, he appeared to them and rebuked them for their unbelief and hardness of heart because they had not believed those who saw him after he had been raised. 15He said to them, "Go into the whole world and proclaim the gospel to every creature. 16Whoever believes and is baptized will be saved; whoever does not believe will be condemned. 17These signs will accompany those who believe: in my name they will drive out demons, they will speak new languages. 18They will pick up serpents [with their hands], and if they drink any deadly thing, it will not harm them. They will lay hands on the sick, and they will recover."

14最後，當他們十一人坐席的時候，耶穌顯現給他們，責斥他們的無信和心硬，因為他們不信那些在他由死者中復活後，見了他的人。

在加里肋亞山上派遣宗徒往訓萬民 15然後耶穌對他們說：「你們往普天下去，向一切受造物宣傳福音，16信而受洗的必要得救；但不信的必被判罪。17信的人必有這些奇蹟隨著他們：因我的名驅逐魔鬼，說新語言，18手拿毒蛇，甚或喝了什麼致死的毒物，也決不受害；按手在病人身上，可使人痊愈。」

The Ascension of Jesus. 19So then the Lord Jesus, after he spoke to them, was taken up into heaven and took his seat at the right hand of God. 20But they went forth and preached everywhere, while the Lord worked with them and confirmed the word through accompanying signs.]*

耶穌升天 19主耶穌給他們說了這些話以後，就被接升天，坐在天主的右邊。20他們出去，到處宣講，主與他們合作，並以奇蹟相隨，證實所傳的道理。

The Shorter Ending

[And they reported all the instructions briefly to Peter's companions. Afterwards Jesus himself, through them, sent forth from east to west the sacred and imperishable proclamation of eternal salvation. Amen.]

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power of God to prevail over the unclean things dominated by the spirits [or, does not allow the unclean things dominated by the spirits to grasp the truth and power of God]. Therefore reveal your righteousness now.' They spoke to Christ. And Christ responded to them, 'The limit of the years of Satan's power is completed, but other terrible things draw near. And for those who sinned I was handed over to death, that they might return to the truth and no longer sin, in order that they might inherit the spiritual and incorruptible heavenly glory of righteousness. But . . .'"

路加福音引言

Lk 路

教會歷代相傳：第三部《福音》和《宗徒大事錄》的作者是路加。路加是希臘人（哥4:10-14），大概生於敘利亞的安提約基雅，受過高深教育，也曾作過醫生（哥4:14），可能是因保祿的講勸而信奉了基督。公元50年，他陪同保祿由特洛阿前往斐理伯，58年又從斐理伯返回了耶京（宗16:10-17; 20:5-21:18）。保祿在巴力斯坦的凱撒勒雅被囚時，他可能侍奉在左右（宗24:23）；後又伴隨被囚的保祿前往羅馬（宗27,28章）。保祿兩次在羅馬坐監時，他都隨侍在側（哥4:14；費24；弟後4:11）；最後，保祿殉道時，可能他也親臨了刑場。據傳說：他也是為主殉道而死的，聖教會每年在10月18日慶祝他的瞻禮。

聖教會一致公認：路加是依據保祿的宣講編寫了《路加福音》，這也可由本書的內容證明，因他的基本思想和道理，與保祿一生所講的極相吻合。

這部《福音》雖然題名是獻給一位頗有名望的希臘人德敖斐羅的（1:3；宗1:1），但作者真正的目的和對象，是寫給已歸化或未歸化的外邦人的，使他們對於基督的福音，獲得一個正確的認識（1:4）。為此，他在本書內力證天主子耶穌基督是全人類的救主。

本書的寫作時間，應在《馬爾谷福音》之後，因為本書有不少參考《馬爾谷福音》之處；又應寫於《宗徒大事錄》之前（見宗1:1）；所以，本書大約是寫於公元61或62年。著作的地點大概是羅馬。

本書的文筆頗為典雅，堪稱一部文學作品，同時也是一部優等的史書，因為作者先仔細訪查了一切（1:1-4），然後纔盡可能按照史書的體例，編排耶穌的生平事蹟，同時亦未忽略當時猶太民族和羅馬帝國的歷史背景（1:5,26; 2:1-2; 3:1-2）。在他所訪問過的證人中，定然有聖母瑪利亞，因為有關耶穌的孩提和童年史，應該是直接或間接出自聖母的口授（2:19,51）。

在路加所搜集的資料中，有許多是前二《福音》所未記載過的，路加對這些言行（9:51-19:28），因不知確實發生於何時，遂審慎地將這一切，置於耶穌在加里肋亞和耶京公開傳教兩時期之間。關於其他事蹟，大都是依照宗徒教理講授的次序編排的：耶穌童年史（1,2章）加里肋亞傳教生活（4:14-9:50），赴耶京途中傳教（9:51-19:28），耶京的傳教生活（19:29-21:38），苦難聖死與復活（22-24章）。

本《福音》特別著重於救贖的普遍性和基督對罪人的慈愛：這兩端道理也正是保祿的宣講要點；因此，本《福音》亦可稱為《保祿福音》。

THE GOSPEL ACCORDING TO LUKE

The Gospel according to Luke is the first part of a two-volume work that continues the biblical history of God's dealings with humanity found in the Old Testament, showing how God's promises to Israel have been fulfilled in Jesus and how the salvation promised to Israel and accomplished by Jesus has been extended to the Gentiles. The stated purpose of the two volumes is to provide Theophilus and others like him with certainty—assurance—about earlier instruction they have received (Lk 1:4). To accomplish his purpose, Luke shows that the preaching and teaching of the representatives of the early church are grounded in the preaching and teaching of Jesus, who during his historical ministry (Acts 1:21–22) prepared his specially chosen followers and commissioned them to be witnesses to his resurrection and to all else that he did (Acts 10:37–42). This continuity between the historical ministry of Jesus and the ministry of the apostles is Luke's way of guaranteeing the fidelity of the Church's teaching to the teaching of Jesus.

Luke's story of Jesus and the church is dominated by a historical perspective. This history is first

of all salvation history. God's divine plan for human salvation was accomplished during the period of Jesus, who through the events of his life (Lk 22:22) fulfilled the Old Testament prophecies (Lk 4:21; 18:31; 22:37; 24:26–27, 44), and this salvation is now extended to all humanity in the period of the church (Acts 4:12). This salvation history, moreover, is a part of human history. Luke relates the story of Jesus and the church to events in contemporary Palestinian (Lk 1:5; 3:1–2; Acts 4:6) and Roman (Lk 2:1–2; 3:1; Acts 11:28; 18:2, 12) history for, as Paul says in Acts 26:26, "this was not done in a corner." Finally, Luke relates the story of Jesus and the church to contemporaneous church history. Luke is concerned with presenting Christianity as a legitimate form of worship in the Roman world, a religion that is capable of meeting the spiritual needs of a world empire like that of Rome. To this end, Luke depicts the Roman governor Pilate declaring Jesus innocent of any wrongdoing three times (Acts 23:29; 25:25; 26:31–32). At the same time Luke argues in Acts that Christianity is the logical development and proper fulfillment of Judaism and is therefore deserving of the same toleration and freedom traditionally accorded Judaism by Rome (Acts 13:16–41; 23:6–9; 24:10–21; 26:2–23).

The prominence given to the period of the church in the story has important consequences for Luke's interpretation of the teachings of Jesus. By presenting the time of the church as a distinct phase of salvation history, Luke accordingly shifts the early Christian emphasis away from the expectation of an imminent parousia to the day-to-day concerns of the Christian community in the world. He does this in the gospel by regularly emphasizing the words "each day" (Lk 9:23; cf Mk 8:34; Lk 11:3; 16:19; 19:47) in the sayings of Jesus. Although Luke still believes the parousia to be a reality that will come unexpectedly (Lk 12:38, 45–46), he is more concerned with presenting the words and deeds of Jesus as guides for the conduct of Christian disciples in the interim period between the ascension and the parousia and with presenting Jesus himself as the model of Christian life and piety.

Throughout the gospel, Luke calls upon the Christian disciple to identify with the master Jesus, who is caring and tender toward the poor and lowly, the outcast, the sinner, and the afflicted, toward all those who recognize their dependence on God (Lk 4:18; 6:20–23; 7:36–50; 14:12–14; 15:1–32; 16:19–31; 18:9–14; 19:1–10; 21:1–4), but who is severe toward the proud and self-righteous, and particularly toward those who place their material wealth before the service of God and his people (Lk 6:24–26; 12:13–21; 16:13–15, 19–31; 18:9–14, 15–25; cf Lk 1:50–53). No gospel writer is more concerned than Luke with the mercy and compassion of Jesus (Lk 7:41–43; 10:29–37; 13:6–9; 15:11–32). No gospel writer is more concerned with the role of the Spirit in the life of Jesus and the Christian disciple (Lk 1:35, 41; 2:25–27; 4:1, 14, 18; 10:21; 11:13; 24:49), with the importance of prayer (Lk 3:21; 5:16; 6:12; 9:28; 11:1–13; 18:1–8), or with Jesus' concern for women (Lk 7:11–17, 36–50; 8:2–3; 10:38–42). While Jesus calls all humanity to repent (Lk 5:32; 10:13; 11:32; 13:1–5; 15:7–10; 16:30; 17:3–4; 24:47), he is particularly demanding of those who would be his disciples. Of them he demands absolute and total detachment from family and material possessions (Lk 9:57–62; 12:32–34; 14:25–35). To all who respond in faith and repentance to the word Jesus preaches, he brings salvation (Lk 2:30–32; 3:6; 7:50; 8:48, 50; 17:19; 19:9) and peace (Lk 2:14; 7:50; 8:48; 19:38, 42) and life (Lk 10:25–28; 18:26–30).

Early Christian tradition, from the late second century on, identifies the author of this gospel and of the Acts of the Apostles as Luke, a Syrian from Antioch, who is mentioned in the New Testament in Col 4:14, Phlm 1:24 and 2 Tm 4:11. The prologue of the gospel makes it clear that Luke is not part of the first generation of Christian disciples but is himself dependent upon the traditions he received from those who were eyewitnesses and ministers of the word (Lk 1:2). His two-volume work marks him as someone who was highly literate both in the Old Testament traditions according to the Greek versions and in Hellenistic Greek writings.

Among the likely sources for the composition of this gospel (Lk 1:3) were the Gospel of Mark, a written collection of sayings of Jesus known also to the author of the Gospel of Matthew (Q; see Introduction to Matthew), and other special traditions that were used by Luke alone among the gospel writers. Some hold that Luke used Mark only as a complementary source for rounding out the material he took from other traditions. Because of its dependence on the Gospel of Mark and because details in Luke's Gospel (Lk 13:35a; 19:43–44; 21:20; 23:28–31) imply that the author was acquainted with the destruction of the city of Jerusalem by the Romans in A.D. 70, the Gospel of Luke is dated by most scholars after that date; many propose A.D. 80–90 as the time of composition.

Luke's consistent substitution of Greek names for the Aramaic or Hebrew names occurring in his sources (e.g., Lk 23:33; Mk 15:22; Lk 18:41; Mk 10:51), his omission from the gospel of specifically Jewish Christian concerns found in his sources (e.g., Mk 7:1–23), his interest in Gentile Christians (Lk 2:30–32; 3:6, 38; 4:16–30; 13:28–30; 14:15–24; 17:11–19; 24:47–48), and his incomplete knowledge of Palestinian geography, customs, and practices are among the characteristics of this gospel that suggest that Luke was a non-Palestinian writing to a non-Palestinian audience that was largely made up of Gentile Christians.

The principal divisions of the Gospel according to Luke are the following:

I. The Prologue (Lk 1:1–4)
II. The Infancy Narrative (Lk 1:5–2:52)
III. The Preparation for the Public Ministry (Lk 3:1–4:13)
IV. The Ministry in Galilee (Lk 4:14–9:50)
V. The Journey to Jerusalem: Luke's Travel Narrative (Lk 9:51–19:27)
VI. The Teaching Ministry in Jerusalem (Lk 19:28–21:38)
VII. The Passion Narrative (Lk 22:1–23:56)
VIII. The Resurrection Narrative (Lk 24:1–53)

路加福音

I: The Prologue

CHAPTER 1

1*Since many have undertaken to
compile a narrative of the events that
have been fulfilled among us, 2just
as those who were eyewitnesses from
the beginning and ministers of the
word have handed them down to us,
3I too have decided, after investigating
everything accurately anew, to write it
down in an orderly sequence for you,
most excellent Theophilus, 4so that
you may realize the certainty of the
teachings you have received.

第一章

序言 1-3德敖斐羅鈞座：關於在我們中間所完成的事蹟，已有許多人，依照那些自始親眼見過，並為真道服役的人所傳給我們的，著手編成了記述，我也從起頭仔細訪查了一切，遂立意按著次第給你寫出來，4為使你認清給你所講授的道理，正確無誤。

II: The Infancy Narrative

耶穌童年史

Announcement of the Birth of John.

5*In the days of Herod, King of Judea,*
there was a priest named Zechariah
of the priestly division of Abijah;
his wife was from the daughters of
Aaron, and her name was Elizabeth.

預報若翰誕生 5在猶太王黑落德的時候，阿彼雅班中有一位司祭名叫匝加利亞，他的妻子是出於亞郎的後代，名叫依撒伯爾。

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* [1:1–4] The Gospel according to Luke is the only one of the synoptic gospels to begin with a literary prologue. Making use of a formal, literary construction and vocabulary, the author writes the prologue in imitation of Hellenistic Greek writers and, in so doing, relates his story about Jesus to contemporaneous Greek and Roman literature. Luke is not only interested in the words and deeds of Jesus, but also in the larger context of the birth, ministry, death, and resurrection of Jesus as the fulfillment of the promises of God in the Old Testament. As a second- or third-generation Christian, Luke acknowledges his debt to earlier **eyewitnesses** and **ministers of the word**, but claims that his contribution to this developing tradition is a complete and accurate account, told in an orderly manner, and intended to provide **Theophilus** ("friend of God," literally) and other readers with certainty about earlier teachings they have received.

* [1:5–2:52] Like the Gospel according to Matthew, this gospel opens with an infancy narrative, a collection of stories about the birth and childhood of Jesus. The narrative uses early Christian traditions about the birth of Jesus, traditions about the birth and circumcision of John the Baptist, and canticles such as the Magnificat (Luke 1:46–55) and Benedictus (Luke 1:67–79), composed of phrases drawn from the Greek Old Testament. It is largely, however, the composition of Luke who writes in imitation of Old Testament birth stories, combining historical and legendary details, literary ornamentation and interpretation of scripture, to answer in advance the question, "Who is Jesus Christ?" The focus of the narrative, therefore, is primarily christological. In this section Luke announces many of the themes that will become prominent in the rest

6Both were righteous in the eyes of
God, observing all the commandments
and ordinances of the Lord
blamelessly. 7But they had no child,*
because Elizabeth was barren and
both were advanced in years. 8Once
when he was serving as priest in his
division's turn before God, 9according
to the practice of the priestly service,
he was chosen by lot to enter the
sanctuary of the Lord to burn incense.
10Then, when the whole assembly
of the people was praying outside
at the hour of the incense offering,
11the angel of the Lord appeared to
him, standing at the right of the altar
of incense. 12Zechariah was troubled
by what he saw, and fear came upon
him. 13But the angel said to him, "Do
not be afraid,* Zechariah, because
your prayer has been heard. Your wife
Elizabeth will bear you a son, and you
shall name him John. 14And you will
have joy and gladness, and many will
rejoice at his birth, 15for he will be
great in the sight of [the] Lord. He will

6二人在天主前是義人，都照上主
的一切誡命和禮規行事，無可指
摘。7但是，他們沒有孩子，因為
依撒伯爾素不生育，兩人又都上
了年紀。8正逢匝加利亞輪著他
的班次，在天主前盡司祭的職務
時，9按著司祭的常例，他抽中了
籤，得進上主的聖所獻香。10獻香
的時候，眾百姓都在外面祈禱。
11有一位上主的天使站在香壇右邊
顯現給他。12匝加利亞一見，驚惶
失措，害怕起來；13但天使向他
說：「匝加利亞，不要害怕！因
為你的祈禱已蒙應允，你的妻子
依撒伯爾要給你生一個兒子，你
要給他起名叫若翰。14你必要喜
樂歡躍，許多人也要因他的誕生
而喜樂，15因為他在上主面前將
是偉大的，淡酒濃酒他都不喝，

Lk 路

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of the gospel: the centrality of Jerusalem and the temple, the journey motif, the universality of salvation, joy and peace, concern for the lowly, the importance of women, the presentation of Jesus as savior, Spirit-guided revelation and prophecy, and the fulfillment of Old Testament promises. The account presents parallel scenes (diptychs) of angelic announcements of the birth of John the Baptist and of Jesus, and of the birth, circumcision, and presentation of John and Jesus. In this parallelism, the ascendency of Jesus over John is stressed: John is prophet of the Most High (Luke 1:76); Jesus is Son of the Most High (Luke 1:32). John is great in the sight of the Lord (Luke 1:15); Jesus will be Great (a LXX attribute, used absolutely, of God) (Luke 1:32). John will go before the Lord (Luke 1:16–17); Jesus will be Lord (Luke 1:43; 2:11).

* [1:5] **In the days of Herod, King of Judea**: Luke relates the story of salvation history to events in contemporary world history. Here and in Luke 3:1–2 he connects his narrative with events in Palestinian history; in Luke 2:1–2 and Luke 3:1 he casts the Jesus story in the light of events of Roman history. Herod the Great, the son of the Idumean Antipater, was declared "King of Judea" by the Roman Senate in 40 B.C., but became the undisputed ruler of Palestine only in 37 B.C. He continued as king until his death in 4 B.C. **Priestly division of Abijah**: a reference to the eighth of the twenty-four divisions of priests who, for a week at a time, twice a year, served in the Jerusalem temple.

* [1:7] **They had no child**: though childlessness was looked upon in contemporaneous Judaism as a curse or punishment for sin, it is intended here to present Elizabeth in a situation similar to that of some of the great mothers of important Old Testament figures: Sarah (Genesis 15:3; 16:1); Rebekah (Genesis 25:21); Rachel (Genesis 29:31; 30:1); the mother of Samson and wife of Manoah (Jdgs 13:2–3); Hannah (1 Sam 1:2).

* [1:13] **Do not be afraid**: a stereotyped Old Testament phrase spoken to reassure the recipient of a heavenly vision (Genesis 15:1; Joshua 1:9; Daniel 10:12, 19 and elsewhere in Luke 1:30; 2:10). **You shall name him John**: the name means "Yahweh has shown favor," an indication of John's role in salvation history.

* [1:15] **He will drink neither wine nor strong drink**: like Samson (Jdgs 13:4–5) and Samuel (1 Sam 1:11 LXX and 4QSam^a), John is to be consecrated by Nazirite vow and set apart for the Lord's service.

drink neither wine nor strong drink.* He will be filled with the holy Spirit even from his mother's womb, 16and he will turn many of the children of Israel to the Lord their God. 17He will go before him in the spirit and power of Elijah* to turn the hearts of fathers toward children and the disobedient to the understanding of the righteous, to prepare a people fit for the Lord." 18Then Zechariah said to the angel, "How shall I know this? For I am an old man, and my wife is advanced in years." 19And the angel said to him in reply, "I am Gabriel,* who stand before God. I was sent to speak to you and to announce to you this good news. 20But now you will be speechless and unable to talk* until the day these things take place, because you did not believe my words, which will be fulfilled at their proper time."

21Meanwhile the people were waiting for Zechariah and were amazed that he stayed so long in the sanctuary. 22But when he came out, he was unable to speak to them, and they realized that he had seen a vision in the sanctuary. He was gesturing to them but remained mute. 23Then, when his days of ministry were completed, he went home. 24After this time his wife Elizabeth conceived, and she went into seclusion for five months, saying, 25"So has the Lord done for me at a time when he has seen fit to take away my disgrace before others."

而且，他還在母胎中就要充滿聖神；16他要使許多以色列子民轉向上主，他們的天主；17他要以厄里亞的精神和能力，在他前面先行，使為父的心轉向兒子，使悖逆者轉向義人的心意，並為上主準備一個善良的百姓。」18匝加利亞遂向天使說：「我憑著什麼能知道這事呢？因為我已經老了，我的妻子也上了年紀。」19天使回答說：「我是站在天主面前的加俾額爾，奉命來向你說話，報給你這個喜訊。20看，你必成為啞吧，不能說話，直到這些事成就的那一天，因為你沒有相信我的話；但我的話屆時必要應驗。」21百姓等候匝加利亞，都奇怪他滯留在聖所內。22及至他出來後，竟不能與他們講話，他們這纔知道他在聖所中見了異象；他已成了啞吧，只給他們打手勢。23他供職的日期一滿，就回了家。24幾天以後，他的妻子依撒伯爾受了孕，自己躲藏了五個月，說：25「上主在眷顧的日子這樣待了我，除去了我在人間的恥辱。」

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* [1:17] **He will go before him in the spirit and power of Elijah**: John is to be the messenger sent before Yahweh, as described in Malachi 3:1–2. He is cast, moreover, in the role of the Old Testament fiery reformer, the prophet Elijah, who according to Malachi 4:6 (Malachi 3:24) is sent before "the great and terrible day of the Lord comes."

* [1:19] **I am Gabriel**: "the angel of the Lord" is identified as Gabriel, the angel who in Daniel 9:20–25 announces the seventy weeks of years and the coming of an anointed one, a prince. By alluding to Old Testament themes in Luke 1:17, 19 such as the coming of the day of the Lord and the dawning of the messianic era, Luke is presenting his interpretation of the significance of the births of John and Jesus.

* [1:20] **You will be speechless and unable to talk**: Zechariah's becoming mute is the sign given in response to his question in v 18. When Mary asks a similar question in Luke 1:34, unlike Zechariah who was punished for his doubt, she, in spite of her doubt, is praised and reassured (Luke 1:35–37).

Announcement of the Birth of Jesus.
26*In the sixth month, the angel
Gabriel was sent from God to a town
of Galilee called Nazareth, 27to a
virgin betrothed to a man named
Joseph, of the house of David, and the
virgin's name was Mary. 28And coming
to her, he said, "Hail, favored one!
The Lord is with you." 29But she was
greatly troubled at what was said and
pondered what sort of greeting this
might be. 30Then the angel said to her,
"Do not be afraid, Mary, for you have
found favor with God. 31Behold, you
will conceive in your womb and bear
a son, and you shall name him Jesus.
32He will be great and will be called
Son of the Most High,* and the Lord
God will give him the throne of David
his father, 33and he will rule over the
house of Jacob forever, and of his
kingdom there will be no end." 34But
Mary said to the angel, "How can this
be, since I have no relations with a
man?"* 35And the angel said to her in
reply, "The holy Spirit will come upon
you, and the power of the Most High
will overshadow you. Therefore the
child to be born will be called holy, the
Son of God. 36And behold, Elizabeth,
your relative, has also conceived* a
son in her old age, and this is the sixth
month for her who was called barren;
37for nothing will be impossible for

預報基督誕生 26到了第六個月，
天使加俾額爾奉天主差遣，往加
里肋亞一座名叫納匝肋的城去，
27到一位童貞女那裡，她已與達味
家族中的一個名叫若瑟的男子訂了
婚，童貞女的名字叫瑪利亞。28天
使進去向她說：「萬福！充滿恩寵
者，上主與你同在！」【在女人
中你是蒙祝福的。】29她卻因這話
驚惶不安，便思慮這樣的請安有
什麼意思。30天使對她說：「瑪利
亞，不要害怕，因為你在天主前
獲得了寵幸。31看，你將懷孕生
子，並要給他起名叫耶穌。32他將
是偉大的，並被稱為至高者的兒
子，上主天主要把他祖先達味的
御座賜給他。33他要為王統治雅各
伯家，直到永遠；他的王權沒有
終結。」34瑪利亞便向天使說：
「這事怎能成就？因為我不認識
男人。」35天使答覆她說：「聖神
要臨於你，至高者的能力要庇廕
你，因此，那要誕生的聖者，將
稱為天主的兒子。36且看，你的親
戚依撒伯爾，她雖在老年，卻懷
了男胎，本月已六個月了，她原
是素稱不生育的，37因為在天主前

Lk 路

* [1:26–38] The announcement to Mary of the birth of Jesus is parallel to the announcement to Zechariah of the birth of John. In both the angel Gabriel appears to the parent who is troubled by the vision (Luke 1:11–12, 26–29) and then told by the angel not to fear (Luke 1:13, 30). After the announcement is made (Luke 1:14–17, 31–33) the parent objects (Luke 1:18, 34) and a sign is given to confirm the announcement (Luke 1:20, 36). The particular focus of the announcement of the birth of Jesus is on his identity as Son of David (Luke 1:32–33) and Son of God (Luke 1:32, 35).

* [1:32] **Son of the Most High**: cf Luke 1:76 where John is described as "prophet of the Most High." "Most High" is a title for God commonly used by Luke (Luke 1:35, 76; 6:35; 8:28; Acts 7:48; 16:17).

* [1:34] Mary's questioning response is a denial of sexual relations and is used by Luke to lead to the angel's declaration about the Spirit's role in the conception of this child (Luke 1:35). According to Luke, the virginal conception of Jesus takes place through the holy Spirit, the power of God, and therefore Jesus has a unique relationship to Yahweh: he is Son of God.

* [1:36–37] The sign given to Mary in confirmation of the angel's announcement to her is the pregnancy of her aged relative Elizabeth. If a woman past the childbearing age could become pregnant, why, the angel implies, should there be doubt about Mary's pregnancy, **for nothing will be impossible for God**.

God." 38Mary said, "Behold, I am the handmaid of the Lord. May it be done to me according to your word." Then the angel departed from her.

Mary Visits Elizabeth. 39During those days Mary set out and traveled to the hill country in haste to a town of Judah, 40where she entered the house of Zechariah and greeted Elizabeth. 41When Elizabeth heard Mary's greeting, the infant leaped in her womb, and Elizabeth, filled with the holy Spirit, 42cried out in a loud voice and said, "Most blessed are you among women, and blessed is the fruit of your womb. 43And how does this happen to me, that the mother of my Lord* should come to me? 44For at the moment the sound of your greeting reached my ears, the infant in my womb leaped for joy. 45Blessed are you who believed* that what was spoken to you by the Lord would be fulfilled."

The Canticle of Mary. 46And Mary said:*

"My soul proclaims the greatness of the Lord;
47my spirit rejoices in God my savior.
48For he has looked upon his handmaid's lowliness;
behold, from now on will all ages call me blessed.

沒有不能的事。」38瑪利亞說：「看！上主的婢女，願照你的話成就於我罷！」天使便離開她去了。

聖母往見表姐依撒伯爾 39瑪利亞就在那幾日起身，急速往山區去，到了猶大的一座城。40她進了匝加利亞的家，就給依撒伯爾請安。41依撒伯爾一聽到瑪利亞請安，胎兒就在她的腹中歡躍。依撒伯爾遂充滿了聖神，42大聲呼喊說：「在女人中你是蒙祝福的，你的胎兒也是蒙祝福的。43吾主的母親駕臨我這裡，這是我那裡得來的呢？44看，你請安的聲音一入我耳，胎兒就在我腹中歡喜踴躍。45那信了由上主傳於她的話必要完成的，是有福的。」46瑪利亞遂說：

「我的靈魂頌揚上主，
47我的心神歡躍於天主，我的救主，
48因為他垂顧了她婢女的卑微，今後萬世萬代都要稱我有福；

* [1:43] Even before his birth, Jesus is identified in Luke as the Lord.
* [1:45] **Blessed are you who believed**: Luke portrays Mary as a believer whose faith stands in contrast to the disbelief of Zechariah (Luke 1:20). Mary's role as believer in the infancy narrative should be seen in connection with the explicit mention of her presence among "those who believed" after the resurrection at the beginning of the Acts of the Apostles (Acts 1:14).
* [1:46–55] Although Mary is praised for being the mother of the Lord and because of her belief, she reacts as the servant in a psalm of praise, the Magnificat. Because there is no specific connection of the canticle to the context of Mary's pregnancy and her visit to Elizabeth, the Magnificat (with the possible exception of v 48) may have been a Jewish Christian hymn that Luke found appropriate at this point in his story. Even if not composed by Luke, it fits in well with themes found elsewhere in Luke: joy and exultation in the Lord; the lowly being singled out for God's favor; the reversal of human fortunes; the fulfillment of Old Testament promises. The loose connection between the hymn and the context is further seen in the fact that a few Old Latin manuscripts identify the speaker of the hymn as Elizabeth, even though the overwhelming textual evidence makes Mary the speaker.

49The Mighty One has done great
things for me,
and holy is his name.
50His mercy is from age to age
to those who fear him.
51He has shown might with his arm,
dispersed the arrogant of mind
and heart.
52He has thrown down the rulers
from their thrones
but lifted up the lowly.
53The hungry he has filled with
good things;
the rich he has sent away empty.
54He has helped Israel his servant,
remembering his mercy,
55according to his promise to our
fathers,
to Abraham and to his descendants
forever."

56Mary remained with her about three months and then returned to her home.

The Birth of John. 57*When the time arrived for Elizabeth to have her child she gave birth to a son. 58Her neighbors and relatives heard that the Lord had shown his great mercy toward her, and they rejoiced with her. 59*When they came on the eighth day to circumcise the child, they were going to call him Zechariah after his father, 60but his mother said in reply, "No. He will be called John." 61But they answered her, "There is no one among your relatives who has this name." 62So they made signs, asking

49因全能者在我身上行了大事，
他的名字是聖的，
50他的仁慈世世代代於無窮世，
賜與敬畏他的人。
51他伸出了手臂施展大能，驅
散那些心高氣傲的人。
52他從高座上推下權勢者，卻舉
揚了卑微貧困的人。
53他曾使饑餓者飽饗美物，反使
那富有者空手而去。
54他曾回憶起自己的仁慈，扶助
了他的僕人以色列，
55正如他向我們的祖先所說過
的恩許，施恩於亞巴郎和
他的子孫，直到永遠。」

56瑪利亞同依撒伯爾住了三個月左右，就回本家去了。

若翰誕生與割損 57依撒伯爾滿了產期，就生了一個兒子。58她的鄰居和親戚聽說上主向她大施仁慈，都和她一同歡樂。59到了第八天，人們來給這孩子行割損禮，並願意照他父親的名字叫他匝加利亞。60他的母親說：「不，要叫他若翰。」61他們就向她說：「在你親族中沒有叫這個名字的。」62他們便給他的父親打手

* [1:57–66] The birth and circumcision of John above all emphasize John's incorporation into the people of Israel by the sign of the covenant (Genesis 17:1–12). The narrative of John's circumcision also prepares the way for the subsequent description of the circumcision of Jesus in Luke 2:21. At the beginning of his two-volume work Luke shows those who play crucial roles in the inauguration of Christianity to be wholly a part of the people of Israel. At the end of the Acts of the Apostles (Acts 21:20; 22:3; 23:6–9; 24:14–16; 26:2–8, 22–23) he will argue that Christianity is the direct descendant of Pharisaic Judaism.

* [1:59] The practice of Palestinian Judaism at this time was to name the child at birth; moreover, though naming a male child after the father is not completely unknown, the usual practice was to name the child after the grandfather (see Luke 1:61). The naming of the child John and Zechariah's recovery from his loss of speech should be understood as fulfilling the angel's announcement to Zechariah in Luke 1:13, 20.

his father what he wished him to be called. 63He asked for a tablet and wrote, "John is his name," and all were amazed. 64Immediately his mouth was opened, his tongue freed, and he spoke blessing God. 65Then fear came upon all their neighbors, and all these matters were discussed throughout the hill country of Judea. 66All who heard these things took them to heart, saying, "What, then, will this child be?" For surely the hand of the Lord was with him.

勢，看他願意叫他什麼。63他要了一塊小板，寫道：「若翰是他的名字。」眾人都驚訝起來。64匝加利亞的口和舌頭立時開了，遂開口讚美天主。65於是，所有的鄰居都滿懷怕情；這一切事就傳遍了全猶大山區，66凡聽見的人都將這事存在心中，說：「這孩子將成為什麼人物啊？」因為上主的手與他同在。67他的父親匝加利亞充滿了聖神，遂預言說：

The Canticle of Zechariah. 67Then Zechariah his father, filled with the holy Spirit, prophesied, saying:

68*"Blessed be the Lord, the God of Israel,
for he has visited and brought redemption to his people.
69*He has raised up a horn for our salvation
within the house of David his servant,
70even as he promised through the mouth of his holy prophets from of old:
71salvation from our enemies and from the hand of all who hate us,
72to show mercy to our fathers and to be mindful of his holy covenant
73and of the oath he swore to Abraham our father,
and to grant us that,
74rescued from the hand of enemies,

68「上主，以色列的天主應受讚美，因他眷顧救贖了自己的民族，
69並在自己的僕人達味家中，為我們興起了大能的救主，
70正如他藉歷代諸聖先知的口所說過的，
71拯救我們脫離敵人和仇恨我們者的手。
72他向我們的祖先施行仁慈，記憶起他自己的神聖盟約，
73就是他向我們的祖宗亞巴郎所宣述的誓詞，
74恩賜我們從敵人手中被救出

* [1:68–79] Like the canticle of Mary (Luke 1:46–55) the canticle of Zechariah is only loosely connected with its context. Apart from Luke 1:76–77, the hymn in speaking of **a horn for our salvation** (Luke 1:69) and **the daybreak from on high** (Luke 1:78) applies more closely to Jesus and his work than to John. Again like Mary's canticle, it is largely composed of phrases taken from the Greek Old Testament and may have been a Jewish Christian hymn of praise that Luke adapted to fit the present context by inserting Luke 1:76–77 to give Zechariah's reply to the question asked in Luke 1:66.

* [1:69] **A horn for our salvation**: the horn is a common Old Testament figure for strength (Psalm 18:3; 75:5–6; 89:18; 112:9; 148:14). This description is applied to God in Psalm 18:2 and is here transferred to Jesus. The connection of the phrase with **the house of David** gives the title messianic overtones and may indicate an allusion to a phrase in Hannah's song of praise (1 Sam 2:10), "the horn of his anointed."

without fear we might worship him
75in holiness and righteousness
before him all our days.
76And you, child, will be called
prophet of the Most High,
for you will go before the Lord*
to prepare his ways,
77to give his people knowledge of
salvation
through the forgiveness of their sins,
78because of the tender mercy of our
God
by which the daybreak from on
high* will visit us
79to shine on those who sit in darkness
and death's shadow,
to guide our feet into the path of
peace."
80The child grew and became strong in spirit, and he was in the desert until the day of his manifestation to Israel.

以後，無恐無懼，
75一生一世在他面前，以聖善和
正義事奉他。
76至於你，小孩，你要稱為至
高者的先知，因你要走在
上主前面，為他預備道路，
77為使他的百姓認識救恩，以獲
得他們罪惡的寬宥：
78這是出於我們天主的慈懷，使
旭日由高天向我們照耀，
79為光照那坐在黑暗和死影中的
人，並引我們的腳步，走
向和平的道路。」

80這小孩漸漸長大，心神堅強。他住在荒野中，直到他在以色列人前出現的日期。

CHAPTER 2

The Birth of Jesus. 1*In those days a decree went out from Caesar Augustus* that the whole world should be enrolled. 2This was the first enrollment, when Quirinius was governor of Syria. 3So all went to be

第二章

耶穌誕生在白冷 1那時凱撒奧占斯都出了一道上諭，叫天下的人都要登記：2這是在季黎諾作敘利亞總督時，初次行的登記。3於

* [1:76] **You will go before the Lord**: here **the Lord** is most likely a reference to Jesus (contrast Luke 1:15–17 where Yahweh is meant) and John is presented as the precursor of Jesus.
* [1:78] **The daybreak from on high**: three times in the LXX (Jer 23:5; Zech 3:8; 6:12), the Greek word used here for **daybreak** translates the Hebrew word for "scion, branch," an Old Testament messianic title.
* [2:1–2] Although universal registrations of Roman citizens are attested in 28 B.C., 8 B.C., and A.D. 14 and enrollments in individual provinces of those who are not Roman citizens are also attested, such a universal census of the Roman world under Caesar Augustus is unknown outside the New Testament. Moreover, there are notorious historical problems connected with Luke's dating the census **when Quirinius was governor of Syria**, and the various attempts to resolve the difficulties have proved unsuccessful. P. Sulpicius Quirinius became legate of the province of Syria in A.D. 6–7 when Judea was annexed to the province of Syria. At that time, a provincial census of Judea was taken up. If Quirinius had been legate of Syria previously, it would have to have been before 10 B.C. because the various legates of Syria from 10 B.C. to 4 B.C. (the death of Herod) are known, and such a dating for an earlier census under Quirinius would create additional problems for dating the beginning of Jesus' ministry (Luke 3:1, 23). A previous legateship after 4 B.C. (and before A.D. 6) would not fit with the dating of Jesus' birth in the days of Herod (Luke 1:5; Matthew 2:1). Luke may simply be combining Jesus' birth in Bethlehem with his vague recollection of a census under Quirinius (see also Acts 5:37) to underline the significance of this birth for the whole Roman world: through this child born in Bethlehem peace and salvation come to the empire.
* [2:1] **Caesar Augustus**: the reign of the Roman emperor Caesar Augustus is usually dated from 27 B.C. to his death in A.D. 14. According to Greek inscriptions, Augustus was regarded in the Roman Empire as "savior" and "god," and he was credited with establishing a time of peace, the *pax Augusta*, throughout the Roman

enrolled, each to his own town. 4And Joseph too went up from Galilee from the town of Nazareth to Judea, to the city of David that is called Bethlehem, because he was of the house and family of David, 5to be enrolled with Mary, his betrothed, who was with child. 6While they were there, the time came for her to have her child, 7and she gave birth to her firstborn son.* She wrapped him in swaddling clothes and laid him in a manger, because there was no room for them in the inn.

8*Now there were shepherds in that region living in the fields and keeping the night watch over their flock. 9The angel of the Lord appeared to them and the glory of the Lord shone around them, and they were struck with great fear. 10The angel said to them, "Do not be afraid; for behold, I proclaim to you good news of great joy that will be for all the people. 11*For today in the city of David a savior has been born for you who is Messiah and Lord. 12And this will be a sign for you: you will

是，眾人各去本城登記。4若瑟因為是達味家族的人，也從加里肋亞納匝肋城，上猶大名叫白冷的達味城去，5好同自己已懷孕的聘妻瑪利亞去登記。6他們在那裡的時候，她分娩的日期滿了，7便生了她的頭胎男兒，用襁褓裹起，放在馬槽裡，因為在客棧中為他們沒有地方。8在那地區有些牧人露宿，守夜看守羊群。9有上主的一個天使站在他們身邊，上主的光耀環照著他們，他們便非常害怕。10天使向他們說：「不要害怕！看，我給你們報告一個為全民族的大喜訊：11今天在達味城中，為你們誕生了一位救世者，他是主默西亞。12這是給你們的記號：你們將要看見一個嬰兒，

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world during his long reign. It is not by chance that Luke relates the birth of Jesus to the time of Caesar Augustus: the real savior (Luke 2:11) and peace-bearer (Luke 2:14; see also Luke 19:38) is the child born in Bethlehem. The great emperor is simply God's agent (like the Persian king Cyrus in Isaiah 44:28–45:1) who provides the occasion for God's purposes to be accomplished. **The whole world**: that is, the whole Roman world: Rome, Italy, and the Roman provinces.

* [2:7] **Firstborn son**: the description of Jesus as **firstborn** son does not necessarily mean that Mary had other sons. It is a legal description indicating that Jesus possessed the rights and privileges of the firstborn son (Genesis 27; Exodus 13:2; Numbers 3:12–13; 18:15–16; Deut 21:15–17). See the notes on Matthew 1:25; Mark 6:3. **Wrapped him in swaddling clothes**: there may be an allusion here to the birth of another descendant of David, his son Solomon, who though a great king was wrapped in swaddling clothes like any other infant (Wisdom 7:4–6). **Laid him in a manger**: a feeding trough for animals. A possible allusion to Isaiah 1:3 LXX.

* [2:8–20] The announcement of Jesus' birth to the shepherds is in keeping with Luke's theme that the lowly are singled out as the recipients of God's favors and blessings (see also Luke 1:48, 52).

* [2:11] The basic message of the infancy narrative is contained in the angel's announcement: this child is **savior, Messiah**, and **Lord**. Luke is the only synoptic gospel writer to use the title **savior** for Jesus (Luke 2:11; Acts 5:31; 13:23; see also Luke 1:69; 19:9; Acts 4:12). As savior, Jesus is looked upon by Luke as the one who rescues humanity from sin and delivers humanity from the condition of alienation from God. The title *christos*, "Christ," is the Greek equivalent of the Hebrew *māšîaḥ*, "Messiah," "anointed one." Among certain groups in first-century Palestinian Judaism, the title was applied to an expected royal leader from the line of David who would restore the kingdom to Israel (see Acts 1:6). The political overtones of the title are played down in Luke and instead the Messiah of the Lord (Luke 2:26) or the Lord's anointed is the one who now brings salvation to all humanity, Jew and Gentile (Luke 2:29–32). Lord is the most frequently used title for Jesus in Luke and Acts. In the New Testament it is also applied to Yahweh, as it is in the Old Testament. When used of Jesus it points to his transcendence and dominion over humanity.

find an infant wrapped in swaddling clothes and lying in a manger." 13And suddenly there was a multitude of the heavenly host with the angel, praising God and saying:

14*"Glory to God in the highest
and on earth peace to those
on whom his favor rests."

裹著襁褓，躺在馬槽裡。」13忽有一大隊天軍，同那天使一起讚頌天主說：

14「天主受享光榮於高天，
主愛的人在世享平安！」

The Visit of the Shepherds. 15When the angels went away from them to heaven, the shepherds said to one another, "Let us go, then, to Bethlehem to see this thing that has taken place, which the Lord has made known to us." 16So they went in haste and found Mary and Joseph, and the infant lying in the manger. 17When they saw this, they made known the message that had been told them about this child. 18All who heard it were amazed by what had been told them by the shepherds. 19And Mary kept all these things, reflecting on them in her heart. 20Then the shepherds returned, glorifying and praising God for all they had heard and seen, just as it had been told to them.

15眾天使離開他們往天上去了以後，牧人們就彼此說：「我們且往白冷去，看看上主報告給我們所發生的事。」16他們急忙去了，找到了瑪利亞和若瑟，並那躺在馬槽中的嬰兒。17他們看見以後，就把天使對他們論這小孩所說的事，傳揚開了，18凡聽見的人都驚訝牧人向他們所說的事。19瑪利亞卻把這一切事默存在自己心中，反覆思想。20牧人們為了他們所聽見和看見的一切，正如天使向他們說的一樣，就光榮讚美天主回去了。

The Circumcision and Naming of Jesus. 21When eight days were completed for his circumcision,* he was named Jesus, the name given him by the angel before he was conceived in the womb.

受割損與獻於聖殿 21滿了八天，孩子應受割損，遂給他起名叫耶穌，這是他降孕母胎前，由天使所起的。22按梅瑟的法律，一

The Presentation in the Temple. 22*When the days were completed

* [2:14] **On earth peace to those on whom his favor rests**: the peace that results from the Christ event is for those whom God has favored with his grace. This reading is found in the oldest representatives of the Western and Alexandrian text traditions and is the preferred one; the Byzantine text tradition, on the other hand, reads: "on earth peace, good will toward men." The peace of which Luke's gospel speaks (Luke 2:14; 7:50; 8:48; 10:5–6; 19:38, 42; 24:36) is more than the absence of war of the pax Augusta; it also includes the security and well-being characteristic of peace in the Old Testament.

* [2:21] Just as John before him had been incorporated into the people of Israel through his circumcision, so too this child (see the note on Luke 1:57–66).

* [2:22–40] The presentation of Jesus in the temple depicts the parents of Jesus as devout Jews, faithful observers of the law of the Lord (Luke 2:23–24, 39), i.e., the law of Moses. In this respect, they are described in a fashion similar to the parents of John (Luke 1:6) and Simeon (Luke 2:25) and Anna (Luke 2:36–37).

* [2:22] **Their purification**: syntactically, **their** must refer to Mary and Joseph, even though the Mosaic

for their purification* according to the law of Moses, they took him up to Jerusalem to present him to the Lord, 23just as it is written in the law of the Lord, "Every male that opens the womb shall be consecrated to the Lord," 24and to offer the sacrifice of "a pair of turtledoves or two young pigeons," in accordance with the dictate in the law of the Lord.

25Now there was a man in Jerusalem whose name was Simeon. This man was righteous and devout, awaiting the consolation of Israel,* and the holy Spirit was upon him. 26It had been revealed to him by the holy Spirit that he should not see death before he had seen the Messiah of the Lord. 27He came in the Spirit into the temple; and when the parents brought in the child Jesus to perform the custom of the law in regard to him, 28he took him into his arms and blessed God, saying:

29"Now, Master, you may let your
servant go
in peace, according to your word,
30for my eyes have seen your
salvation,
31which you prepared in sight of
all the peoples,
32a light for revelation to the Gentiles,
and glory for your people Israel."

滿了他們取潔的日期，他們便帶著孩子上耶路撒冷去獻給上主，23就如上主的法律上所記載的：『凡開胎首生的男性，應祝聖於上主。』24並該照上主法律上所吩咐的，獻上祭物：一對斑鳩或兩隻鵓鴿。25那時，在耶路撒冷有一個人，名叫西默盎。這人正義虔誠，期待著以色列的安慰，而且聖神也在他身上。26他曾蒙聖神啟示：自己在未看見上主的受傅者以前，決見不到死亡。27他因聖神的感動，進了聖殿；那時，抱著嬰孩耶穌的父母正進來，要按著法律的慣例為他行禮。28西默盎就雙臂接過他來，讚美天主說：

29「主啊！現在可照你的話，放
你的僕人平安去了！
30因為我親眼看見了你的救援，
31即你在萬民之前早準備好的：
32為作啟示異邦的光明，你百姓
以色列的榮耀。」

law never mentions the purification of the husband. Recognizing the problem, some Western scribes have altered the text to read "his purification," understanding the presentation of Jesus in the temple as a form of purification; the Vulgate version has a Latin form that could be either "his" or "her." According to the Mosaic law (Lev 12:2–8), the woman who gives birth to a boy is unable for forty days to touch anything sacred or to enter the temple area by reason of her legal impurity. At the end of this period she is required to offer a year-old lamb as a burnt offering and a turtledove or young pigeon as an expiation of sin. The woman who could not afford a lamb offered instead two turtledoves or two young pigeons, as Mary does here. **They took him up to Jerusalem to present him to the Lord**: as the firstborn son (Luke 2:7) Jesus was consecrated to the Lord as the law required (Exodus 13:2, 12), but there was no requirement that this be done at the temple. The concept of a presentation at the temple is probably derived from 1 Sam 1:24–28, where Hannah offers the child Samuel for sanctuary services. The law further stipulated (Numbers 3:47–48) that the firstborn son should be redeemed by the parents through their payment of five shekels to a member of a priestly family. About this legal requirement Luke is silent.

* [2:25] **Awaiting the consolation of Israel**: Simeon here and later Anna who speak about the child to all who were awaiting the redemption of Jerusalem represent the hopes and expectations of faithful and devout Jews who at this time were looking forward to the restoration of God's rule in Israel. The birth of Jesus brings these hopes to fulfillment.

33The child's father and mother were amazed at what was said about him; 34and Simeon blessed them and said to Mary his mother, "Behold, this child is destined for the fall and rise of many in Israel, and to be a sign that will be contradicted 35(and you yourself a sword will pierce)* so that the thoughts of many hearts may be revealed." 36There was also a prophetess, Anna, the daughter of Phanuel, of the tribe of Asher. She was advanced in years, having lived seven years with her husband after her marriage, 37and then as a widow until she was eighty-four. She never left the temple, but worshiped night and day with fasting and prayer. 38And coming forward at that very time, she gave thanks to God and spoke about the child to all who were awaiting the redemption of Jerusalem.

33他的父親和母親就驚異他關於耶穌所說的這些話。34西默盎祝福了他們，又向他的母親瑪利亞說：「看，這孩子已被立定，為使以色列中許多人跌倒和復起，並成為反對的記號——35至於你，要有一把利劍刺透你的心靈——為叫許多人心中的思念顯露出來。」36又有一位女先知亞納，是阿協爾支派法奴耳的女兒，已上了年紀。她出閣後，與丈夫同居了七年，37以後就守寡，直到八十四歲。她齋戒祈禱，晝夜事奉天主，總不離開聖殿。38正在那時刻，她也前來稱謝天主，並向一切希望耶路撒冷得救贖的人，講論這孩子。

The Return to Nazareth. 39When they had fulfilled all the prescriptions of the law of the Lord, they returned to Galilee, to their own town of Nazareth. 40The child grew and became strong, filled with wisdom; and the favor of God was upon him.

聖家回納匝肋 39他們按著上主的法律，行完了一切，便返回了加里肋亞，他們的本城納匝肋。40孩子漸漸長大而強壯，充滿智慧，天主的恩寵常在他身上。

The Boy Jesus in the Temple. 41*Each year his parents went to Jerusalem for the feast of Passover, 42and when he was twelve years old, they went up according to festival custom. 43After they had completed its days, as they were returning, the boy Jesus remained behind in Jerusalem, but his parents did not know it.

耶穌初次顯示天主性 41他的父母每年逾越節往耶路撒冷去。42他到了十二歲時，他們又照節日的慣例上去了。43過完了節日，他們回去的時候，孩童耶穌卻留在耶路撒冷，他的父母並未發覺。

* [2:35] **(And you yourself a sword will pierce)**: Mary herself will not be untouched by the various reactions to the role of Jesus (34). Her blessedness as mother of the Lord will be challenged by her son who describes true blessedness as "hearing the word of God and observing it" (Luke 11:27–28 and Luke 8:20–21).

* [2:41–52] This story's concern with an incident from Jesus' youth is unique in the canonical gospel tradition. It presents Jesus in the role of the faithful Jewish boy, raised in the traditions of Israel, and fulfilling all that the law requires. With this episode, the infancy narrative ends just as it began, in the setting of the Jerusalem temple.

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44Thinking that he was in the caravan,
they journeyed for a day and looked
for him among their relatives and
acquaintances, 45but not finding him,
they returned to Jerusalem to look
for him. 46After three days they found
him in the temple, sitting in the midst
of the teachers, listening to them
and asking them questions, 47and all
who heard him were astounded at
his understanding and his answers.
48When his parents saw him, they
were astonished, and his mother said
to him, "Son, why have you done this
to us? Your father and I have been
looking for you with great anxiety."
49And he said to them, "Why were you
looking for me? Did you not know
that I must be in my Father's house?"
* 50But they did not understand what
he said to them. 51He went down with
them and came to Nazareth, and was
obedient to them; and his mother kept
all these things in her heart. 52And
Jesus advanced [in] wisdom and age
and favor before God and man.

44他們只以為他在同行的人中
間，遂走了一天的路程；以後，
就在親戚和相識的人中尋找他。
45既找不著，便折回耶路撒冷找
他。46過了三天，纔在聖殿裡找到
了他。他正坐在經師中，聆聽他
們，也詢問他們。47凡聽見他的
人，對他的智慧和對答，都驚奇
不止。48他們一看見他，便大為
驚異，他的母親就向他說：「孩
子，為什麼你這樣對待我們？
看，你的父親和我，一直痛苦的
找你。」49耶穌對他們說：「你
們為什麼尋找我？你們不知道我
必須在我父親那裡嗎？」50但是，
他們不明白他對他們所說的話。
51他就同他們下去，來到納匝肋，
屬他們管轄。他的母親把這一切
默存在心中。52耶穌在智慧和身量
上，並在天主和人前的恩愛上，
漸漸地增長。

III: The Preparation for the Public Ministry

CHAPTER 3

The Preaching of John the Baptist.
1*In the fifteenth year of the reign of
Tiberius Caesar, when Pontius Pilate

第三章

若翰作證 1凱撒提庇留執政第
十五年，般雀比拉多作猶太總

* [2:49] **I must be in my Father's house**: this phrase can also be translated, "I must be about my Father's work." In either translation, Jesus refers to God as his Father. His divine sonship, and his obedience to his heavenly Father's will, take precedence over his ties to his family.

* [3:1–20] Although Luke is indebted in this section to his sources, the Gospel of Mark and a collection of sayings of John the Baptist, he has clearly marked this introduction to the ministry of Jesus with his own individual style. Just as the gospel began with a long periodic sentence (Luke 1:1–4), so too this section (Luke 3:1–2). He casts the call of John the Baptist in the form of an Old Testament prophetic call (Luke 3:2) and extends the quotation from Isaiah found in Mark 1:3 (Isaiah 40:3) by the addition of Isaiah 40:4–5 in Luke 3:5–6. In doing so, he presents his theme of the universality of salvation, which he has announced earlier in the words of Simeon (Luke 2:30–32). Moreover, in describing the expectation of the people (Luke 3:15), Luke is characterizing the time of John's preaching in the same way as he had earlier described the situation of other devout Israelites in the infancy narrative (Luke 2:25–26, 37–38). In Luke 3:7–18 Luke presents the preaching of John the Baptist who urges the crowds to reform in view of **the coming wrath** (Luke 3:7, 9: eschatological preaching), and who offers the crowds certain standards for reforming social conduct (Luke 3:10–14: ethical preaching), and who announces to the crowds the coming of **one mightier than** he (Luke 3:15–18: messianic preaching).

was governor of Judea, and Herod was
tetrarch of Galilee, and his brother
Philip tetrarch of the region of Ituraea
and Trachonitis, and Lysanias was
tetrarch of Abilene,* 2during the high
priesthood of Annas and Caiaphas,*
the word of God came to John the
son of Zechariah in the desert. 3*He
went throughout [the] whole region of
the Jordan, proclaiming a baptism of
repentance for the forgiveness of sins,
4*as it is written in the book of the
words of the prophet Isaiah:

"A voice of one crying out in the desert:
'Prepare the way of the Lord,
make straight his paths.
5Every valley shall be filled
and every mountain and hill shall
be made low.
The winding roads shall be made
straight,
and the rough ways made smooth,
6and all flesh shall see the salvation
of God.'"

7He said to the crowds who came out
to be baptized by him, "You brood of
vipers! Who warned you to flee from
the coming wrath? 8Produce good

督，黑落德作加里肋亞分封侯，
他的兄弟斐理伯作依突勒雅和特
辣昔尼地方的分封侯，呂撒尼雅
作阿彼肋乃分封侯，2亞納斯和
蓋法作大司祭時，在荒野中有天
主的話，傳給匝加利亞的兒子若
翰。3他遂來走遍約但河一帶地
方，宣講悔改的洗禮，為得罪之
赦。4正如《依撒意亞先知預言
書》上記載的：『在荒野中有呼
號者的聲音：你們當預備上主的
道路，修直他的途徑！5一切深谷
要填滿，一切山岳邱陵要剷平，
彎曲的要修直，崎嶇的要開成坦
途！6凡有血肉的，都要看見天
主的救援。』7於是，他對那些
前來要受他洗禮的群眾說：「毒
蛇的種類！誰指教你們逃避那就
要來的忿怒？8那麼，結與悔改

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* [3:1] **Tiberius Caesar**: Tiberius succeeded Augustus as emperor in A.D. 14 and reigned until A.D. 37. The fifteenth year of his reign, depending on the method of calculating his first regnal year, would have fallen between A.D. 27 and 29. **Pontius Pilate**: prefect of Judea from A.D. 26 to 36. The Jewish historian Josephus describes him as a greedy and ruthless prefect who had little regard for the local Jewish population and their religious practices (see Luke 13:1). **Herod**: i.e., Herod Antipas, the son of Herod the Great. He ruled over Galilee and Perea from 4 B.C. to A.D. 39. His official title **tetrarch** means literally, "ruler of a quarter," but came to designate any subordinate prince. **Philip**: also a son of Herod the Great, tetrarch of the territory to the north and east of the Sea of Galilee from 4 B.C. to A.D. 34. Only two small areas of this territory are mentioned by Luke. **Lysanias**: nothing is known about this Lysanias who is said here to have been tetrarch of Abilene, a territory northwest of Damascus.

* [3:2] **During the high priesthood of Annas and Caiaphas**: after situating the call of John the Baptist in terms of the civil rulers of the period, Luke now mentions the religious leadership of Palestine (see the note on Luke 1:5). Annas had been high priest A.D. 6–15. After being deposed by the Romans in A.D. 15 he was succeeded by various members of his family and eventually by his son-in-law, Caiaphas, who was high priest A.D. 18–36. Luke refers to Annas as high priest at this time (but see John 18:13, 19), possibly because of the continuing influence of Annas or because the title continued to be used for the ex-high priest. **The word of God came to John**: Luke is alone among the New Testament writers in associating the preaching of John with a call from God. Luke is thereby identifying John with the prophets whose ministries began with similar calls. In Luke 7:26 John will be described as "more than a prophet"; he is also the precursor of Jesus (Luke 7:27), a transitional figure inaugurating the period of the fulfillment of prophecy and promise.

* [3:3] See the note on Matthew 3:2.

* [3:4] The Essenes from Qumran used the same passage to explain why their community was in the desert studying and observing the law and the prophets (1QS 8:12–15).

fruits as evidence of your repentance; and do not begin to say to yourselves, 'We have Abraham as our father,' for I tell you, God can raise up children to Abraham from these stones. 9Even now the ax lies at the root of the trees. Therefore every tree that does not produce good fruit will be cut down and thrown into the fire."

10And the crowds asked him, "What then should we do?" 11He said to them in reply, "Whoever has two cloaks should share with the person who has none. And whoever has food should do likewise." 12Even tax collectors came to be baptized and they said to him, "Teacher, what should we do?" 13He answered them, "Stop collecting more than what is prescribed." 14Soldiers also asked him, "And what is it that we should do?" He told them, "Do not practice extortion, do not falsely accuse anyone, and be satisfied with your wages."

15Now the people were filled with expectation, and all were asking in their hearts whether John might be the Messiah. 16*John answered them all, saying, "I am baptizing you with water, but one mightier than I is coming. I am not worthy to loosen the thongs of his sandals. He will baptize you with the holy Spirit and fire. 17His winnowing fan* is in his hand to clear his threshing floor and to gather the wheat into his barn, but the chaff he will burn with unquenchable fire." 18Exhorting them in many other ways, he preached good news to the people. 19*Now Herod the tetrarch, who had been censured by him because

相稱的果實罷！你們心裡不要以為：我們有亞巴郎為父。我給你們說：天主能從這些石頭中給亞巴郎興起子孫來。9斧子已放到樹根上了；凡不結好果子的樹，必被砍倒，投入火中。」10群眾向他說：「那麼，我們該作什麼呢？」11他答覆他們說：「有兩件內衣的，要分給那沒有的；有食物的，也應照樣作。」12稅吏也來受洗，並問他說：「師傅，我們該作什麼呢？」13他向他們說：「除給你們規定的外，不要多徵收！」14軍人也問他說：「我們該作什麼呢？」他向他們說：「不要勒索人，也不要敲詐；對你們的糧餉應當知足！」15那時，百姓都在期待（默西亞），為此，人人心中推想：或許若翰就是默西亞。16若翰便向眾人說道：「我固然以水洗你們，但是比我強的一位要來，就是解他的鞋帶，我也不配。他要以聖神和火洗你們。17木楸已放在他手中，他要揚淨自己的禾場，把麥粒收在倉內；至於糠秕，卻要用不滅的火焚燒。」18他還講了許多別的勸言，給百姓傳報喜訊。19分封侯黑落德卻為了自己兄弟的妻子黑落狄雅，並為

* [3:16] **He will baptize you with the holy Spirit and fire**: in contrast to John's baptism with water, Jesus is said to baptize with the holy Spirit and with fire. From the point of view of the early Christian community, the Spirit and fire must have been understood in the light of the fire symbolism of the pouring out of the Spirit at Pentecost (Acts 2:1–4); but as part of John's preaching, the Spirit and fire should be related to their purifying and refining characteristics (Ezekiel 36:25–27; Malachi 3:2–3). See the note on Matthew 3:11.

* [3:17] **Winnowing fan**: see the note on Matthew 3:12.

* [3:19–20] Luke separates the ministry of John the Baptist from that of Jesus by reporting the imprisonment of John before the baptism of Jesus (Luke 3:21–22). Luke uses this literary device to serve

of Herodias, his brother's wife, and because of all the evil deeds Herod had committed, 20added still another to these by [also] putting John in prison.

了黑落德本人所作的一切惡事，受了若翰的指摘，20又在一切的惡事上加上了這一件：即把若翰囚禁在監中。

The Baptism of Jesus. 21*After all the people had been baptized and Jesus also had been baptized and was praying, heaven was opened* 22*and the holy Spirit descended upon him in bodily form like a dove. And a voice came from heaven, "You are my beloved Son; with you I am well pleased."

基督受洗 21眾百姓受洗後，耶穌也受了洗；當他祈禱時，天開了；22聖神藉著一個形像，如同鴿子，降在他上邊；並有聲音從天上說：「你是我的愛子，我因你而喜悅。」

The Genealogy of Jesus. 23*When Jesus began his ministry he was about thirty years of age. He was the son, as was thought, of Joseph, the son of Heli, 24the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph, 25the son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai, 26the son of Maath, the son of

基督的族譜 23耶穌開始傳教的時候，大約三十歲，人都以他為若瑟的兒子：若瑟是赫里的兒子，赫里是瑪塔特的兒子，24瑪塔特是肋未的兒子，肋未是默耳希的兒子，默耳希是雅乃的兒子，雅乃是約色夫的兒子，25約色夫是瑪塔提雅的兒子，瑪塔提雅是阿摩斯的兒子，阿摩斯是納洪的兒子，納洪是厄斯里的兒子，厄斯里是納革的兒子，26納革是瑪哈特的兒子，瑪哈特是瑪塔提雅的兒子，瑪塔提雅是史米的兒子，史

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his understanding of the periods of salvation history. With John the Baptist, the time of promise, the period of Israel, comes to an end; with the baptism of Jesus and the descent of the Spirit upon him, the time of fulfillment, the period of Jesus, begins. In his second volume, the Acts of the Apostles, Luke will introduce the third epoch in salvation history, the period of the church.

* [3:21–22] This episode in Luke focuses on the heavenly message identifying Jesus as Son and, through the allusion to Isaiah 42:1, as Servant of Yahweh. The relationship of Jesus to the Father has already been announced in the infancy narrative (Luke 1:32, 35; 2:49); it occurs here at the beginning of Jesus' Galilean ministry and will reappear in Luke 9:35 before another major section of Luke's gospel, the travel narrative (Luke 9:51–19:27). Elsewhere in Luke's writings (Luke 4:18; Acts 10:38), this incident will be interpreted as a type of anointing of Jesus.

* [3:21] **Was praying**: Luke regularly presents Jesus at prayer at important points in his ministry: here at his baptism; at the choice of the Twelve (Luke 6:12); before Peter's confession (Luke 9:18); at the transfiguration (Luke 9:28); when he teaches his disciples to pray (Luke 11:1); at the Last Supper (Luke 22:32); on the Mount of Olives (Luke 22:41); on the cross (Luke 23:46).

* [3:22] **You are my beloved Son; with you I am well pleased**: this is the best attested reading in the Greek manuscripts. The Western reading, "You are my Son, this day I have begotten you," is derived from Psalm 2:7.

* [3:23–38] Whereas Matthew 1:2 begins the genealogy of Jesus with Abraham to emphasize Jesus' bonds with the people of Israel, Luke's universalism leads him to trace the descent of Jesus beyond Israel to Adam and beyond that to God (Luke 3:38) to stress again Jesus' divine sonship.

Lk 路

Mattathias, the son of Semein, the son of Josech, the son of Joda, 27the son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri, 28the son of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er, 29the son of Joshua, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, 30the son of Simeon, the son of Judah, the son of Joseph, the son of Jonam, the son of Eliakim, 31the son of Melea, the son of Menna, the son of Mattatha, the son of Nathan, the son of David,* 32the son of Jesse, the son of Obed, the son of Boaz, the son of Sala, the son of Nahshon, 33the son of Amminadab, the son of Admin, the son of Arni, the son of Hezron, the son of Perez, the son of Judah, 34the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor, 35the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah, 36the son of

米是約色黑的兒子，約色黑是約達的兒子，27約達是約哈南的兒子，約哈南是勒撒的兒子，勒撒是則魯巴貝耳的兒子，則魯巴貝耳是沙耳提耳的兒子，沙耳提耳是乃黎的兒子，28乃黎是默耳希的兒子，默耳希是阿狄的兒子，阿狄是科散的兒子，科散是厄耳瑪丹的兒子，厄耳瑪丹是厄爾的兒子，29厄爾是耶蘇的兒子，耶蘇是厄里厄則爾的兒子，厄里厄則爾是約楞的兒子，約楞是瑪塔特的兒子，瑪塔特是肋未的兒子，30肋未是西默盎的兒子，西默盎是猶達的兒子，猶達是約色夫的兒子，約色夫是約南的兒子，約南是厄耳雅金的兒子，31厄耳雅金是默肋阿的兒子，默肋阿是門納的兒子，門納是瑪塔塔的兒子，瑪塔塔是納堂的兒子，納堂是達味的兒子，32達味是葉瑟的兒子，葉瑟是敖貝得的兒子，敖貝得是波阿次的兒子，波阿次是撒拉的兒子，撒拉是納赫雄的兒子，33納赫雄是阿米納達布的兒子，阿米納達布是阿得明的兒子，阿得明是阿爾乃的兒子，阿爾乃是赫茲龍的兒子，赫茲龍是培勒茲的兒子，培勒茲是猶大的兒子，34猶大是雅各伯的兒子，雅各伯是依撒格的兒子，依撒格是亞巴郎的兒子，亞巴郎是特辣黑的兒子，特辣黑是納曷爾的兒子，35納曷爾是色魯格的兒子，色魯格是勒伍的兒子，勒伍是培肋格的兒子，培肋格是厄貝爾的兒子，厄貝爾是舍拉的兒子，36舍拉是刻南的兒

* [3:31] **The son of Nathan, the son of David**: in keeping with Jesus' prophetic role in Luke and Acts (e.g., Luke 7:16, 39; 9:8; 13:33; 24:19; Acts 3:22–23; 7:37) Luke traces Jesus' Davidic ancestry through the prophet Nathan (see 2 Sam 7:2) rather than through King Solomon, as Matthew 1:6–7.

Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech, 37the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan, 38the son of Enos, the son of Seth, the son of Adam, the son of God.

子，刻南是阿帕革沙得的兒子，阿帕革沙得是閃的兒子，閃是諾厄的兒子，諾厄是拉默客的兒子，37拉默客是默突舍拉的兒子，默突舍拉是哈諾客的兒子，哈諾客是耶勒得的兒子，耶勒得是瑪拉肋耳的兒子，瑪拉肋耳是刻南的兒子，38刻南是厄諾士的兒子，厄諾士是舍特的兒子，舍特是亞當的兒子，亞當是天主的兒子。

Lk 路

CHAPTER 4

The Temptation of Jesus. 1*Filled with the holy Spirit,* Jesus returned from the Jordan and was led by the Spirit into the desert 2for forty days,* to be tempted by the devil. He ate nothing during those days, and when they were over he was hungry. 3The devil said to him, "If you are the Son of God, command this stone to become bread." 4Jesus answered him, "It is written, 'One does not live by bread alone.'" 5Then he took him up and showed him all the kingdoms of the world in a single instant. 6The devil said to him, "I shall give to you all this power and their glory; for it has been handed over to me, and I may give it to whomever I wish. 7All this will be yours, if you worship me." 8Jesus said to him in reply, "It is written:

'You shall worship the Lord, your God,
and him alone shall you serve.'"

9*Then he led him to Jerusalem, made him stand on the parapet of the

第四章

耶穌禁食三退魔誘 1耶穌充滿聖神，由約但河回來，就被聖神引到荒野裡去了，2四十天的工夫受魔鬼試探；他在那日期內什麼也沒有吃，過了那日期就餓了。3魔鬼對他說：「你若是天主子，命這塊石頭變成餅罷！」4耶穌回答說：「經上記載：『人生活不只靠餅。』」5魔鬼引他到高處，頃刻間把普世萬國指給他看，6並對他說：「這一切權勢及其榮華，我都要給你，因為全交給我了；我願意把它給誰，就給誰。7所以，你若是朝拜我，這一切都是你的。」8耶穌回答說：「經上記載：『你要朝拜上主，你的天主；惟獨奉侍他。』」9魔鬼又引他到耶路撒冷，把他放在聖殿頂

* [4:1–13] See the note on Matthew 4:1–11.
* [4:1] **Filled with the holy Spirit**: as a result of the descent of the Spirit upon him at his baptism (Luke 3:21–22), Jesus is now equipped to overcome the devil. Just as the Spirit is prominent at this early stage of Jesus' ministry (Luke 4:1, 14, 18), so too it will be at the beginning of the period of the church in Acts (Acts 1:4; 2:4, 17).
* [4:2] **For forty days**: the mention of forty days recalls the forty years of the wilderness wanderings of the Israelites during the Exodus (Deut 8:2).
* [4:9] **To Jerusalem**: the Lucan order of the temptations concludes on the parapet of the temple in Jerusalem, the city of destiny in Luke-Acts. It is in Jerusalem that Jesus will ultimately face his destiny (Luke 9:51; 13:33).

temple, and said to him, "If you are the Son of God, throw yourself down from here, 10for it is written:

'He will command his angels
concerning you,
to guard you,'

11and:

'With their hands they will support
you,
lest you dash your foot against a
stone.'"

12Jesus said to him in reply, "It also says, 'You shall not put the Lord, your God, to the test.'" 13*When the devil had finished every temptation, he departed from him for a time.

上，向他說：「你若是天主子，從這裡跳下去罷！10因為經上記載：『他為你吩咐了自己的天使保護你，11他們要用手托著你，免得你的腳踫在石頭上。』」12耶穌回答說：「經上說：『不可試探上主，你的天主。』」13魔鬼用盡了各種試探後，就離開了他，再等時機。

IV: The Ministry in Galilee

在加里肋亞傳教

The Beginning of the Galilean Ministry. 14Jesus returned to Galilee in the power of the Spirit, and news of him spread* throughout the whole region. 15He taught in their synagogues and was praised by all.

傳教的開始

在納匝肋講道 14耶穌因聖神的德能，回到加里肋亞。他的名聲傳遍了臨近各地。15他在他們的會堂內施教，受到眾人的稱揚。

The Rejection at Nazareth. 16*He came to Nazareth, where he had grown up, and went according to his custom* into the synagogue on the sabbath day. He stood up to read 17and was handed a scroll of the prophet Isaiah. He unrolled the scroll and found the passage where it was written:

18"The Spirit of the Lord is upon me,*
because he has anointed me

16他來到了納匝肋，自己曾受教養的地方；按他的習慣，就在安息日那天進了會堂，並站起來要誦讀。17有人把《依撒意亞先知書》遞給他；他遂展開書卷，找到了一處，上邊寫說：18『上主的神臨於我身上，因為他給我

* [4:13] **For a time**: the devil's opportune time will occur before the passion and death of Jesus (Luke 22:3, 31–32, 53).

* [4:14] **News of him spread**: a Lucan theme; see Luke 4:37; 5:15; 7:17.

* [4:16–30] Luke has transposed to the beginning of Jesus' ministry an incident from his Marcan source, which situated it near the end of the Galilean ministry (Mark 6:1–6a). In doing so, Luke turns the initial admiration (Luke 4:22) and subsequent rejection of Jesus (Luke 4:28–29) into a foreshadowing of the whole future ministry of Jesus. Moreover, the rejection of Jesus in his own hometown hints at the greater rejection of him by Israel (Acts 13:46).

* [4:16] **According to his custom**: Jesus' practice of regularly attending synagogue is carried on by the early Christians' practice of meeting in the temple (Acts 2:46; 3:1; 5:12).

* [4:18] **The Spirit of the Lord is upon me, because he has anointed me**: see the note on Luke 3:21–22. As this incident develops, Jesus is portrayed as a prophet whose ministry is compared to that of the prophets Elijah and Elisha. Prophetic anointings are known in first-century Palestinian Judaism from the Qumran literature that speaks of prophets as God's anointed ones. **To bring glad tidings to the poor**:

to bring glad tidings to the poor.
He has sent me to proclaim liberty
to captives
and recovery of sight to the blind,
to let the oppressed go free,
19and to proclaim a year acceptable
to the Lord."

20Rolling up the scroll, he handed it back to the attendant and sat down, and the eyes of all in the synagogue looked intently at him. 21He said to them, "Today this scripture passage is fulfilled in your hearing."* 22And all spoke highly of him and were amazed at the gracious words that came from his mouth. They also asked, "Isn't this the son of Joseph?" 23He said to them, "Surely you will quote me this proverb, 'Physician, cure yourself,' and say, 'Do here in your native place the things that we heard were done in Capernaum.'"* 24And he said, "Amen, I say to you, no prophet is accepted in his own native place. 25*Indeed, I tell you, there were many widows in Israel in the days of Elijah when the sky was closed for three and a half years and a severe famine spread over the entire land. 26*It was to none of these that Elijah was sent, but only to a widow in Zarephath in the land of Sidon. 27Again, there were many

傅了油，派遣我向貧窮人傳報喜訊，向俘虜宣告釋放，向盲者宣告復明，使受壓迫者獲得自由，19宣布上主恩慈之年。』20他把書卷捲起來，交給侍役，就坐下了。會堂內眾人的眼睛都注視著他。21他便開始對他們說：「你們剛才聽過的這段聖經，今天應驗了。」22眾人都稱讚他，驚奇他口中所說的動聽的話；並且說：「這不是若瑟的兒子嗎？」23他回答他們說：「你們必定要對我說這句俗語：醫生，醫治你自己罷！我們聽說你在葛法翁所行的一切，也在你的家鄉這裡行罷！」24他又說：「我實在告訴你們：沒有一個先知在本鄉受悅納的。25我據實告訴你們：在厄里亞時代，天閉塞了三年零六個月，遍地起了大饑荒，在以色列原有許多寡婦，26厄里亞並沒有被派到她們中一個那裡去，而只到了漆冬 匝爾法特的一個寡婦那裡。27在厄里叟先知時代，在以色

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more than any other gospel writer Luke is concerned with Jesus' attitude toward the economically and socially poor (see Luke 6:20, 24; 12:16–21; 14:12–14; 16:19–26; 19:8). At times, the poor in Luke's gospel are associated with the downtrodden, the oppressed and afflicted, the forgotten and the neglected (Luke 4:18; 6:20–22; 7:22; 14:12–14), and it is they who accept Jesus' message of salvation.

* [4:21] **Today this scripture passage is fulfilled in your hearing**: this sermon inaugurates the time of fulfillment of Old Testament prophecy. Luke presents the ministry of Jesus as fulfilling Old Testament hopes and expectations (Luke 7:22); for Luke, even Jesus' suffering, death, and resurrection are done in fulfillment of the scriptures (Luke 24:25–27, 44–46; Acts 3:18).

* [4:23] **The things that we heard were done in Capernaum**: Luke's source for this incident reveals an awareness of an earlier ministry of Jesus in Capernaum that Luke has not yet made use of because of his transposition of this Nazareth episode to the beginning of Jesus' Galilean ministry. It is possible that by use of the future tense you will quote me . . . , Jesus is being portrayed as a prophet.

* [4:25–26] The references to Elijah and Elisha serve several purposes in this episode: they emphasize Luke's portrait of Jesus as a prophet like Elijah and Elisha; they help to explain why the initial admiration of the people turns to rejection; and they provide the scriptural justification for the future Christian mission to the Gentiles.

* [4:26] **A widow in Zarephath in the land of Sidon**: like Naaman the Syrian in Luke 4:27, a non-Israelite becomes the object of the prophet's ministry.

lepers in Israel during the time of Elisha the prophet; yet not one of them was cleansed, but only Naaman the Syrian." 28When the people in the synagogue heard this, they were all filled with fury. 29They rose up, drove him out of the town, and led him to the brow of the hill on which their town had been built, to hurl him down headlong. 30But he passed through the midst of them and went away.

列有許多癩病人，他們中沒有一個得潔淨的，只有敘利亞的納阿曼。」28在會堂中聽見這話的人，都忿怒填胸，29起來把他趕出城外，領他到了山崖上——他們的城是建在山上的——要把他推下去。30他卻由他們中間過去走了。

The Cure of a Demoniac. 31*Jesus then went down to Capernaum, a town of Galilee. He taught them on the sabbath, 32and they were astonished at his teaching because he spoke with authority. 33In the synagogue there was a man with the spirit of an unclean demon, and he cried out in a loud voice, 34"Ha! What have you to do with us, Jesus of Nazareth? Have you come to destroy us?* I know who you are—the Holy One of God!" 35Jesus rebuked him and said, "Be quiet! Come out of him!" Then the demon threw the man down in front of them and came out of him without doing him any harm. 36They were all amazed and said to one another, "What is there about his word? For with authority and power he commands the unclean spirits, and they come out." 37And news of him spread everywhere in the surrounding region.

在葛法翁講道顯奇蹟 31耶穌下到加里肋亞的葛法翁城，就在安息日教訓人。32人都十分驚奇他的教訓，因為他的話具有一種權威。33在會堂裡有一個附著邪魔惡鬼的人，他大聲喊叫說：34「啊！納匝肋人耶穌，我們與你有什麼相干？你來毀滅我們嗎！我知道你是誰：是天主的聖者。」35耶穌叱責他說：「不要作聲！從這人身上出去！」魔鬼把那人摔倒在人中間，便從他身上出去了，絲毫沒有傷害他。36遂有一種驚駭籠罩了眾人，他們彼此談論說：「這是什麼事？他用權柄和能力命令邪魔，而他們竟出去了！」37他的名聲便傳遍了附近各地。38他從會堂裡出來，進了西滿的

The Cure of Simon's Mother-in-Law. 38After he left the synagogue, he entered the

* [4:31–44] The next several incidents in Jesus' ministry take place in Capernaum and are based on Luke's source, Mark 1:21–39. To the previous portrait of Jesus as prophet (Luke 4:16–30) they now add a presentation of him as teacher (Luke 4:31–32), exorcist (Luke 4:32–37, 41), healer (Luke 4:38–40), and proclaimer of God's kingdom (Luke 4:43).

* [4:34] **What have you to do with us?**: see the note on John 2:4. **Have you come to destroy us?**: the question reflects the current belief that before the day of the Lord control over humanity would be wrested from the evil spirits, evil destroyed, and God's authority over humanity reestablished. The synoptic gospel tradition presents Jesus carrying out this task.

* [4:38] **The house of Simon**: because of Luke's arrangement of material, the reader has not yet been introduced to Simon (cf Mark 1:16–18, 29–31). Situated as it is before the call of Simon (Luke 5:1–11), it helps the reader to understand Simon's eagerness to do what Jesus says (Luke 5:5) and to follow him (Luke 5:11).

house of Simon.* Simon's mother-in-law was afflicted with a severe fever, and they interceded with him about her. 39He stood over her, rebuked the fever, and it left her. She got up immediately and waited on them.

Other Healings. 40At sunset, all who had people sick with various diseases brought them to him. He laid his hands on each of them and cured them. 41*And demons also came out from many, shouting, "You are the Son of God." But he rebuked them and did not allow them to speak because they knew that he was the Messiah.

Jesus Leaves Capernaum. 42*At daybreak, Jesus left and went to a deserted place. The crowds went looking for him, and when they came to him, they tried to prevent him from leaving them. 43But he said to them, "To the other towns also I must proclaim the good news of the kingdom of God, because for this purpose I have been sent." 44And he was preaching in the synagogues of Judea.*

家。西滿的岳母正發高熱，他們為她祈求耶穌。39耶穌就走到她身邊，叱退熱症，熱症就離開了她；她立刻起來服事他們。40日落後，眾人把所有患各種病症的，都領到他跟前，他就把手覆在每一個人身上，治好了他們。41又有些從許多人身上出來的魔鬼吶喊說：「你是天主子！」他便叱責他們，不許他們說話，因為他們知道他是默西亞。42天一亮，耶穌就出去到了荒野地方；群眾就尋找他，一直來到他那裡，挽留他不要離開他們。43他卻向他們說：「我也必須向別的城傳報天主國的喜訊，因為我被派遣，正是為了這事。」44他就常在猶太的各會堂中宣講。

CHAPTER 5

The Call of Simon the Fisherman. 1*While the crowd was pressing in on Jesus and listening to the word of God, he was standing by the Lake of Gennesaret. 2He saw two boats there alongside the lake; the fishermen had disembarked and were washing

第五章

召伯多祿和其他門徒 1有一次，耶穌站在革乃撒勒湖邊，群眾擁到他前要聽天主的道理。2他看見兩隻船在湖邊停著，漁夫下了船

* [4:41] **They knew that he was the Messiah**: that is, the Christ (see the note on Luke 2:11).
* [4:42] **They tried to prevent him from leaving them**: the reaction of these strangers in Capernaum is presented in contrast to the reactions of those in his hometown who rejected him (Luke 4:28–30).
* [4:44] **In the synagogues of Judea**: instead of **Judea**, which is the best reading of the manuscript tradition, the Byzantine text tradition and other manuscripts read "Galilee," a reading that harmonizes Lk with Matthew 4:23 and Mark 1:39. Up to this point Luke has spoken only of a ministry of Jesus in Galilee. Luke may be using **Judea** to refer to the land of Israel, the territory of the Jews, and not to a specific portion of it.
* [5:1–11] This incident has been transposed from his source, Mark 1:16–20, which places it immediately after Jesus makes his appearance in Galilee. By this transposition Luke uses this example of Simon's acceptance of Jesus to counter the earlier rejection of him by his hometown people, and since several incidents dealing with Jesus' power and authority have already been narrated, Luke creates a plausible

their nets. 3Getting into one of the boats, the one belonging to Simon, he asked him to put out a short distance from the shore. Then he sat down and taught the crowds from the boat. 4After he had finished speaking, he said to Simon, "Put out into deep water and lower your nets for a catch." 5Simon said in reply, "Master, we have worked hard all night and have caught nothing, but at your command I will lower the nets." 6When they had done this, they caught a great number of fish and their nets were tearing. 7They signaled to their partners in the other boat to come to help them. They came and filled both boats so that they were in danger of sinking. 8When Simon Peter saw this, he fell at the knees of Jesus and said, "Depart from me, Lord, for I am a sinful man." 9For astonishment at the catch of fish they had made seized him and all those with him, 10and likewise James and John, the sons of Zebedee, who were partners of Simon. Jesus said to Simon, "Do not be afraid; from now on you will be catching men." 11When they brought their boats to the shore, they left everything* and followed him.

正在洗網。3他上了其中一隻屬於西滿的船，請他把船稍微划開，離開陸地；耶穌就坐下，從船上教訓群眾。4一講完了，就對西滿說：「划到深處去，撒你們的網捕魚罷！」5西滿回答說：「老師，我們已整夜勞苦，毫無所獲；但我要遵照你的話撒網。」6他們照樣辦了，網了許多魚，網險些破裂了。7他們遂招呼別隻船上的同伴來協助他們。他們來到，裝滿了兩隻船，以致船也幾乎下沉。8西滿伯多祿一見這事，就跪伏在耶穌膝前說：「主，請你離開我！因為我是個罪人。」9西滿和同他一起的人，因了他們所捕的魚，都驚駭起來；10他的夥伴，即載伯德的兒子雅各伯和若望，也一樣驚駭。耶穌對西滿說：「不要害怕！從今以後，你要做捕人的漁夫！」11他們把船划到岸邊，就捨棄一切，跟隨了他。

The Cleansing of a Leper. 12Now there was a man full of leprosy* in one of the towns where he was; and when he saw Jesus, he fell prostrate, pleaded with him, and said, "Lord, if you wish, you can make me clean." 13Jesus

治好癩病人 12有一次，耶穌在一座城裡，看，有一個遍體長癩的人，見了耶穌，就俯首至地求他說：「主，你若願意，就能潔淨我。」13耶穌便伸手撫摸他

context for the acceptance of Jesus by Simon and his partners. Many commentators have noted the similarity between the wondrous catch of fish reported here (Luke 4:4–9) and the post-resurrectional appearance of Jesus in John 21:1–11. There are traces in Luke's story that the post-resurrectional context is the original one: in Luke 4:8 Simon addresses Jesus as **Lord** (a post-resurrectional title for Jesus—see Luke 24:34; Acts 2:36—that has been read back into the historical ministry of Jesus) and recognizes himself as a sinner (an appropriate recognition for one who has denied knowing Jesus—Luke 22:54–62). As used by Luke, the incident looks forward to Peter's leadership in Luke—Acts (Luke 6:14; 9:20; 22:31–32; 24:34; Acts 1:15; 2:14–40; 10:11–18; 15:7–12) and symbolizes the future success of Peter as fisherman (Acts 2:41).

* [5:11] **They left everything**: in Mark 1:16–20 and Matthew 4:18–22 the fishermen who follow Jesus leave their nets and their father; in Luke, they leave **everything** (see also Luke 5:28; 12:33; 14:33; 18:22), an indication of Luke's theme of complete detachment from material possessions.

* [5:12] **Full of leprosy**: see the note on Mark 1:40.

stretched out his hand, touched him, and said, "I do will it. Be made clean." And the leprosy left him immediately. 14Then he ordered him not to tell anyone, but "Go, show yourself to the priest and offer for your cleansing what Moses prescribed;* that will be proof for them." 15The report about him spread all the more, and great crowds assembled to listen to him and to be cured of their ailments, 16but he would withdraw to deserted places to pray.

The Healing of a Paralytic. 17*One day as Jesus was teaching, Pharisees and teachers of the law were sitting there who had come from every village of Galilee and Judea and Jerusalem, and the power of the Lord was with him for healing.* 18And some men brought on a stretcher a man who was paralyzed; they were trying to bring him in and set [him] in his presence. 19But not finding a way to bring him in because of the crowd, they went up on the roof and lowered him on the stretcher through the tiles* into the middle in front of Jesus. 20When he saw their faith, he said, "As for you, your sins are forgiven."* 21Then the scribes* and Pharisees began to ask themselves, "Who is this who

說：「我願意，你潔淨了罷！」癩病就立刻由他身上退去。14耶穌切切囑咐他不要告訴別人，並說：「但要去叫司祭檢驗你，為你的潔淨，獻上梅瑟所規定的，給他們當作證據。」15他的名聲更傳揚開了，遂有許多人齊集來聽教，並為治好自己的病症。16耶穌卻退入荒野中去祈禱。

耶穌與法利塞人的衝突

治好癱子寬赦其罪 17有一天，耶穌正在施教，幾個法利塞人和法學士也在座，他們是從加里肋亞和猶太各鄉村及耶路撒冷來的；上主的德能催迫他治病。18看，有人用床抬來一個患癱瘓症的人，設法把他抬進去，放在耶穌跟前；19但因人眾多，不得其門而入，遂上了房頂，從瓦中間，把他連那小床繫到中間，正放在耶穌面前。20耶穌一見他們的信心，就說：「人啊！你的罪赦了。」21經師和法利塞人開始忖度說：「這人是誰？竟說褻瀆

* [5:14] **Show yourself to the priest . . . what Moses prescribed**: this is a reference to Lev 14:2–9 that gives detailed instructions for the purification of one who had been a victim of leprosy and thereby excluded from contact with others (see Lev 13:45–46, 49; Numbers 5:2–3). **That will be proof for them**: see the note on Matthew 8:4.

* [5:17–6:11] From his Marcan source, Luke now introduces a series of controversies with Pharisees: controversy over Jesus' power to forgive sins (Luke 5:17–26); controversy over his eating and drinking with tax collectors and sinners (Luke 5:27–32); controversy over not fasting (Luke 5:33–36); and finally two episodes narrating controversies over observance of the sabbath (Luke 5:1–11).

* [5:17] **Pharisees**: see the note on Matthew 3:7.

* [5:19] **Through the tiles**: Luke has adapted the story found in Mark to his non-Palestinian audience by changing "opened up the roof" (Mark 2:4 a reference to Palestinian straw and clay roofs) to **through the tiles**, a detail that reflects the Hellenistic Greco-Roman house with tiled roof.

* [5:20] **As for you, your sins are forgiven**: literally, "O man, your sins are forgiven you." The connection between the forgiveness of sins and the cure of the paralytic reflects the belief of first-century Palestine (based on the Old Testament: Exodus 20:5; Deut 5:9) that sickness and infirmity are the result of sin, one's own or that of one's ancestors (see also Luke 13:2; John 5:14; 9:2).

* [5:21] **The scribes**: see the note on Mark 2:6.

speaks blasphemies? Who but God alone can forgive sins?" 22Jesus knew their thoughts and said to them in reply, "What are you thinking in your hearts? 23Which is easier, to say, 'Your sins are forgiven,' or to say, 'Rise and walk'? 24*But that you may know that the Son of Man has authority on earth to forgive sins"—he said to the man who was paralyzed, "I say to you, rise, pick up your stretcher, and go home." 25He stood up immediately before them, picked up what he had been lying on, and went home, glorifying God. 26Then astonishment seized them all and they glorified God, and, struck with awe, they said, "We have seen incredible things today."

話！除了天主一個外，誰能赦罪？」22耶穌看透了他們的心思，就向他們說：「你們心裡忖度什麼呢？23什麼比較容易？是說：你的罪赦了，或是說：起來行走罷！24但為叫你們知道人子在地上有權赦罪——便對癱子說：我給你說：起來，拿起你的小床，回家去罷！」25那人立刻在他們面前站了起來，拿著他躺過的小床，讚頌著天主，回家去了。26眾人十分驚奇，並光榮天主，滿懷恐懼說：「今天我們看見了出奇的事。」

The Call of Levi. 27After this he went out and saw a tax collector named Levi sitting at the customs post. He said to him, "Follow me." 28And leaving everything behind,* he got up and followed him. 29Then Levi gave a great banquet for him in his house, and a large crowd of tax collectors and others were at table with them. 30The Pharisees and their scribes complained to his disciples, saying, "Why do you eat and drink with tax collectors and sinners?" 31Jesus said to them in reply, "Those who are healthy do not need a physician, but the sick do. 32I have not come to call the righteous to repentance but sinners."

召肋未並與稅吏同席 27此後，耶穌出去，看見一個稅吏，名叫肋未，在稅關那裡坐著，便對他說：「跟隨我罷！」28他便捨棄一切，起來跟隨了他。29肋未在自己家中為他擺設了盛筵，有許多稅吏和其他的人，與他們一同坐席。30法利塞人和他們的經師就憤憤不平，對他的門徒說：「你們為什麼同稅吏和罪人一起吃喝？」31耶穌回答他們說：「不是健康的人需要醫生，而是有病的人。32我不是來召叫義人，而是召叫罪人悔改。」

The Question about Fasting. 33And they said to him, "The disciples of John fast often and offer prayers, and the disciples of the Pharisees do the same; but yours eat and drink." 34*Jesus answered them, "Can you make the wedding guests* fast while

禁食的爭論 33他們又對他說：「若翰的門徒屢次禁食，行祈禱；法利塞人的門徒也是這樣；而你的門徒卻又吃又喝。」34耶穌回答說：「伴郎與新郎在一起

* [5:24] See the notes on Matthew 9:6 and Mark 2:10.
* [5:28] **Leaving everything behind**: see the note on Luke 5:11.
* [5:34–35] See the notes on Matthew 9:15 and Mark 2:19.
* [5:34] **Wedding guests**: literally, "sons of the bridal chamber."

the bridegroom is with them? 35But the days will come, and when the bridegroom is taken away from them, then they will fast in those days." 36*And he also told them a parable. "No one tears a piece from a new cloak to patch an old one. Otherwise, he will tear the new and the piece from it will not match the old cloak. 37Likewise, no one pours new wine into old wineskins. Otherwise, the new wine will burst the skins, and it will be spilled, and the skins will be ruined. 38Rather, new wine must be poured into fresh wineskins. 39[And] no one who has been drinking old wine desires new, for he says, 'The old is good.'"*

的時候，你們豈能叫他們禁食？35但日子將要來到，當新郎從他們中被劫去時，在那些日子，他們就要禁食了。」36他又對他們講比喻說：「沒有人從新衣服上撕下一塊作補釘，補在舊衣上的；不然，新的撕破了，而且從新衣上撕下的補釘，與舊的也不相稱。37也沒有人把新酒裝入舊皮囊的；不然，新酒要漲破皮囊，酒要流出來，皮囊也破了。38但新酒應裝入新囊。39也沒有人喝著陳酒，願意喝新酒的，因為他說：還是陳的好。」

CHAPTER 6

Debates about the Sabbath. 1*While he was going through a field of grain on a sabbath, his disciples were picking the heads of grain, rubbing them in their hands, and eating them. 2Some Pharisees said, "Why are you doing what is unlawful on the sabbath?" 3Jesus said to them in reply, "Have you not read what David did when he and those [who were] with him were hungry? 4[How] he went into the house of God, took the bread of offering,* which only the priests could lawfully eat, ate of it, and shared it with his companions." 5Then he said to them, "The Son of Man is lord of the sabbath."

6On another sabbath he went into the synagogue and taught, and there

第六章

安息日門徒掐麥穗吃 1有一個安息日，耶穌經過麥田時，他的門徒掐了麥穗，用手搓著吃。2有幾個法利塞人說：「為什麼你們做安息日不准做的呢？」3耶穌回答說：「你們沒有讀過：達味和同他在一起的人，在饑餓時所做的嗎？4他怎樣進了天主的殿，拿起供餅來吃了，又給了同他在一起的人吃。這供餅原不准他人吃，而只准司祭吃。」5耶穌又向他們說：「人子是安息日的主。」

安息日治好枯手的人 6另一個安息日，他進了會堂施教。在那裡

* [5:36–39] See the notes on Matthew 9:16–17 and Mark 2:19.
* [5:39] **The old is good**: this saying is meant to be ironic and offers an explanation for the rejection by some of the new wine that Jesus offers: satisfaction with old forms will prevent one from sampling the new.
* [6:1–11] The two episodes recounted here deal with gathering grain and healing, both of which were forbidden on the sabbath. In his defense of his disciples' conduct and his own charitable deed, Jesus argues that satisfying human needs such as hunger and performing works of mercy take precedence even over the sacred sabbath rest. See also the notes on Matthew 12:1–14 and Mark 2:25–26.
* [6:4] **The bread of offering**: see the note on Matthew 12:5–6.

was a man there whose right hand was withered. 7The scribes and the Pharisees watched him closely to see if he would cure on the sabbath so that they might discover a reason to accuse him. 8But he realized their intentions and said to the man with the withered hand, "Come up and stand before us." And he rose and stood there. 9Then Jesus said to them, "I ask you, is it lawful to do good on the sabbath rather than to do evil, to save life rather than to destroy it?" 10Looking around at them all, he then said to him, "Stretch out your hand." He did so and his hand was restored. 11But they became enraged and discussed together what they might do to Jesus.

有一個人，他的右手乾枯了。7經師和法利塞人窺察他是否在安息日治病，好尋隙控告他。8他看透了他們的心思，就對那枯了手的人說：「起來！站在中間！」他遂站了起來。9耶穌對他們說：「我問你們：安息日是許行善呢？還是許作惡呢？是救命呢？還是喪命呢？」10他環視眾人一週，就對那人說：「伸出你的手來！」那人照樣一做，他的手便復了原。11他們竟狂怒填胸，彼此商議，要怎樣來對付耶穌。

The Mission of the Twelve. 12*In those days he departed to the mountain to pray, and he spent the night in prayer* to God. 13When day came, he called his disciples to himself, and from them he chose Twelve,* whom he also named apostles: 14Simon, whom he named Peter,* and his brother Andrew, James, John, Philip, Bartholomew, 15Matthew, Thomas, James the son of Alphaeus, Simon who was called a

宣佈天主的國

揀選宗徒 12在這幾天，耶穌出去，上山祈禱；他徹夜向天主祈禱。13天一亮，他把門徒叫來，由他們中揀選了十二人，並稱他們為宗徒：14即西滿，耶穌又給他起名叫伯多祿，和他的兄弟安德肋、雅各伯、若望、斐理伯、巴爾多祿茂、15瑪竇、多默、阿耳斐的兒子雅各伯、號稱「熱誠

* [6:12–16] See the notes on Matthew 10:1–11:1 and Mark 3:14–15.
* [6:12] **Spent the night in prayer**: see the note on Luke 3:21.
* [6:13] **He chose Twelve**: the identification of this group as the Twelve is a part of early Christian tradition (see 1 Cor 15:5), and in Matthew and Luke, the **Twelve** are associated with the twelve tribes of Israel (Luke 22:29–30; Matthew 19:28). After the fall of Judas from his position among the Twelve, the need is felt on the part of the early community to reconstitute this group before the Christian mission begins at Pentecost (Acts 1:15–26). From Luke's perspective, they are an important group who because of their association with Jesus from the time of his baptism to his ascension (Acts 1:21–22) provide the continuity between the historical Jesus and the church of Luke's day and who as the original eyewitnesses guarantee the fidelity of the church's beliefs and practices to the teachings of Jesus (Luke 1:1–4). **Whom he also named apostles**: only Luke among the gospel writers attributes to Jesus the bestowal of the name **apostles** upon the Twelve. See the note on Matthew 10:2–4. "Apostle" becomes a technical term in early Christianity for a missionary sent out to preach the word of God. Although Luke seems to want to restrict the title to the Twelve (only in Acts 4:4, 14 are Paul and Barnabas termed apostles), other places in the New Testament show an awareness that the term was more widely applied (1 Cor 15:5–7; Gal 1:19; 1 Cor 1:1; 9:1; Romans 16:7).
* [6:14] **Simon, whom he named Peter**: see the note on Mark 3:16.
* [6:15] **Simon who was called a Zealot**: the Zealots were the instigators of the First Revolt of Palestinian Jews against Rome in A.D. 66–70. Because the existence of the Zealots as a distinct group during the lifetime of Jesus is the subject of debate, the meaning of the identification of Simon as a Zealot is unclear.

Zealot,* 16and Judas the son of James, and Judas Iscariot,* who became a traitor.

者」的西滿、16雅各伯的兄弟猶達和猶達斯依斯加略，他成了負賣者。

Ministering to a Great Multitude. 17*And he came down with them and stood on a stretch of level ground. A great crowd of his disciples and a large number of the people from all Judea and Jerusalem and the coastal region of Tyre and Sidon 18came to hear him and to be healed of their diseases; and even those who were tormented by unclean spirits were cured. 19Everyone in the crowd sought to touch him because power came forth from him and healed them all.

山中聖訓　真福與真禍 17耶穌同他們下山，站在一塊平地上，有他的一大群門徒和很多從猶太、耶路撒冷及提洛和漆冬海邊來的群眾，18他們來是為聽他講道，並為治好自己的病症；那些被邪魔纏擾的人都被治好了。19群眾都設法觸摸他，因為有一種能力從他身上出來，治好眾人。20耶穌舉目望著自己的門徒說：

Sermon on the Plain. 20*And raising his eyes toward his disciples he said:*

"Blessed are you who are poor,
for the kingdom of God is yours.
21Blessed are you who are now hungry,
for you will be satisfied.

「你們貧窮的是有福的，
因為天主的國是你們的。
21你們現今饑餓的是有福的，
因為你們將得飽飫。

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* [6:16] **Judas Iscariot**: the name **Iscariot** may mean "man from Kerioth."

* [6:17] **The coastal region of Tyre and Sidon**: not only Jews from Judea and Jerusalem, but even Gentiles from outside Palestine come to hear Jesus (see Luke 2:31–32; 3:6; 4:24–27).

* [6:20–49] Luke's "Sermon on the Plain" is the counterpart to Matthew's "Sermon on the Mount" (Matthew 5:1–7:27). It is addressed to the disciples of Jesus, and, like the sermon in Matthew, it begins with beatitudes (Luke 6:20–22) and ends with the parable of the two houses (Luke 6:46–49). Almost all the words of Jesus reported by Luke are found in Matthew's version, but because Matthew includes sayings that were related to specifically Jewish Christian problems (e.g., Matthew 5:17–20; 6:1–8, 16–18) that Luke did not find appropriate for his predominantly Gentile Christian audience, the "Sermon on the Mount" is considerably longer. Lk's sermon may be outlined as follows: an introduction consisting of blessings and woes (Luke 6:20–26); the love of one's enemies (Matthew 6:27–36); the demands of loving one's neighbor (Luke 6:37–42); good deeds as proof of one's goodness (Luke 6:43–45); a parable illustrating the result of listening to and acting on the words of Jesus (Luke 6:46–49). At the core of the sermon is Jesus' teaching on the love of one's enemies (Luke 6:27–36) that has as its source of motivation God's graciousness and compassion for all humanity (Luke 6:35–36) and Jesus' teaching on the love of one's neighbor (Luke 6:37–42) that is characterized by forgiveness and generosity.

* [6:20–26] The introductory portion of the sermon consists of blessings and woes that address the real economic and social conditions of humanity (the poor—the rich; the hungry—the satisfied; those grieving—those laughing; the outcast—the socially acceptable). By contrast, Matthew emphasizes the religious and spiritual values of disciples in the kingdom inaugurated by Jesus ("poor in spirit," Matthew 5:5; "hunger and thirst for righteousness," Matthew 5:6). In the sermon, **blessed** extols the fortunate condition of persons who are favored with the blessings of God; the woes, addressed as they are to the disciples of Jesus, threaten God's profound displeasure on those so blinded by their present fortunate situation that they do not recognize and appreciate the real values of God's kingdom. In all the blessings and woes, the present condition of the persons addressed will be reversed in the future.

Lk 路

Blessed are you who are now
weeping,
for you will laugh.
22Blessed are you when people hate
you,
and when they exclude and insult
you,
and denounce your name as evil
on account of the Son of Man.
23Rejoice and leap for joy on that day!
Behold, your reward will be great in
heaven. For their ancestors treated the
prophets in the same way.
24But woe to you who are rich,
for you have received your
consolation.
25But woe to you who are filled now,
for you will be hungry.
Woe to you who laugh now,
for you will grieve and weep.
26Woe to you when all speak well of
you,
for their ancestors treated the
false prophets in this way.

你們現今哭泣的是有福的，
因為你們將要歡笑。

22幾時，為了人子的原故，人惱恨你們，並棄絕你們，並且以你們的名字為可惡的，而加以辱罵詛咒，你們纔是有福的。23在那一天，你們歡喜踴躍罷！看，你們的賞報在天上是豐厚的，因為他們的祖先也同樣對待了先知。

24但是，你們富有的是有禍的，因為你們已經獲得了你們的安慰。
25你們現今飽飫的是有禍的，
因為你們將要饑餓。
你們現今歡笑的是有禍的，
因為你們將要哀慟哭泣。
26幾時，眾人都誇讚你們，你們是有禍的，因為他們的祖先也同樣對待了假先知。」

Love of Enemies. 27*"But to you who hear I say, love your enemies, do good to those who hate you, 28bless those who curse you, pray for those who mistreat you. 29To the person who strikes you on one cheek, offer the other one as well, and from the person who takes your cloak, do not withhold even your tunic. 30Give to everyone who asks of you, and from the one who takes what is yours do not demand it back. 31Do to others as you would have them do to you. 32For if you love those who love you, what credit is that to you? Even sinners love those who love them. 33And if you do good to those who do good to you, what credit is that to you? Even sinners do the same. 34If you lend money to those from whom you

愛德的金科玉律 27「但是，我給你們這些聽眾說：應愛你們的仇人，善待惱恨你們的人；28應祝福詛咒你們的人，為毀謗你們的人祈禱。29有人打你的面頰，也把另一面轉給他；有人拿去你的外衣，也不要阻擋他拿你的內衣。30凡求你的，就給他；有人拿去你的東西，別再索回。31你們願意人怎樣待你們，也要怎樣待人。32若你們愛那愛你們的，為你們還算什麼功德？因為連罪人也愛那愛他們的人。33你們善待那善待你們的，為你們還算什麼功德？因為連罪人也這樣作。34你們若借給那些

* [6:27–36] See the notes on Matthew 5:43–48 and Matthew 5:48.

expect repayment, what credit [is] that to you? Even sinners lend to sinners, and get back the same amount. 35But rather, love your enemies and do good to them, and lend expecting nothing back; then your reward will be great and you will be children of the Most High, for he himself is kind to the ungrateful and the wicked. 36Be merciful, just as [also] your Father is merciful.

Judging Others. 37*"Stop judging and you will not be judged. Stop condemning and you will not be condemned. Forgive and you will be forgiven. 38Give and gifts will be given to you; a good measure, packed together, shaken down, and overflowing, will be poured into your lap. For the measure with which you measure will in return be measured out to you." 39And he told them a parable, "Can a blind person guide a blind person? Will not both fall into a pit? 40No disciple is superior to the teacher; but when fully trained, every disciple will be like his teacher. 41Why do you notice the splinter in your brother's eye, but do not perceive the wooden beam in your own? 42How can you say to your brother, 'Brother, let me remove that splinter in your eye,' when you do not even notice the wooden beam in your own eye? You hypocrite! Remove the wooden beam from your eye first; then you will see clearly to remove the splinter in your brother's eye.

A Tree Known by Its Fruit. 43*"A good tree does not bear rotten fruit, nor does a rotten tree bear good fruit. 44For every tree is known by its own fruit. For people do not pick

有希望償還的，為你們還算什麼功德？就是罪人也借給罪人，為能如數收回。35但是，你們當愛你們的仇人，善待他們；借出，不要再有所希望：如此，你們的賞報必定豐厚，且要成為至高者的子女，因為他對待忘恩的和惡人，是仁慈的。36你們應當慈悲，就像你們的父那樣慈悲。37你們不要判斷，你們也就不受判斷；不要定罪，也就不被定罪；你們要赦免，也就蒙赦免。38你們給，也就給你們；並且還要用好的，連按帶搖，以致外溢的升斗，倒在你們的懷裡，因為你們用什麼升斗量，也用什麼升斗量給你們。」

批評自己要謙遜老實 39他又向他們講比喻說：「瞎子豈能給瞎子領路？不是兩人都跌在坑裡嗎？40沒有徒弟勝過師傅的：凡受過完備教育的，僅相似自己的師傅而已。41怎麼，你看見你兄弟眼中的木屑，而你眼中的大樑，倒不理會呢？42你怎能對你的兄弟說：兄弟，讓我取出你眼中的木屑罷！而你竟看不見自己眼中的大樑呢？假善人啊！先取出你眼中的大樑，然後纔看得清楚，以便取出你兄弟眼中的木屑。43沒有好樹結壞果子的，也沒有壞樹結好果子的。44每一棵樹，憑它的果子就可認出來。人從荊棘上

* [6:37–42] See the notes on Matthew 7:1–12; 7:1; 7:5.
* [6:43–46] See the notes on Matthew 7:15–20 and 12:33.

figs from thornbushes, nor do they gather grapes from brambles. 45A good person out of the store of goodness in his heart produces good, but an evil person out of a store of evil produces evil; for from the fullness of the heart the mouth speaks.

The Two Foundations. 46"Why do you call me, 'Lord, Lord,' but not do what I command? 47*I will show you what someone is like who comes to me, listens to my words, and acts on them. 48That one is like a person building a house, who dug deeply and laid the foundation on rock; when the flood came, the river burst against that house but could not shake it because it had been well built. 49But the one who listens and does not act is like a person who built a house on the ground without a foundation. When the river burst against it, it collapsed at once and was completely destroyed."

CHAPTER 7

The Healing of a Centurion's Slave. 1*When he had finished all his words to the people, he entered Capernaum.* 2A centurion* there had a slave who was ill and about to die, and he was valuable to him. 3When he heard about Jesus, he sent elders of the Jews to him, asking him to come and save the life of his slave. 4They approached Jesus and strongly urged him to come,

收不到無花果，從荊藤上也剪不到葡萄。45善人從自己心中的善庫發出善來，惡人從惡庫中發出惡來，因為心裡充滿什麼，口裡就說什麼。46你們為什麼稱呼我：主啊！主啊！而不行我所吩咐的呢？」

山中聖訓的結論 47「凡到我跟前，聽了我的道理，而實行的，我要給你們指出，他相似什麼人：48他相似一個建築房屋的人，掘地深挖，把基礎立在磐石上，洪水漲發時，大水沖擊那座房屋，而不能動搖它，因為它建築的好。49但那聽了而不實行的，相似在平地上不打基礎，而建築房屋的人，洪水一沖擊，那房屋立刻傾倒，且破壞的很慘。」

謙遜人的救主

第七章

葛法翁的百夫長 1耶穌向民眾講完了這一切話以後，就進了葛法翁。2有一個百夫長，他所喜愛的僕人害病要死。3他聽說過耶穌的事，就打發猶太人的幾個長老往他那裡去，求他來治好自己的僕人。4他們到了耶穌那裡，懇

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* [6:47–49] See the note on Matthew 7:24–27.

* [7:1–8:3] The episodes in this section present a series of reactions to the Galilean ministry of Jesus and reflect some of Luke's particular interests: the faith of a Gentile (Luke 7:1–10); the prophet Jesus' concern for a widowed mother (Luke 7:11–17); the ministry of Jesus directed to the afflicted and unfortunate of Isaiah 61:1 (Luke 7:18–23); the relation between John and Jesus and their role in God's plan for salvation (Luke 7:24–35); a forgiven sinner's manifestation of love (Luke 7:36–50); the association of women with the ministry of Jesus (Luke 8:1–3).

* [7:1–10] This story about the faith of the centurion, a Gentile who cherishes the Jewish nation (Luke 7:5), prepares for the story in Acts of the conversion by Peter of the Roman centurion Cornelius who is similarly described as one who is generous to the Jewish nation (Acts 10:2). See also Acts 10:34–35 in the speech of Peter: "God shows no partiality . . . the person who fears him and acts righteously is acceptable to him." See also the notes on Matthew 8:5–13 and John 4:43–54.

* [7:2] **A centurion**: see the note on Matthew 8:5.

saying, "He deserves to have you do this for him, 5for he loves our nation and he built the synagogue for us." 6And Jesus went with them, but when he was only a short distance from the house, the centurion sent friends to tell him, "Lord, do not trouble yourself, for I am not worthy to have you enter under my roof.* 7Therefore, I did not consider myself worthy to come to you; but say the word and let my servant be healed. 8For I too am a person subject to authority, with soldiers subject to me. And I say to one, 'Go,' and he goes; and to another, 'Come here,' and he comes; and to my slave, 'Do this,' and he does it." 9When Jesus heard this he was amazed at him and, turning, said to the crowd following him, "I tell you, not even in Israel have I found such faith." 10When the messengers returned to the house, they found the slave in good health.

切求他說：「他堪當你給他做這事，5因為他愛護我們的民族，又給我們建築了會堂。」6耶穌就同他們去了。當他離那家已不遠時，百夫長打發朋友向他說：「主啊！不必勞駕了！因為我當不起你到舍下來。7為此，我也認為我不堪當親自到你跟前來，只請你說一句話，我的僕人就必好了。8因為我雖是受派在人權下的，但是，在我下也有士兵；我對這個說：你去！他就去；對那個說：你來！他就來；對我的奴僕說：你作這個！他就作。」9耶穌一聽這些話，就佩服他，遂轉身向跟隨自己的群眾說：「我告訴你們：連在以色列，我也沒有見過這樣大的信德。」10被派去的人回到家中，見那僕人已痊癒了。

Raising of the Widow's Son. 11*Soon afterward he journeyed to a city called Nain, and his disciples and a large crowd accompanied him. 12As he drew near to the gate of the city, a man who had died was being carried out, the only son of his mother, and she was a widow. A large crowd from the city was with her. 13When the Lord saw her, he was moved with pity for her and said to her, "Do not weep." 14He stepped forward and touched the coffin; at this the bearers halted, and he said, "Young man, I tell you, arise!" 15The dead man sat up and began to speak, and Jesus gave him to his mother. 16Fear seized them all, and they glorified

復活納因城寡婦的獨子 11以後，耶穌往一座名叫納因的城去，他的門徒和許多群眾與他同行。12臨近城門時，看，正抬出一個死人來，他是母親的獨生子，母親又是寡婦；且有本城的一大夥人陪著她。13主一看見她，就對她動了憐憫的心，向她說：「不要哭了！」14遂上前按住棺材，抬棺材的人就站住了。他說：「青年人，我對你說：起來罷！」15那死者便坐起來，並開口說話；耶穌便把他交給了他的母親。16眾人都害怕起來，光榮天主說：「在我們中間興起了

* [7:6] **I am not worthy to have you enter under my roof**: to enter the house of a Gentile was considered unclean for a Jew; cf Acts 10:28.

* [7:11–17] In the previous incident Jesus' power was displayed for a Gentile whose servant was dying; in this episode it is displayed toward a widowed mother whose only son has already died. Jesus' power over death prepares for his reply to John's disciples in Luke 7:22: "the dead are raised." This resuscitation in alluding to the prophet Elijah's resurrection of the only son of a widow of Zarephath (1 Kings 7:8–24) leads to the reaction of the crowd: "A great prophet has arisen in our midst" (Luke 7:16).

God, exclaiming, "A great prophet has arisen in our midst," and "God has visited his people." 17This report about him spread through the whole of Judea and in all the surrounding region.

一位大先知，天主眷顧了他自己的百姓。」17於是，稱述耶穌的這番話，傳遍了猶太和附近各地。

The Messengers from John the Baptist. 18*The disciples of John told him about all these things. John summoned two of his disciples 19and sent them to the Lord to ask, "Are you the one who is to come, or should we look for another?" 20When the men came to him, they said, "John the Baptist has sent us to you to ask, 'Are you the one who is to come, or should we look for another?'" 21At that time he cured many of their diseases, sufferings, and evil spirits; he also granted sight to many who were blind. 22And he said to them in reply, "Go and tell John what you have seen and heard: the blind regain their sight, the lame walk, lepers are cleansed, the deaf hear, the dead are raised, the poor have the good news proclaimed to them. 23And blessed is the one who takes no offense at me."*

若翰派二徒訪問耶穌 18若翰的門徒把這一切報告給若翰，若翰便叫了自己的兩個門徒來，19打發他們到主那裡去說：「你就是要來的那位，或者我們還要等候另一位？」20二人來到耶穌跟前說：「洗者若翰派我們來問你：你就是要來的那位，或者我們還要等候另一位？」21正在那時刻，他治好了許多患有病痛和疾苦的，並附有惡魔的人，又恩賜許多瞎子看見。22他便回答說：「你們去！把你們所見所聞的報告給若翰：瞎子看見，瘸子行走，癩病人潔淨，聾子聽見，死人復活，貧窮人聽到喜訊。23凡不因我絆倒的，是有福的。」

Jesus' Testimony to John. 24*When the messengers of John had left, Jesus began to speak to the crowds about John. "What did you go out to the desert to see—a reed swayed by the wind? 25Then what did you go out to see? Someone dressed in fine garments? Those who dress luxuriously and live sumptuously are

耶穌稱述若翰 24若翰的使者走了以後，耶穌就對群眾論若翰說：「你們出去到荒野裡是為看什麼呢？為看一枝被風搖曳的蘆葦嗎？25你們出去到底是為看什麼？為看一位穿細軟衣服的人嗎？啊！那衣著華麗和生活奢侈

* [7:18–23] In answer to John's question, **Are you the one who is to come?**—a probable reference to the return of the fiery prophet of reform, Elijah, "before the day of the Lord comes, the great and terrible day" (Malachi 3:19)—Jesus responds that his role is rather to bring the blessings spoken of in Isaiah 61:1 to the oppressed and neglected of society (Luke 7:22; cf Luke 4:18).

* [7:23] **Blessed is the one who takes no offense at me**: this beatitude is pronounced on the person who recognizes Jesus' true identity in spite of previous expectations of what "the one who is to come" would be like.

* [7:24–30] In his testimony to John, Jesus reveals his understanding of the relationship between them: John is the precursor of Jesus (Luke 7:27); John is the messenger spoken of in Malachi 3:1 who in Malachi 3:19 is identified as Elijah. Taken with the previous episode, it can be seen that Jesus identifies John as precisely the person John envisioned Jesus to be: the Elijah who prepares the way for the coming of the day of the Lord.

found in royal palaces. 26Then what did you go out to see? A prophet? Yes, I tell you, and more than a prophet. 27This is the one about whom scripture says:

'Behold, I am sending my messenger
ahead of you,
he will prepare your way before you.'

28I tell you, among those born of women, no one is greater than John; yet the least in the kingdom of God is greater than he." 29(All the people who listened, including the tax collectors, and who were baptized with the baptism of John, acknowledged the righteousness of God; 30but the Pharisees and scholars of the law, who were not baptized by him, rejected the plan of God for themselves.)

31*"Then to what shall I compare the people of this generation? What are they like? 32They are like children who sit in the marketplace and call to one another,

'We played the flute for you, but
you did not dance.
We sang a dirge, but you did not
weep.'

33For John the Baptist came neither eating food nor drinking wine, and you said, 'He is possessed by a demon.' 34The Son of Man came eating and drinking and you said, 'Look, he is a glutton and a drunkard, a friend of tax collectors and sinners.' 35But wisdom is vindicated by all her children."

的人是在王宮裡。26你們出去究竟是為看什麼？為看一位先知嗎？是的，我告訴你們：而且他比先知還大。27關於這人經上記載說：『看，我派遣我的使者在你面前，他要在你前面預備你的道路。』28我告訴你們：婦女所生的，沒有一個比若翰更大的；但在天主的國內最小的，也比他大。29聽教的眾百姓和稅吏，都順從天主正義的要求而領受了若翰的洗禮。30但法利塞人和法學士卻沒有受他的洗，在自己身上使天主的計劃作廢。31我可把這一代的人比作什麼呢？他們相似什麼人呢？32他們相似坐在街上的兒童，彼此呼喚說：『我們給你們吹笛，你們卻不跳舞；我們唱哀歌，你們卻不悲哭。』33因為洗者若翰來了，他不吃餅，也不喝酒，你們便說：他附了魔。34人子來了，也吃也喝，你們又說：這是個貪吃嗜酒的人，是個稅吏和罪人的朋友。35但一切智慧之子，必彰顯智慧的正義。」

The Pardon of the Sinful Woman.
36 *A Pharisee invited him to dine with him, and he entered the Pharisee's

悔改的罪婦 36有個法利塞人請耶穌同他吃飯，他便進了那法利塞

* [7:31–35] See the note on Matthew 11:16–19.
* [7:36–50] In this story of the pardoning of the sinful woman Luke presents two different reactions to the ministry of Jesus. A Pharisee, suspecting Jesus to be a prophet, invites Jesus to a festive banquet in his house, but the Pharisee's self-righteousness leads to little forgiveness by God and consequently little love shown toward Jesus. The sinful woman, on the other hand, manifests a faith in God (Luke 7:50) that has led her to seek forgiveness for her sins, and because so much was forgiven, she now overwhelms Jesus with her display of love; cf the similar contrast in attitudes in Luke 18:9–14. The whole episode is a powerful lesson on the relation between forgiveness and love.

house and reclined at table.* 37Now there was a sinful woman in the city who learned that he was at table in the house of the Pharisee. Bringing an alabaster flask of ointment, 38she stood behind him at his feet weeping and began to bathe his feet with her tears. Then she wiped them with her hair, kissed them, and anointed them with the ointment. 39When the Pharisee who had invited him saw this he said to himself, "If this man were a prophet, he would know who and what sort of woman this is who is touching him, that she is a sinner." 40Jesus said to him in reply, "Simon, I have something to say to you." "Tell me, teacher," he said. 41"Two people were in debt to a certain creditor; one owed five hundred days' wages* and the other owed fifty. 42Since they were unable to repay the debt, he forgave it for both. Which of them will love him more?" 43Simon said in reply, "The one, I suppose, whose larger debt was forgiven." He said to him, "You have judged rightly." 44Then he turned to the woman and said to Simon, "Do you see this woman? When I entered your house, you did not give me water for my feet, but she has bathed them with her tears and wiped them with her hair. 45You did not give me a kiss, but she has not ceased kissing my feet since the time I entered. 46You did not anoint my head with oil, but she anointed my feet with ointment. 47So I tell you, her many sins have been forgiven; hence, she has shown great love.* But the one to whom little is forgiven, loves little." 48He said to her,

人的家中坐席。37那時，有個婦人，是城中的罪人，她一聽說耶穌在法利塞人家中坐席，就帶著一玉瓶香液，38來站在他背後，靠近他的腳哭開了，用眼淚滴濕了他的腳，用自己的頭髮擦乾，又熱切地口親他的腳，以後抹上香液。39那請耶穌的法利塞人見了，就心裡想：「這人若是先知，必定知道這個摸他的是誰，是怎樣的女人：是一個罪婦。」40耶穌發言對他說：「西滿，我有一件事要向你說。」西滿說：「師傅，請說罷！」41「一個債主有兩個債戶：一個欠五百德納，另一個欠五十。42因為他們都無力償還，債主就開恩，赦免了他們二人。那麼，他們中誰更愛他呢？」43西滿答說：「我想是那多得恩赦的。」耶穌對他說：「你判斷的正對。」44他遂轉身向著那婦人，對西滿說：「你看見這個婦人嗎？我進了你的家，你沒有給我水洗腳，她卻用眼淚滴濕了我的腳，並用頭髮擦乾。45你沒有給我行口親禮，但她自從我進來，就不斷地口親我的腳。46你沒有用油抹我的頭，她卻用香液抹了我的腳。47故此，我告訴你：她的那許多罪得了赦免，因為她愛的多；但那少得赦免的，是愛的少。」48耶穌遂對婦人說：「你

* [7:36] **Reclined at table**: the normal posture of guests at a banquet. Other oriental banquet customs alluded to in this story include the reception by the host with a kiss (Luke 7:45), washing the feet of the guests (Luke 7:44), and the anointing of the guests' heads (Luke 7:46).

* [7:41] **Days' wages**: one denarius is the normal daily wage of a laborer.

* [7:47] **Her many sins have been forgiven; hence, she has shown great love**: literally, "her many sins have been forgiven, seeing that she has loved much." That the woman's sins have been forgiven is attested by the great love she shows toward Jesus. Her love is the consequence of her forgiveness. This is also the meaning demanded by the parable in Luke 7:41–43.

"Your sins are forgiven." 49The others at table said to themselves, "Who is this who even forgives sins?" 50But he said to the woman, "Your faith has saved you; go in peace."

CHAPTER 8

Galilean Woman Follow Jesus.
1*Afterward he journeyed from one town and village to another, preaching and proclaiming the good news of the kingdom of God. Accompanying him were the Twelve 2and some women who had been cured of evil spirits and infirmities, Mary, called Magdalene, from whom seven demons had gone out, 3Joanna, the wife of Herod's steward Chuza, Susanna, and many others who provided for them out of their resources.

The Parable of the Sower. 4*When a large crowd gathered, with people from one town after another journeying to him, he spoke in a parable.* 5"A sower went out to sow his seed. And as he sowed, some seed fell on the path and was trampled, and the birds of the sky ate it up. 6Some seed fell on rocky ground, and when it grew, it withered for lack of moisture. 7Some seed fell among thorns, and the thorns grew with it and choked it. 8And some seed fell on good soil, and when it grew, it produced fruit a hundredfold." After saying this, he called out, "Whoever has ears to hear ought to hear."

的罪得了赦免。」49同席的人心中想道：「這人是誰？他竟然赦免罪過！」50耶穌對婦人說：「你的信德救了你，平安回去罷！」

Lk 路

第八章

服侍耶穌的熱心婦女 1以後，耶穌走遍各城各村講道，宣傳天主國的喜訊，同他在一起的有那十二門徒，2還有幾個曾附過惡魔或患病而得治好的婦女，有號稱瑪達肋納的瑪利亞，從她身上趕出了七個魔鬼；3還有約安納即黑落德的家宰雇撒的妻子，又有蘇撒納；還有別的許多婦女，她們都用自己的財產資助他們。

比喻與奇蹟

撒種的比喻 4那時，有大夥群眾聚集了來，並有從各城來到耶穌跟前的，他就用比喻說：5「有一個撒種子的，出去撒種子；他撒的時候；有的落在路旁，就被踐踏了，並有天上的飛鳥把它吃了。6有的落在石頭上，一長起來，就乾枯了，因為沒有濕氣。7有的落在荊棘中，荊棘同它一起長起來，把它窒息了。8又有的落在好地裡，長起來，結了百倍的果實。」他說完這些話，就高呼說：「有耳聽的，就聽罷！」

* [8:1–3] Luke presents Jesus as an itinerant preacher traveling in the company of the Twelve and of the Galilean women who are sustaining them out of their means. These Galilean women will later accompany Jesus on his journey to Jerusalem and become witnesses to his death (Luke 23:49) and resurrection (Luke 24:9–11, where Mary Magdalene and Joanna are specifically mentioned; cf also Acts 1:14). The association of women with the ministry of Jesus is most unusual in the light of the attitude of first-century Palestinian Judaism toward women. The more common attitude is expressed in John 4:27, and early rabbinic documents caution against speaking with women in public.
* [8:4–21] The focus in this section is on how one should hear the word of God and act on it. It includes the parable of the sower and its explanation (Luke 8:4–15), a collection of sayings on how one should act on the word that is heard (Luke 8:16–18), and the identification of the mother and brothers of Jesus as the ones who hear the word and act on it (Luke 8:19–21). See also the notes on Matthew 13:1–53 and Mark 4:1–34.
* [8:4–8] See the note on Matthew 13:3–8.

The Purpose of the Parables. 9Then his disciples asked him what the meaning of this parable might be. 10He answered, "Knowledge of the mysteries of the kingdom of God has been granted to you; but to the rest, they are made known through parables so that 'they may look but not see, and hear but not understand.'

9他的門徒問他這比喻有什麼意思。10他說：「天主國的奧秘，是給你們知道的；對其餘的人，就用比喻，使那看的，卻看不見；聽的，卻聽不懂。11這比喻的意思是：種子是天主的話。12那些在路旁的，是指那些人聽了，隨後就有魔鬼來到，從他們心中把那話奪去，使他們不至信從而得救。13那些在石頭上的，是指那些人，他們聽的時候，高興地接受那話，但這些人沒有根，暫時相信，一到試探的時候，就退避了。14那落在荊棘中的，是指那些聽了的人，還在中途就被掛慮、錢財及生活的逸樂所蒙蔽，沒有結出成熟的果實。15那在好地裡的，是指那些以善良和誠實的心傾聽的人，他們把這話保存起來，以堅忍結出果實。

The Parable of the Sower Explained. 11*"This is the meaning of the parable. The seed is the word of God. 12Those on the path are the ones who have heard, but the devil comes and takes away the word from their hearts that they may not believe and be saved. 13Those on rocky ground are the ones who, when they hear, receive the word with joy, but they have no root; they believe only for a time and fall away in time of trial. 14As for the seed that fell among thorns, they are the ones who have heard, but as they go along, they are choked by the anxieties and riches and pleasures of life, and they fail to produce mature fruit. 15But as for the seed that fell on rich soil, they are the ones who, when they have heard the word, embrace it with a generous and good heart, and bear fruit through perseverance.

The Parable of the Lamp. 16*"No one who lights a lamp conceals it with a vessel or sets it under a bed; rather, he places it on a lampstand so that those who enter may see the light. 17For there is nothing hidden that will not become visible, and nothing secret that will not be known and come to light. 18Take care, then, how you hear. To anyone who has, more will be given,

奧秘必要傳揚出去 16沒有人點上燈，用器皿遮蓋住，或放在床底下的，而是放在燈台上，為叫進來的人看見光明。17因為沒有隱藏的事，不成為顯露的；沒有秘密的事，不被知道而公開出來的。18所以，你們應當留心要怎樣聽；因為凡有的，還要給他；

* [8:11–15] On the interpretation of the parable of the sower, see the note on Matthew 13:18–23.
* [8:16–18] These sayings continue the theme of responding to the word of God. Those who hear the word must become a light to others (Luke 8:16); even the mysteries of the kingdom that have been made known to the disciples (Luke 8:9–10) must come to light (Luke 8:17); a generous and persevering response to the word of God leads to a still more perfect response to the word.

and from the one who has not, even what he seems to have will be taken away."

凡沒有的，連他自以為有的，也要從他奪去。」

Jesus and His Family. 19Then his mother and his brothers* came to him but were unable to join him because of the crowd. 20He was told, "Your mother and your brothers are standing outside and they wish to see you." 21He said to them in reply, "My mother and my brothers are those who hear the word of God and act on it."*

耶穌的真親屬 19耶穌的母親和兄弟到他這裡來了，因為人多，不能與他相會。20有人告訴他說：「你的母親和你的兄弟站在外邊，願意見你。」21他卻回答他們說：「聽了天主的話而實行的，纔是我的母親和我的兄弟。」

The Calming of a Storm at Sea. 22*One day he got into a boat with his disciples and said to them, "Let us cross to the other side of the lake." So they set sail, 23and while they were sailing he fell asleep. A squall blew over the lake, and they were taking in water and were in danger. 24They came and woke him saying, "Master, master, we are perishing!" He awakened, rebuked the wind and the waves, and they subsided and there was a calm. 25Then he asked them, "Where is your faith?" But they were filled with awe and amazed and said to one another, "Who then is this, who commands even the winds and the sea, and they obey him?"

平息風浪 22有一天，耶穌和門徒上了船，對他們說：「我們渡到湖那邊去。」他們便開了船。23正在航行時，他睡著了。忽然有狂風降到湖上，進入船中的水，使他們處於危險中。24門徒們前來叫醒耶穌說：「老師！老師！我們要喪亡了！」他醒起來，叱責了狂風和波浪，風浪就止息平靜了。25遂對他們說：「你們的信德在那裡？」他們又害怕又驚奇，彼此說：「這人到底是誰，因為他一出命，風和水也都服從他。」

The Healing of the Gerasene Demoniac. 26Then they sailed to the territory of the Gerasenes,* which is opposite Galilee. 27When he came ashore a man

治好附魔的人 26他們航行到革辣撒人的地方，就是加里肋亞的對面。27耶穌一上了岸，迎面來了一

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* [8:19] **His brothers**: see the note on Mark 6:3.

* [8:21] The family of Jesus is not constituted by physical relationship with him but by obedience to the word of God. In this, Luke agrees with the Marcan parallel (Mark 3:31–35), although by omitting Mark 3:33 and especially Mark 3:20–21 Luke has softened the Marcan picture of Jesus' natural family. Probably he did this because Mary has already been presented in Luke 1:38 as the obedient handmaid of the Lord who fulfills the requirement for belonging to the eschatological family of Jesus; cf also Luke 11:27–28.

* [8:22–56] This section records four miracles of Jesus that manifest his power and authority: (1) the calming of a storm on the lake (Luke 8:22–25); (2) the exorcism of a demoniac (Luke 8:26–39); (3) the cure of a hemorrhaging woman (Luke 8:40–48); (4) the raising of Jairus's daughter to life (49–56). They parallel the same sequence of stories at Mark 4:35–5:43.

* [8:26] **Gerasenes**: other manuscripts read Gadarenes or Gergesenes. See also the note on Matthew 8:28. **Opposite Galilee**: probably Gentile territory (note the presence in the area of pigs—unclean animals to Jews) and an indication that the person who receives salvation (Luke 8:36) is a Gentile.

from the town who was possessed by demons met him. For a long time he had not worn clothes; he did not live in a house, but lived among the tombs. 28When he saw Jesus, he cried out and fell down before him; in a loud voice he shouted, "What have you to do with me, Jesus, son of the Most High God? I beg you, do not torment me!" 29For he had ordered the unclean spirit to come out of the man. (It had taken hold of him many times, and he used to be bound with chains and shackles as a restraint, but he would break his bonds and be driven by the demon into deserted places.) 30Then Jesus asked him, "What is your name?"* He replied, "Legion," because many demons had entered him. 31And they pleaded with him not to order them to depart to the abyss.*

32A herd of many swine was feeding there on the hillside, and they pleaded with him to allow them to enter those swine; and he let them. 33The demons came out of the man and entered the swine, and the herd rushed down the steep bank into the lake and was drowned. 34When the swineherds saw what had happened, they ran away and reported the incident in the town and throughout the countryside. 35People came out to see what had happened and, when they approached Jesus, they discovered the man from whom the demons had come out sitting at his feet.* He was clothed and in his right mind, and they were seized with fear. 36Those who witnessed it told them how the possessed man had been saved. 37The entire population of the

個那城中附魔的人，他很久不穿衣服，也不住在家裡，而住在墳墓中。28他一看見耶穌，就喊叫起來，跪伏在他前大聲說：「至高天主之子耶穌，我與你有什麼相干？我求你不要磨難我！」29因為他曾命令邪魔從那人身上出去，原來邪魔已多次抓住他，他曾被鐵鏈和腳鐐捆縛起來，被看管著；他卻掙斷鎖鏈，被魔鬼趕到荒野中。30耶穌問他說：「你叫什麼名字？」他說：「軍旅。」因為有許多魔鬼進入了他身內。31魔鬼求耶穌，不要命令他們到深淵中去。32在那裡有一大群豬在山上牧放著，魔鬼就懇求耶穌許他們進入那些豬內；耶穌准許了他們。33於是，魔鬼從那人身上出去，進入豬內。那群豬就從山崖上直衝到湖裡淹死了。34放豬的看見發生的事，就逃去，到城裡和鄉間傳報開了。35人就出來看那發生的事，來到耶穌前，發現脫離魔鬼的那人，穿著衣服，神智清醒，坐在耶穌跟前；他們就害怕起來。36那些見過這事的人就對他們述說：那附魔的人怎樣被治好了。37革辣撒四周所有的人民要求

* [8:30] **What is your name?**: the question reflects the popular belief that knowledge of the spirit's name brought control over the spirit. **Legion**: to Jesus' question the demon replies with a Latin word transliterated into Greek. The Roman legion at this period consisted of 5,000 to 6,000 foot soldiers; hence the name implies a very large number of demons.

* [8:31] **Abyss**: the place of the dead (Romans 10:7) or the prison of Satan (Rev 20:3) or the subterranean "watery deep" that symbolizes the chaos before the order imposed by creation (Genesis 1:2).

* [8:35] **Sitting at his feet**: the former demoniac takes the position of a disciple before the master (Luke 10:39; Acts 22:3).

region of the Gerasenes asked Jesus to leave them because they were seized with great fear. So he got into a boat and returned. 38The man from whom the demons had come out begged to remain with him, but he sent him away, saying, 39"Return home and recount what God has done for you." The man went off and proclaimed throughout the whole town what Jesus had done for him.

耶穌離開他們，因為他們十分恐懼。他便上船回去。38脫離魔鬼的那人祈求耶穌，要同耶穌在一起；但耶穌打發他回去，說：39「你回家去罷，傳述天主為你作了何等大事！」他就去了，滿城傳揚耶穌為他作了何等大事。

Jairus's Daughter and the Woman with a Hemorrhage. 40*When Jesus returned, the crowd welcomed him, for they were all waiting for him. 41And a man named Jairus, an official of the synagogue, came forward. He fell at the feet of Jesus and begged him to come to his house, 42because he had an only daughter,* about twelve years old, and she was dying. As he went, the crowds almost crushed him. 43And a woman afflicted with hemorrhages for twelve years,* who [had spent her whole livelihood on doctors and] was unable to be cured by anyone, 44came up behind him and touched the tassel on his cloak. Immediately her bleeding stopped. 45Jesus then asked, "Who touched me?" While all were denying it, Peter said, "Master, the crowds are pushing and pressing in upon you." 46But Jesus said, "Someone has touched me; for I know that power has gone out from me." 47When the woman realized that she had not escaped notice, she came forward trembling. Falling down before him, she explained in the presence of all the people why she had touched him and

治好患血漏的婦人復活雅依洛的女兒 40耶穌回來時，群眾就迎接他，因為眾人都在等候他。41看，來了一個人，名叫雅依洛，這人是一個會堂長，他跪伏在耶穌腳前，求他到自己家中去，42因為他有一個獨生女，約十二歲，快要死了。當耶穌去的時候，群眾都擁擠他。43有一個婦人，十二年來患血漏病，把全部家產都花在醫生身上，卻沒有一個能治好她。44她來到耶穌後邊，摸了摸他的衣服繸頭，她的血漏立刻就止住了。45耶穌說：「誰摸了我？」眾人都否認；伯多祿說：「老師，群眾都在擁擠著你！」46耶穌卻說：「有人摸了我，因為我覺得有能力從我身上出去了。」47那婦人看不能隱瞞，就戰戰兢兢地來跪伏在耶穌跟前，把自己摸他的原故和如何立刻病好的事，在眾百姓面前都說了出

* [8:40–56] Two interwoven miracle stories, one a healing and the other a resuscitation, present Jesus as master over sickness and death. In the Lucan account, faith in Jesus is responsible for the cure (Luke 8:48) and for the raising to life (Luke 8:50).

* [8:42] **An only daughter**: cf the son of the widow of Nain whom Luke describes as an "only" son (Luke 7:12; see also Luke 9:38).

* [8:43] **Afflicted with hemorrhages for twelve years**: according to the Mosaic law (Lev 15:25–30) this condition would render the woman unclean and unfit for contact with other people.

how she had been healed immediately.
48He said to her, "Daughter, your faith has saved you; go in peace."

49While he was still speaking, someone from the synagogue official's house arrived and said, "Your daughter is dead; do not trouble the teacher any longer." 50On hearing this, Jesus answered him, "Do not be afraid; just have faith and she will be saved." 51When he arrived at the house he allowed no one to enter with him except Peter and John and James, and the child's father and mother. 52*All were weeping and mourning for her, when he said, "Do not weep any longer, for she is not dead, but sleeping." 53And they ridiculed him, because they knew that she was dead. 54But he took her by the hand and called to her, "Child, arise!" 55Her breath returned and she immediately arose. He then directed that she should be given something to eat. 56Her parents were astounded, and he instructed them to tell no one what had happened.

CHAPTER 9

The Mission of the Twelve. 1*He summoned the Twelve and gave them power and authority over all demons and to cure diseases, 2and he sent them to proclaim the kingdom of God and to heal [the sick]. 3He said to them, "Take nothing for the journey,* neither walking stick, nor sack, nor food, nor money, and let no one take a second tunic. 4Whatever house you enter, stay there and leave from there. 5And as for

來。48耶穌遂對他說：「女兒，你的信德救了你，平安去罷！」49他還在說話時，有人從會堂長家裡來說：「你的女兒死了，不必煩勞師傅了。」50耶穌聽了，就對他說：「不要害怕，只管信，她必得救。」51耶穌到了那家裡，除伯多祿、若望、雅各伯和女孩子的父母外，不讓任何人同他進去。52眾人都在痛哭哀弔女孩子。他卻說：「不要哭泣！她並沒有死，只是睡著了。」53那些明知她已死的人，就譏笑他。54耶穌拿起她的手來，喊說：「女孩，起來！」55她的靈魂回來了，她就立刻起來了。耶穌吩咐給她吃的。56她的父母驚訝的出神。耶穌卻警告他們不要傳揚這事。

耶穌訓導門徒

第九章

宗徒的使命 1耶穌召集了那十二人來，賜給他們制伏一切魔鬼，並治療疾病的能力和權柄，2派遣他們去宣講天主的國，並治好病人，3向他們說：「你們在路上什麼也不要帶：也不要帶棍杖，也不要帶口袋，也不要帶食物，也不要帶銀錢，也不要帶兩件內衣。4你們無論進了那一家，就住在那裡，直到從那裡離去。5人若

* [8:52] **Sleeping**: her death is a temporary condition; cf John 11:11–14.
* [9:1–6] Armed with the power and authority that Jesus himself has been displaying in the previous episodes, the Twelve are now sent out to continue the work that Jesus has been performing throughout his Galilean ministry: (1) proclaiming the kingdom (Luke 4:43; 8:1); (2) exorcising demons (Luke 4:33–37, 41; 8:26–39) and (3) healing the sick (Luke 4:38–40; 5:12–16, 17–26; 6:6–10; 7:1–10, 17, 22; Luke 8:40–56).
* [9:3] **Take nothing for the journey**: the absolute detachment required of the disciple (Luke 14:33) leads to complete reliance on God (Luke 12:22–31).
* [9:5] **Shake the dust from your feet**: see the note on Matthew 10:14.

those who do not welcome you, when you leave that town, shake the dust from your feet* in testimony against them." 6Then they set out and went from village to village proclaiming the good news and curing diseases everywhere.

不接待你們，你們要離開那城，拂去你們腳上的塵土，作為反對他們的證據。」6他們就出發，周遊各鄉村，宣傳喜訊，到處治病。

Herod's Opinion of Jesus. 7*Herod the tetrarch* heard about all that was happening, and he was greatly perplexed because some were saying, "John has been raised from the dead"; 8others were saying, "Elijah has appeared"; still others, "One of the ancient prophets has arisen." 9*But Herod said, "John I beheaded. Who then is this about whom I hear such things?" And he kept trying to see him.

黑落德的不安 7分封候黑落德聽到發生的這一切事，猶豫不定，因為有些人說：「若翰從死者中復活了。」8但另有些人說：「是厄里亞出現了。」還有些人說：「是一位古先知復活了。」9黑落德且說：「若翰我已經斬首了；而這人到底是誰？關於他，我竟聽到了這樣的事！」便想法看看他。

The Return of the Twelve and the Feeding of the Five Thousand. 10When the apostles returned, they explained to him what they had done. He took them and withdrew in private to a town called Bethsaida. 11The crowds, meanwhile, learned of this and followed him. He received them and spoke to them about the kingdom of God, and he healed those who needed to be cured. 12As the day was drawing to a close, the Twelve approached him and said, "Dismiss the crowd so that they can go to the surrounding villages and farms and find lodging and provisions; for we are in a deserted place here." 13He said to them, "Give them some food yourselves." They

宗徒復命與初次增餅 10宗徒們回來，把所行的一切，報告給耶穌，他遂帶著他們私自退往一座名叫貝特賽達的城去了。11群眾一知道，也跟隨他去了；他就迎接他們，給他們講論天主的國，並治好了那些急需治療的人。12天將要黑的時候，那十二人前來對他說：「請遣散群眾，叫他們往四周村莊田舍裡去投宿尋食，因為我們這裡，是在荒野地方。」13耶穌卻向他們說：「你們給他們吃的罷！」他們答說：「我

* [9:7–56] This section in which Luke gathers together incidents that focus on the identity of Jesus is introduced by a question that Herod is made to ask in this gospel: "Who then is this about whom I hear such things?"(9) In subsequent episodes, Luke reveals to the reader various answers to Herod's question: Jesus is one in whom God's power is present and who provides for the needs of God's people (10–17); Peter declares Jesus to be "the Messiah of God" (18–21); Jesus says he is the suffering Son of Man (22, 43–45); Jesus is the Master to be followed, even to death (23–27); Jesus is God's son, his Chosen One (28–36).

* [9:7] **Herod the tetrarch**: see the note on Lk 3:1.

* [9:9] **And he kept trying to see him**: this indication of Herod's interest in Jesus prepares for Luke 13:31–33 and for Luke 23:8–12 where Herod's curiosity about Jesus' power to perform miracles remains unsatisfied.

replied, "Five loaves and two fish are all we have, unless we ourselves go and buy food for all these people." 14Now the men there numbered about five thousand. Then he said to his disciples, "Have them sit down in groups of [about] fifty." 15They did so and made them all sit down. 16Then taking* the five loaves and the two fish, and looking up to heaven, he said the blessing over them, broke them, and gave them to the disciples to set before the crowd. 17They all ate and were satisfied. And when the leftover fragments were picked up, they filled twelve wicker baskets.

們不過只有五個餅和兩條魚，除非我們親自去給這一切人購買食物。」14原來男人大約有五千。他卻對自己的門徒說：「叫他們分夥坐下，約五十人一夥。」15門徒就照樣做了，叫眾人坐下。16他遂拿起那五個餅和那兩條魚來，望著天祝福了，擘開遞給門徒，叫他們擺在群眾前。17眾人吃了，也都飽了；把他們所剩的碎塊，收集了十二筐。

Peter's Confession about Jesus. 18*Once when Jesus was praying in solitude, and the disciples were with him, he asked them, "Who do the crowds say that I am?"* 19They said in reply, "John the Baptist; others, Elijah; still others, 'One of the ancient prophets has arisen.'" 20Then he said to them, "But who do you say that I am?" Peter said in reply, "The Messiah of God."* 21He rebuked them and directed them not to tell this to anyone.

伯多祿明認基督 18有一天，耶穌獨自祈禱，門徒同他在一起。他問他們說：「眾人說我是誰？」19他們回答說：「有人說是洗者若翰；有人卻說是厄里亞；還有人說是古時的一位先知復活了。」20他問他們說：「但你們說我是誰呢？」伯多祿回答說：「天主的受傅者。」21但耶穌嚴厲囑咐他們，不要把這事告訴人，22說：「人子必須受許多苦，被長老、司祭長和經師們棄絕，並且要被殺；但第三天必要復活。」

The First Prediction of the Passion. 22He said, "The Son of Man must suffer greatly and be rejected by the elders, the chief priests, and the scribes, and be killed and on the third day be raised."

The Conditions of Discipleship. 23Then he said to all, "If anyone wishes to come after me, he must deny

門徒當跟隨師傅 23他又對眾人說：「誰若願意跟隨我，該棄絕

* [9:16] **Then taking . . .**: the actions of Jesus recall the institution of the Eucharist in Luke 22:19; see also the note on Matthew 14:19.
* [9:18–22] This incident is based on Mark 8:27–33, but Luke has eliminated Peter's refusal to accept Jesus as suffering Son of Man (Mark 8:32) and the rebuke of Peter by Jesus (Mark 8:33). Elsewhere in the gospel, Luke softens the harsh portrait of Peter and the other apostles found in his Marcan source (cf Luke 22:39–46, which similarly lacks a rebuke of Peter that occurs in the source, Mark 14:37–38).
* [9:18] **When Jesus was praying in solitude**: see the note on Luke 3:21.
* [9:20] **The Messiah of God**: on the meaning of this title in first-century Palestinian Judaism, see the notes on Luke 2:11 and on Matthew 16:13–20 and Mark 8:27–30.
* [9:23] **Daily**: this is a Lucan addition to a saying of Jesus, removing the saying from a context that

himself and take up his cross daily* and follow me. 24For whoever wishes to save his life will lose it, but whoever loses his life for my sake will save it. 25What profit is there for one to gain the whole world yet lose or forfeit himself? 26Whoever is ashamed of me and of my words, the Son of Man will be ashamed of when he comes in his glory and in the glory of the Father and of the holy angels. 27Truly I say to you, there are some standing here who will not taste death until they see the kingdom of God."

自己，天天背著自己的十字架跟隨我。24因為誰若願意救自己的性命，必要喪失性命；但誰若為我的原故喪失自己的性命，這人必能救得性命。25人縱然賺得了全世界，卻喪失了自己，或賠上自己，為他有什麼益處呢？26誰若以我和我的話為恥，將來人子在自己的光榮，和父及眾聖天使的光榮中降來時，也要以這人為恥。27我確實告訴你們：站在這裡的人中，就有幾個在未嚐到死味以前，必要看見天主的國。」

The Transfiguration of Jesus. 28*About eight days after he said this, he took Peter, John, and James and went up the mountain to pray.* 29While he was praying his face changed in appearance and his clothing became dazzling white. 30And behold, two men were conversing with him, Moses and Elijah,* 31*who appeared in glory and spoke of his exodus that he was going to accomplish in Jerusalem. 32Peter and his companions had been overcome by sleep, but becoming fully awake, they saw his glory* and the two men standing with him. 33As they were about to part from him, Peter said to Jesus, "Master, it is good that

耶穌顯聖容 28講了這些道理以後，大約過了八天，耶穌帶著伯多祿、若望和雅各伯上山去祈禱。29正當他祈禱時，他的面容改變，他的衣服潔白發光。30忽然，有兩個人，即梅瑟和厄里亞，同他談話。31他們出顯在光耀中，談論耶穌的去世，即他在耶路撒冷必要完成的事。32伯多祿和同他在一起的，都昏昏欲睡。他們一醒，就看見他的光耀和在他旁侍立的兩個人。33那二人正要離開時，伯多祿對耶穌說：「老師，我們在這裡真好！讓我們搭

envisioned the imminent suffering and death of the disciple of Jesus (as does the saying in Mark 8:34–35) to one that focuses on the demands of daily Christian existence.

* [9:28–36] Situated shortly after the first announcement of the passion, death, and resurrection, this scene of Jesus' transfiguration provides the heavenly confirmation to Jesus' declaration that his suffering will end in glory (Luke 9:32); see also the notes on Matthew 17:1–8 and Mark 9:2–8.

* [9:28] **Up the mountain to pray**: the "mountain" is the regular place of prayer in Lk (see Luke 6:12; 22:39–41).

* [9:30] **Moses and Elijah**: the two figures represent the Old Testament law and the prophets. At the end of this episode, the heavenly voice will identify Jesus as the one to be listened to now (Luke 9:35). See also the note on Mark 9:5.

* [9:31] **His exodus that he was going to accomplish in Jerusalem**: Luke identifies the subject of the conversation as the **exodus** of Jesus, a reference to the death, resurrection, and ascension of Jesus that will take place in Jerusalem, the city of destiny (see Luke 9:51). The mention of exodus, however, also calls to mind the Israelite Exodus from Egypt to the promised land.

* [9:32] **They saw his glory**: the **glory** that is proper to God is here attributed to Jesus (see Luke 24:26).

* [9:33] **Let us make three tents**: in a possible allusion to the feast of Tabernacles, Peter may be likening his joy on the occasion of the transfiguration to the joyful celebration of this harvest festival.

we are here; let us make three tents,* one for you, one for Moses, and one for Elijah." But he did not know what he was saying. 34*While he was still speaking, a cloud came and cast a shadow over them, and they became frightened when they entered the cloud. 35*Then from the cloud came a voice that said, "This is my chosen Son; listen to him." 36After the voice had spoken, Jesus was found alone. They fell silent and did not at that time* tell anyone what they had seen.

三個帳棚：一個為你，一個為梅瑟，一個為厄里亞。」他原來不知道說什麼了。34他說這話的時候，有一片雲彩遮蔽了他們。他們進入雲彩時，門徒們就害怕起來。35雲中有聲音說：「這是我的兒子，我所揀選的，你們要聽從他！」36正有這聲音時，只見耶穌獨自一人。在那些日子，他們都守了秘密，把所見的事一點也沒有告訴任何人。

The Healing of a Boy with a Demon. 37*On the next day, when they came down from the mountain, a large crowd met him. 38There was a man in the crowd who cried out, "Teacher, I beg you, look at my son; he is my only child. 39For a spirit seizes him and he suddenly screams and it convulses him until he foams at the mouth; it releases him only with difficulty, wearing him out. 40I begged your disciples to cast it out but they could not." 41Jesus said in reply, "O faithless and perverse generation, how long will I be with you and endure you? Bring your son here." 42As he was coming forward, the demon threw him to the ground in a convulsion; but Jesus rebuked the unclean spirit, healed the boy, and returned him to his father. 43And all were astonished by the majesty of God.

治好附魔的兒童 37第二天，他們從山上下來，一大群人來迎接他。38看，從群眾中有一個人喊叫說：「師傅，求你憐視我的兒子，因為他是我的獨生子；39魔鬼一抓住他，便使他突然狂叫，使他痙攣至於吐沫，叫他筋疲力盡了，還是不肯離開他。40我求了你的門徒把魔鬼逐出，他們卻不能。」41耶穌回答說：「哎！無信而敗壞的世代！我同你們在一起，並容忍你們直到幾時呢？領你的兒子到這裡來罷！」42當他走過來時，魔鬼還把他摔倒，使他痙攣。耶穌一叱責邪魔，就治好了孩子，把他交給了他的父親。43眾人都驚訝天主的偉大。

The Second Prediction of the Passion. While they were all amazed at his every deed, he said to his disciples, 44"Pay attention to what I am telling you. The

謙遜與容忍 當眾人驚奇耶穌所作的一切時，他向自己的門徒說：44「你們應謹記這些話：人

* [9:34] **Over them**: it is not clear whether **them** refers to Jesus, Moses, and Elijah, or to the disciples. For the cloud casting its shadow, see the note on Mark 9:7.
* [9:35] Like the heavenly voice that identified Jesus at his baptism prior to his undertaking the Galilean ministry (Luke 3:22), so too here before the journey to the city of destiny is begun (Luke 9:51) the heavenly voice again identifies Jesus as Son. Listen to him: the two representatives of Israel of old depart (Luke 9:33) and Jesus is left alone (Luke 9:36) as the teacher whose words must be heeded (see also Acts 3:22).
* [9:36] **At that time**: i.e., before the resurrection.
* [9:37–43a] See the note on Mark 9:14–29.

Son of Man is to be handed over to men." 45But they did not understand this saying; its meaning was hidden from them so that they should not understand it, and they were afraid to ask him about this saying.

子將要被交於人手中。」45但他們不明瞭這話，這話為他們還是蒙蔽著，不叫他們了解；他們又怕問他這話的意思。

The Greatest in the Kingdom. 46*An argument arose among the disciples about which of them was the greatest. 47Jesus realized the intention of their hearts and took a child and placed it by his side 48and said to them, "Whoever receives this child in my name receives me, and whoever receives me receives the one who sent me. For the one who is least among all of you is the one who is the greatest."

46他們心中起了一個思想：誰是他們中最大的。47耶穌看透了他們的心思，就領來一個小孩子，叫他立在自己身邊，48對他們說：「誰若為了我的名字收留這個小孩子，就是收留我；誰若收留我，就是收留那派遣我來的；因為在你們眾人中最小的，這人纔是最大的。」

Another Exorcist. 49Then John said in reply, "Master, we saw someone casting out demons in your name and we tried to prevent him because he does not follow in our company." 50Jesus said to him, "Do not prevent him, for whoever is not against you is for you."

49若望說：「老師！我們曾看見一個人，因你的名字驅魔，就禁止了他，因為他不與我們同夥。」50耶穌卻向他說：「不要禁止！因為誰不反對你們，就是傾向你們。」

*V: The Journey to Jerusalem: Luke's Travel Narrative**

赴聖城沿途施教

Departure for Jerusalem; Samaritan Inhospitality. 51*When the days for his being taken up were fulfilled, he resolutely determined to journey to

基督徒的精神

容忍 51耶穌被接升天的日期，就快要來到，他遂決意面朝耶路

* [9:46–50] These two incidents focus on attitudes that are opposed to Christian discipleship: rivalry and intolerance of outsiders.

* [9:51–18:14] The Galilean ministry of Jesus finishes with the previous episode and a new section of Luke's gospel begins, the journey to Jerusalem. This journey is based on Mark 10:1–52 but Luke uses his Marcan source only in Luke 18:15–19:27. Before that point he has inserted into his gospel a distinctive collection of sayings of Jesus and stories about him that he has drawn from Q, a collection of sayings of Jesus used also by Matthew, and from his own special traditions. All of the material collected in this section is loosely organized within the framework of a journey of Jesus to Jerusalem, the city of destiny, where his exodus (suffering, death, resurrection, ascension) is to take place (Luke 9:31), where salvation is accomplished, and from where the proclamation of God's saving word is to go forth (Luke 24:47; Acts 1:8). Much of the material in the Lucan travel narrative is teaching for the disciples. During the course of this journey Jesus is preparing his chosen Galilean witnesses for the role they will play after his exodus (Luke 9:31): they are to be his witnesses to the people (Acts 10:39; 13:31) and thereby provide certainty to the readers of Luke's gospel that the teachings they have received are rooted in the teachings of Jesus (Luke 1:1–4).

* [9:51–55] Just as the Galilean ministry began with a rejection of Jesus in his hometown, so too the travel narrative begins with the rejection of him by Samaritans. In this episode Jesus disassociates himself from

Jerusalem,* 52*and he sent messengers ahead of him. On the way they entered a Samaritan village to prepare for his reception there, 53but they would not welcome him because the destination of his journey was Jerusalem. 54When the disciples James and John saw this they asked, "Lord, do you want us to call down fire from heaven to consume them?" 55Jesus turned and rebuked them, 56and they journeyed to another village.

The Would-be Followers of Jesus.

57*As they were proceeding on their journey someone said to him, "I will follow you wherever you go." 58Jesus answered him, "Foxes have dens and birds of the sky have nests, but the Son of Man has nowhere to rest his head." 59And to another he said, "Follow me." But he replied, "[Lord,] let me go first and bury my father." 60But he answered him, "Let the dead bury their dead.* But you, go and proclaim the kingdom of God." 61And another said, "I will follow you, Lord, but first let me say farewell to my family at home." 62[To him] Jesus said, "No one who sets a hand to the plow and looks to what was left behind is fit for the kingdom of God."

撒冷走去，52便打發使者在他前面走；他們去了，進了撒瑪黎雅人的一個村莊，好為他準備住宿。53人們卻不收留他，因為他是面朝耶路撒冷去的。54雅各伯及若望兩個門徒見了，便說：「主，你願意我們叫火自天降下，焚毀他們嗎？」55耶穌轉過身來斥責了他們。56他們遂又到別的村莊去了。

基督徒必須拋棄一切 57他們正走的時候，在路上有一個人對耶穌說：「你不論往那裡去，我要跟隨你。」58耶穌給他說：「狐狸有穴，天上的飛鳥有巢；但是人子卻沒有枕頭的地方。」59又對另一個人說：「你跟隨我罷！」那人卻說：「主，請許我先去埋葬我的父親。」60耶穌給他說：「任憑死人去埋葬自己的死人罷！至於你，你要去宣揚天主的國。」61又有一個人說：「主！我要跟隨你；但請許我先告別我的家人。」62耶穌對他說：「手扶著犁而往後看的，不適於天主的國。」

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the attitude expressed by his disciples that those who reject him are to be punished severely. The story alludes to 2 Kings 1:10, 12 where the prophet Elijah takes the course of action Jesus rejects, and Jesus thereby rejects the identification of himself with Elijah.

* [9:51] **Days for his being taken up**: like the reference to his exodus in Luke 9:31 this is probably a reference to all the events (suffering, death, resurrection, ascension) of his last days in Jerusalem. He resolutely determined: literally, "he set his face."

* [9:52] **Samaritan**: Samaria was the territory between Judea and Galilee west of the Jordan river. For ethnic and religious reasons, the Samaritans and the Jews were bitterly opposed to one another (see John 4:9).

* [9:57–62] In these sayings Jesus speaks of the severity and the unconditional nature of Christian discipleship. Even family ties and filial obligations, such as burying one's parents, cannot distract one no matter how briefly from proclaiming the kingdom of God. The first two sayings are paralleled in Matthew 8:19–22; see also the notes there.

* [9:60] **Let the dead bury their dead**: i.e., let the spiritually dead (those who do not follow) bury their physically dead. See also the note on Matthew 8:22.

CHAPTER 10

The Mission of the Seventy-two. 1*After this the Lord appointed seventy[-two]* others whom he sent ahead of him in pairs to every town and place he intended to visit. 2He said to them, "The harvest is abundant but the laborers are few; so ask the master of the harvest to send out laborers for his harvest. 3Go on your way; behold, I am sending you like lambs among wolves. 4*Carry no money bag, no sack, no sandals; and greet no one along the way. 5Into whatever house you enter, first say, 'Peace to this household.'* 6If a peaceful person* lives there, your peace will rest on him; but if not, it will return to you. 7Stay in the same house and eat and drink what is offered to you, for the laborer deserves his payment. Do not move about from one house to another. 8Whatever town you enter and they welcome you, eat what is set before you, 9cure the sick in it and say to them, 'The kingdom of God is at hand for you.' 10Whatever town you enter and they do not receive you, go out into the streets and say, 11'The dust of your town that clings to our feet, even that we shake off against you.' Yet know this: the kingdom of God is at hand. 12I tell you, it will be more tolerable for Sodom on that day than for that town.

第十章

派遣七十二門徒傳教 1此後，主另外選定了七十二人，派遣他們兩個兩個地在他前面，到他自己將要去的各城各地去。2他對他們說：「莊稼多而工人少，所以你們應當求莊稼的主人，派遣工人來，收割他的莊稼。3你們去罷！看，我派遣你們猶如羔羊往狼群中。4你們不要帶錢囊，不要帶口袋，也不要帶鞋；路上也不要向人請安。5不論進了那一家，先說：願這一家平安！6那裡如有和平之子，你們的和平就要停留在他身上；否則，仍歸於你們。7你們要住在那一家，吃喝他們所供給的，因為工人自當有他的工資；你們不可從這一家挪到那一家。8不論進了那座城，人若接納你們，給你們擺上什麼，你們就吃什麼。9要醫治城中的病人，並給他們說：天主的國已經臨近你們了。10不論進了那座城，人如不接納你們，你們就出來，到街市上說：11連你們城中粘在我們腳上的塵土，我們也要給你們拂下來；但是你們當知道：天主的國已經臨近了。12我告訴你們：在那一日，索多瑪所受的懲罰，要比這座城容易忍受。」

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* [10:1–12] Only the Gospel of Luke contains two episodes in which Jesus sends out his followers on a mission: the first (Luke 10:1–6) is based on the mission in Mark 6:6b–13 and recounts the sending out of the Twelve; here in Luke 10:1–12 a similar report based on Q becomes the sending out of seventy-two in this gospel. The episode continues the theme of Jesus preparing witnesses to himself and his ministry. These witnesses include not only the Twelve but also the seventy-two who may represent the Christian mission in Luke's own day. Note that the instructions given to the Twelve and to the seventy-two are similar and that what is said to the seventy-two in Luke 10:4 is directed to the Twelve in Luke 22:35.

* [10:1] **Seventy[-two]**: important representatives of the Alexandrian and Caesarean text types read "seventy," while other important Alexandrian texts and Western readings have "seventy-two."

* [10:4] **Carry no money bag . . . greet no one along the way**: because of the urgency of the mission and the singlemindedness required of missionaries, attachment to material possessions should be avoided and even customary greetings should not distract from the fulfillment of the task.

* [10:5] **First say, "Peace to this household"**: see the notes on Luke 2:14 and Matthew 10:13.

* [10:6] **A peaceful person**: literally, "a son of peace."

Reproaches to Unrepentant Towns.
13*"Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty deeds done in your midst had been done in Tyre and Sidon, they would long ago have repented, sitting in sackcloth and ashes. 14But it will be more tolerable for Tyre and Sidon at the judgment than for you. 15*And as for you, Capernaum, 'Will you be exalted to heaven? You will go down to the netherworld.'" 16Whoever listens to you listens to me. Whoever rejects you rejects me. And whoever rejects me rejects the one who sent me."

耶穌斥責諸城 13「苛辣匝因啊，你是有禍的了！貝特賽達啊，你是有禍的了！因為在你們那裡所行的異能，如果行在提洛及漆冬，她們早已披上苦衣，坐在灰塵中，而改過自新了。14但是在審判時，提洛和漆冬所受的懲罰，要比你們容易忍受。15還有你，葛法翁啊！莫非你要被高舉到天上嗎？將來你必被推下陰府。16聽你們的，就是聽我；拒絕你們的，就是拒絕我，拒絕我的，就是拒絕那派遣我的。」

Return of the Seventy-two. 17The seventy[-two] returned rejoicing, and said, "Lord, even the demons are subject to us because of your name." 18Jesus said, "I have observed Satan fall like lightning* from the sky. 19Behold, I have given you the power 'to tread upon serpents' and scorpions and upon the full force of the enemy and nothing will harm you. 20Nevertheless, do not rejoice because the spirits are subject to you, but rejoice because your names are written in heaven."

七十二門徒歸來復命 17那七十二人歡喜地歸來，說：「主！因著你的名號，連惡魔都屈服於我們。」18耶穌向他們說：「我看見撒殫如同閃電一般自天跌下。19看，我已經授予你們權柄，使你們踐踏在蛇蠍上，並能制伏仇敵的一切勢力，沒有什麼能傷害你們。20但是，你們不要因為魔鬼屈服於你們的這件事而喜歡，你們應當喜歡的，乃是因為你們的名字，已經登記在天上了。」

Praise of the Father. 21At that very moment he rejoiced [in] the holy Spirit and said, "I give you praise, Father, Lord of heaven and earth, for although you have hidden these things from the wise and the learned you have revealed them to the childlike.* Yes, Father, such has been your gracious will. 22All

耶穌稱謝天父 21就在那時刻，耶穌因聖神而歡欣說：「父啊！天地的主宰，我稱謝你，因為你將這些事瞞住了智慧及明達的人，而啟示了給小孩子。是的，父啊！你原來喜歡這樣做。22我父

* [10:13–16] The call to repentance that is a part of the proclamation of the kingdom brings with it a severe judgment for those who hear it and reject it.
* [10:15] **The netherworld**: the underworld, the place of the dead (Acts 2:27, 31) here contrasted with heaven; see also the note on Matthew 11:23.
* [10:18] **I have observed Satan fall like lightning**: the effect of the mission of the seventy-two is characterized by the Lucan Jesus as a symbolic fall of Satan. As the kingdom of God is gradually being established, evil in all its forms is being defeated; the dominion of Satan over humanity is at an end.
* [10:21] **Revealed them to the childlike**: a restatement of the theme announced in Luke 8:10: the mysteries of the kingdom are revealed to the disciples. See also the note on Matthew 11:25–27.

things have been handed over to me by my Father. No one knows who the Son is except the Father, and who the Father is except the Son and anyone to whom the Son wishes to reveal him."

將一切都交給我，除了父，沒有一個認識子是誰；除了子及子所願啟示的人外，也沒有一個認識父是誰的。」23耶穌轉過身來私下對門徒說：「見你們所見之事的眼睛，是有福的。24我告訴你們：曾經有許多先知及君王希望看你們所見的，而沒有看見；聽你們所聽的，而沒有聽到。」

The Privileges of Discipleship. 23Turning to the disciples in private he said, "Blessed are the eyes that see what you see. 24For I say to you, many prophets and kings desired to see what you see, but did not see it, and to hear what you hear, but did not hear it."

The Greatest Commandment. 25*There was a scholar of the law* who stood up to test him and said, "Teacher, what must I do to inherit eternal life?" 26Jesus said to him, "What is written in the law? How do you read it?" 27He said in reply, "You shall love the Lord, your God, with all your heart, with all your being, with all your strength, and with all your mind, and your neighbor as yourself." 28He replied to him, "You have answered correctly; do this and you will live."

慈善的撒瑪黎雅人 25有一個法學士起來，試探耶穌說：「師傅，我應當做什麼，纔能獲得永生？」26耶穌對他說：「法律上記載了什麼？你是怎樣讀的？」27他答說：「你應當全心、全靈、全力、全意愛上主，你的天主；並愛近人如你自己。」28耶穌向他說：「你答應得對。你這樣做，必得生活。」29但是，他願意顯示自己理直，又對耶穌說：「畢竟誰是我的近人？」30耶穌答說：「有一個人從耶路撒冷下來，到耶里哥去，遭遇了強盜；他們剝去他的衣服，並加以擊傷，將他半死半活的丟下走了。31正巧有一個司祭在那條路上下來，看了看他，便從旁邊走過去。32又有

The Parable of the Good Samaritan. 29But because he wished to justify himself, he said to Jesus, "And who is my neighbor?" 30Jesus replied, "A man fell victim to robbers as he went down from Jerusalem to Jericho. They stripped and beat him and went off leaving him half-dead. 31*A priest happened to be going down that road, but when he saw him, he passed by on the opposite side. 32Likewise a Levite

* [10:25–37] In response to a question from a Jewish legal expert about inheriting eternal life, Jesus illustrates the superiority of love over legalism through the story of the good Samaritan. The law of love proclaimed in the "Sermon on the Plain" (Luke 6:27–36) is exemplified by one whom the legal expert would have considered ritually impure (see John 4:9). Moreover, the identity of the "neighbor" requested by the legal expert (Luke 10:29) turns out to be a Samaritan, the enemy of the Jew (see the note on Luke 9:52).

* [10:25] **Scholar of the law**: an expert in the Mosaic law, and probably a member of the group elsewhere identified as the scribes (Luke 5:21).

* [10:31–32] **Priest . . . Levite**: those religious representatives of Judaism who would have been expected to be models of "neighbor" to the victim pass him by.

came to the place, and when he saw him, he passed by on the opposite side. 33But a Samaritan traveler who came upon him was moved with compassion at the sight. 34He approached the victim, poured oil and wine over his wounds and bandaged them. Then he lifted him up on his own animal, took him to an inn and cared for him. 35The next day he took out two silver coins and gave them to the innkeeper with the instruction, 'Take care of him. If you spend more than what I have given you, I shall repay you on my way back.' 36Which of these three, in your opinion, was neighbor to the robbers' victim?" 37He answered, "The one who treated him with mercy." Jesus said to him, "Go and do likewise."

一個肋未人，也是一樣；他到了他那裡，看了看，也從旁邊走過去。33但有一個撒瑪黎雅人，路過他那裡，一看見就動了憐憫的心，34遂上前，在他的傷處注上油與酒，包紮好了，又扶他騎上自己的牲口，把他帶到客店裡，小心照料他。35第二天，取出兩個銀錢交給店主說：請你小心看護他！不論餘外花費多少，等我回來時，必要補還你。36你以為這三個人中，誰是那遭遇強盜者的近人呢？」37那人答說：「是憐憫他的那人。」耶穌遂給他說：「你去，也照樣做罷！」

Martha and Mary. 38*As they continued their journey he entered a village where a woman whose name was Martha welcomed him. 39*She had a sister named Mary [who] sat beside the Lord at his feet listening to him speak. 40Martha, burdened with much serving, came to him and said, "Lord, do you not care that my sister has left me by myself to do the serving? Tell her to help me." 41The Lord said to her in reply, "Martha, Martha, you are anxious and worried about many things. 42*There is need of only one thing. Mary has chosen the better part and it will not be taken from her."

瑪爾大和瑪利亞 38他們走路的時候，耶穌進了一個村莊。有一個名叫瑪爾大的女人，把耶穌接到家中。39她有一個妹妹，名叫瑪利亞，坐在主的腳前聽他講話。40瑪爾大為伺候耶穌，忙碌不已，便上前來說：「主！我的妹妹丟下我一個人伺候，你不介意嗎？請叫她來幫助我罷！」41主回答她說：「瑪爾大，瑪爾大！你為了許多事操心忙碌，42其實需要的惟有一件。瑪利亞選擇了更好的一分，是不能從她奪去的。」

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* [10:38–42] The story of Martha and Mary further illustrates the importance of hearing the words of the teacher and the concern with women in Luke.

* [10:39] **Sat beside the Lord at his feet**: it is remarkable for first-century Palestinian Judaism that a woman would assume the posture of a disciple at the master's feet (see also Luke 8:35; Acts 22:3), and it reveals a characteristic attitude of Jesus toward women in this gospel (see Luke 8:2–3).

* [10:42] **There is need of only one thing**: some ancient versions read, "there is need of few things"; another important, although probably inferior, reading found in some manuscripts is, "there is need of few things, or of one."

CHAPTER 11

The Lord's Prayer. 1*He was praying in a certain place, and when he had finished, one of his disciples said to him, "Lord, teach us to pray just as John taught his disciples."* 2*He said to them, "When you pray, say:

Father, hallowed be your name,
your kingdom come.
3Give us each day our daily bread*
4and forgive us our sins
for we ourselves forgive everyone in debt to us,
and do not subject us to the final test."

Further Teachings on Prayer. 5And he said to them, "Suppose one of you has a friend to whom he goes at midnight and says, 'Friend, lend me three loaves of bread, 6for a friend of mine has arrived at my house from a journey and I have nothing to offer him,' 7and he says in reply from within, 'Do not bother me; the door has already been locked and my children and I are already in bed. I cannot get up to give you anything.' 8I tell you, if he does not get up to give him the loaves because of their friendship, he will get up to give him whatever he needs because of his persistence.

第十一章

應當怎樣祈禱 1有一次，耶穌在一個地方祈禱，停止以後，他的一個門徒對他說：「主，請教給我們祈禱，如同若翰教給了他的門徒一樣。」2耶穌給他們說：「你們祈禱時要說：父啊！願你的名被尊為聖！願你的國來臨！3我們的日用糧，求你天天賜給我們！4寬免我們的罪過，因為我們自己也寬免所有虧負我們的人；不要讓我們陷入誘惑。」

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5耶穌對他們說：「你們中間誰有一個朋友，半夜去他那裡，給他說：朋友，借給我三個餅罷！6因為我的朋友行路到了我這裡，我沒有什麼可以款待他。7那人從裡面回答說：不要煩擾我了！門已經關上，我的孩子們同我一起在床上，我不能起來給你。8我告訴你們：他縱然不為了他是朋友的原故，而起來給他，也要因他恬不知恥地切求而起來，給他所需要的一切。

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* [11:1–13] Luke presents three episodes concerned with prayer. The first (Luke 11:1–4) recounts Jesus teaching his disciples the Christian communal prayer, the "Our Father"; the second (Luke 11:5–8), the importance of persistence in prayer; the third (Luke 11:9–13), the effectiveness of prayer.

* [11:1–4] The Matthean form of the "Our Father" occurs in the "Sermon on the Mount" (Matthew 6:9–15); the shorter Lucan version is presented while Jesus is at prayer (see the note on Luke 3:21) and his disciples ask him to teach them to pray just as John taught his disciples to pray. In answer to their question, Jesus presents them with an example of a Christian communal prayer that stresses the fatherhood of God and acknowledges him as the one to whom the Christian disciple owes daily sustenance (Luke 11:3), forgiveness (Luke 11:4), and deliverance from the final trial (Luke 11:4). See also the notes on Matthew 6:9–13.

* [11:2] **Your kingdom come**: in place of this petition, some early church Fathers record: "May your holy Spirit come upon us and cleanse us," a petition that may reflect the use of the "Our Father" in a baptismal liturgy.

* [11:3–4] **Daily bread**: see the note on Matthew 6:11. **The final test**: see the note on Matthew 6:13.

The Answer to Prayer. 9"And I tell you, ask and you will receive; seek and you will find; knock and the door will be opened to you. 10For everyone who asks, receives; and the one who seeks, finds; and to the one who knocks, the door will be opened. 11What father among you would hand his son a snake when he asks for a fish? 12Or hand him a scorpion when he asks for an egg? 13If you then, who are wicked, know how to give good gifts to your children, how much more will the Father in heaven give the holy Spirit* to those who ask him?"

9所以，我告訴你們：你們求，必要給你們；你們找，必要找著；你們敲，必要給你們開。10因為凡求的，就必得到；找的，就必找到；敲的，就必給他開。11你們中間那有為父親的，兒子向他求餅，反而給他石頭呢？或是求魚，反將蛇當魚給他呢？12或者求雞蛋，反將蝎子給他呢？13你們縱然不善，尚且知道把好東西給你們的兒女，何況在天之父，有不更將聖神賜與求他的人嗎？」

Jesus and Beelzebul. 14He was driving out a demon [that was] mute, and when the demon had gone out, the mute person spoke and the crowds were amazed. 15Some of them said, "By the power of Beelzebul, the prince of demons, he drives out demons." 16Others, to test him, asked him for a sign from heaven. 17But he knew their thoughts and said to them, "Every kingdom divided against itself will be laid waste and house will fall against house. 18And if Satan is divided against himself, how will his kingdom stand? For you say that it is by Beelzebul that I drive out demons. 19If I, then, drive out demons by Beelzebul, by whom do your own people* drive them out? Therefore they will be your judges. 20But if it is by the finger of God that [I] drive out demons, then the kingdom of God has come upon you. 21When a strong man fully armed guards his palace, his possessions are safe. 22But

法利塞人的惡意

耶穌驅魔的能力 14耶穌驅遂一個魔鬼——他是使人瘖啞的魔鬼；他出去以後，啞吧便說出話來，群眾都驚訝不止。15但是，其中有人說：「他是仗賴魔王貝耳則步驅魔。」16另一些人試探耶穌，向他要求一個自天而來的徵兆。17耶穌知道了他們的心意，便給他們說：「凡是一國自相紛爭，必成廢墟，一家一家的敗落。18如果撒殫自相紛爭，他的國如何能存立呢？因為你們說我仗賴貝耳則步驅魔。19如果我仗賴貝耳則步驅魔，你們的子弟們是仗賴誰驅魔呢？為此，他們將是你們的裁判者。20如果我是仗賴天主的手指驅魔，那麼，天主的國已來到你們中間了。21幾時壯士佩帶武器，看守自己的宅舍，他的財產，必能安全。22但是，

* [11:13] **The holy Spirit**: this is a Lucan editorial alteration of a traditional saying of Jesus (see Matthew 7:11). Luke presents the gift of the holy Spirit as the response of the Father to the prayer of the Christian disciple.
* [11:19] **Your own people**: the Greek reads "your sons." Other Jewish exorcists (see Acts 19:13–20), who recognize that the power of God is active in the exorcism, would themselves convict the accusers of Jesus. See also the note on Matthew 12:27.
* [11:22] **One stronger**: i.e., Jesus. Cf Luke 3:16 where John the Baptist identifies Jesus as "more powerful than I."

when one stronger* than he attacks and overcomes him, he takes away the armor on which he relied and distributes the spoils. 23Whoever is not with me is against me, and whoever does not gather with me scatters.

如果有個比他強壯的來戰勝他，必會把他所依仗的一切器械都奪去，而瓜分他的贓物。23不隨同我的，就是反對我；不同我收集的，就是分散。」

The Return of the Unclean Spirit. 24"When an unclean spirit goes out of someone, it roams through arid regions searching for rest but, finding none, it says, 'I shall return to my home from which I came.' 25But upon returning, it finds it swept clean and put in order. 26Then it goes and brings back seven other spirits more wicked than itself who move in and dwell there, and the last condition of that person is worse than the first."

魔去復來的危險 24「邪魔從人身上出去後，走遍乾旱之地，尋找一個安息之所，卻沒有找著；他於是說：我要回到我出來的那屋裡去。25他來到後，見裡面已打掃清潔，裝飾整齊，26就去，另外帶了七個比自己更惡的魔鬼來，進去，住在那裡；那人末後的處境，比先前就更壞了。」

True Blessedness. 27*While he was speaking, a woman from the crowd called out and said to him, "Blessed is the womb that carried you and the breasts at which you nursed." 28He replied, "Rather, blessed are those who hear the word of God and observe it."

福哉耶穌的母親 27耶穌說這些話的時候，人群中，有一個婦人高聲向他說：「懷過你的胎，及你所吮吸過的乳房，是有福的！」28耶穌卻說：「可是那聽天主的話而遵行的人，更是有福的！」

The Demand for a Sign. 29*While still more people gathered in the crowd, he said to them, "This generation is an evil generation; it seeks a sign, but no sign will be given it, except the sign of Jonah. 30Just as Jonah became a sign to the Ninevites, so will the Son of Man be to this generation. 31At the judgment the queen of the south will rise with the men of this generation and she will condemn them, because she came from the ends of the earth to hear the wisdom of Solomon, and there is something greater than

責斥要求徵兆的人 29群眾集合攏來的時候，耶穌開始說：「這一世代是一邪惡的世代：它要求徵兆，除了約納的徵兆外，必不給它任何其他徵兆。30因為，有如約納為尼尼微人是個徵兆，將來人子為這一世代也是這樣。31南方的女王，在審判時，將同這一代人起來，定他們的罪，因為她從地極來，聽撒羅滿的智慧；看，

* [11:27–28] The beatitude in Luke 11:28 should not be interpreted as a rebuke of the mother of Jesus; see the note on Luke 8:21. Rather, it emphasizes (like Luke 2:35) that attentiveness to God's word is more important than biological relationship to Jesus.

* [11:29–32] The "sign of Jonah" in Luke is the preaching of the need for repentance by a prophet who comes from afar. Cf Matthew 12:38–42 (and see the notes there) where the "sign of Jonah" is interpreted by Jesus as his death and resurrection.

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Solomon here. 32At the judgment the men of Nineveh will arise with this generation and condemn it, because at the preaching of Jonah they repented, and there is something greater than Jonah here.

這裡有一位大於撒羅滿的！32尼尼微人在審判時，將同這一代人起來，定他們的罪，因為尼尼微人因了約納的宣講而悔改了；看，這裡有一位大於約納的！」

The Simile of Light. 33"No one who lights a lamp hides it away or places it [under a bushel basket], but on a lampstand so that those who enter might see the light. 34The lamp of the body is your eye. When your eye is sound, then your whole body is filled with light, but when it is bad, then your body is in darkness. 35Take care, then, that the light in you not become darkness. 36If your whole body is full of light, and no part of it is in darkness, then it will be as full of light as a lamp illuminating you with its brightness."

心靈的光 33「沒有人點燈放在窖中，或置於斗下的，而是放在燈臺上，讓進來的人看見光明。34你的眼睛就是身體的燈。幾時你的眼睛純潔，你全身就光明；但如果邪惡，你全身就黑暗。35為此，你要小心，不要叫你內裡的光成了黑暗。36所以，如果你全身光明，絲毫沒有黑暗之處，一切必要光明，有如燈光照耀你一樣。」

Denunciation of the Pharisees and Scholars of the Law. 37*After he had spoken, a Pharisee invited him to dine at his home. He entered and reclined at table to eat. 38The Pharisee was amazed to see that he did not observe the prescribed washing before the meal. 39The Lord said to him, "Oh you Pharisees! Although you cleanse the outside of the cup and the dish, inside you are filled with plunder and evil. 40You fools! Did not the maker of the outside also make the inside? 41But as to what is within, give alms, and behold, everything will be clean for you. 42Woe to you Pharisees! You pay tithes of mint and of rue and of every garden herb, but you pay no attention to judgment and to love for God. These you should have done, without overlooking the others. 43Woe

痛責法利塞人和法學士 37耶穌正說話的時候，有一個法利塞人請他到自己家中用飯，耶穌進去便入了席。38那個法利塞人一看見，就怪異耶穌飯前不先洗手。39但主對他說：「你們法利塞人洗淨杯盤的外面，你們心中卻滿是劫奪與邪惡。40糊塗人哪！那造外面的，不是也造了裡面嗎？41只要把你們杯盤裡面的施捨了，那麼，一切對你們便都潔淨了。42但是，禍哉，你們法利塞人！因為你們把薄荷、芸香及各種菜蔬捐獻十分之一，反而將公義及愛天主的義務忽略過去：這些固然該作，那些也不可忽略。43禍哉，你們

* [11:37–54] This denunciation of the Pharisees (Luke 11:39–44) and the scholars of the law (Luke 11:45–52) is set by Luke in the context of Jesus' dining at the home of a Pharisee. Controversies with or reprimands of Pharisees are regularly set by Luke within the context of Jesus' eating with Pharisees (see Luke 5:29–39; 7:36–50; 14:1–24). A different compilation of similar sayings is found in Matthew 23 (see also the notes there).

to you Pharisees! You love the seat of
honor in synagogues and greetings in
marketplaces. 44Woe to you! You are
like unseen graves* over which people
unknowingly walk."

45Then one of the scholars of the
law* said to him in reply, "Teacher,
by saying this you are insulting us
too." 46And he said, "Woe also to you
scholars of the law! You impose on
people burdens hard to carry, but you
yourselves do not lift one finger to
touch them. 47Woe to you! You build
the memorials of the prophets whom
your ancestors killed. 48Consequently,
you bear witness and give consent to
the deeds of your ancestors, for they
killed them and you do the building.
49Therefore, the wisdom of God said,
'I will send to them prophets and
apostles;* some of them they will kill
and persecute' 50in order that this
generation might be charged with the
blood of all the prophets shed since
the foundation of the world, 51from
the blood of Abel to the blood of
Zechariah* who died between the altar
and the temple building. Yes, I tell you,
this generation will be charged with
their blood! 52Woe to you, scholars of
the law! You have taken away the key
of knowledge. You yourselves did not
enter and you stopped those trying to
enter." 53When he left, the scribes and
Pharisees began to act with hostility
toward him and to interrogate him
about many things, 54for they were
plotting to catch him at something he
might say.

法利塞人！因為你們在會堂裡愛
坐上座，在街市上愛受人致敬。
44禍哉，你們！因為你們就如同
不顯露的墳墓，人在上面行走，
也不知道。」45有一個法學士回答
耶穌說：「師傅，你說這些話，連
我們也侮辱了。」46耶穌說：「禍
哉，你們這些法學士！因為你們
加給人不堪負荷的重擔，而你們
自己對重擔連一個指頭也不肯動
一下。47禍哉，你們！你們修建
先知的墳墓，而你們的祖先卻殺
害了他們，48可見你們證明，並
且贊成你們祖先所行的事，因為
他們殺害了先知，而你們卻修建
先知的墳墓。49為此，天主的智
慧曾說過：我將要派遣先知及使
者到他們那裡，其中有的，他們
要殺死；有的，他們要迫害，50為
使從創造世界以來，所流眾先知
的血，都要向這一代追討，51從
亞伯爾的血，到喪亡在祭壇與聖
所之間的則加黎雅的血，的確，
我告訴你們：都要向這一代追
討。52禍哉，你們法學士！因為你
們拿走了智慧的鑰匙，自己不進
去，那願意進去的，你們也加以
阻止。」53耶穌從那裡出來以後，
經師們及法利塞人開始嚴厲追逼
他，盤問他許多的事，54窺伺他，
要從他口中抓到語病。

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* [11:44] **Unseen graves**: contact with the dead or with human bones or graves (see Numbers 19:16) brought ritual impurity. Jesus presents the Pharisees as those who insidiously lead others astray through their seeming attention to the law.
* [11:45] **Scholars of the law**: see the note on Luke 10:25.
* [11:49] **I will send to them prophets and apostles**: Jesus connects the mission of the church (apostles) with the mission of the Old Testament prophets who often suffered the rebuke of their contemporaries.
* [11:51] **From the blood of Abel to the blood of Zechariah**: the murder of Abel is the first murder recounted in the Old Testament (Genesis 4:8). The Zechariah mentioned here may be the Zechariah whose murder is recounted in 2 Chron 24:20–22, the last murder presented in the Hebrew canon of the Old Testament.

CHAPTER 12

Lk 路

The Leaven of the Pharisees. 1*Meanwhile, so many people were crowding together that they were trampling one another underfoot. He began to speak, first to his disciples, "Beware of the leaven—that is, the hypocrisy—of the Pharisees.

Courage under Persecution. 2*"There is nothing concealed that will not be revealed, nor secret that will not be known. 3Therefore whatever you have said in the darkness will be heard in the light, and what you have whispered behind closed doors will be proclaimed on the housetops. 4I tell you, my friends, do not be afraid of those who kill the body but after that can do no more. 5I shall show you whom to fear. Be afraid of the one who after killing has the power to cast into Gehenna;* yes, I tell you, be afraid of that one. 6Are not five sparrows sold for two small coins?* Yet not one of them has escaped the notice of God. 7Even the hairs of your head have all been counted. Do not be afraid. You are worth more than many sparrows. 8I tell you, everyone who acknowledges me before others the Son of Man will acknowledge before the angels of God. 9But whoever denies me before others will be denied before the angels of God.

Sayings about the holy Spirit. 10*"Everyone who speaks a word against the Son of

進天國的必然準備

第十二章

誠實和依靠 1那時，有成千累萬的群眾集合攏來，竟至互相踐踏。耶穌開始先對自己的門徒說：「你們要謹防法利塞人的酵母，即他們的虛偽。2但是，沒有遮掩的事，將來不被揭露的；也沒有隱藏的事，將來不被知道的。3因此，你們在暗處所說的，將來必要在明處被人聽見；在內室附耳所說的，將來必要在屋頂上張揚出來。4我告訴你們做我朋友的人們：你們不要害怕那些殺害肉身，而後不能更有所為的人。5我要指給你們，誰是你們所應怕的：你們應當害怕殺了以後，有權柄把人投入地獄的那一位；的確，我告訴你們：應當害怕這一位！6五隻麻雀不是賣兩文銅錢嗎？然而在天主前，他們中沒有一隻被遺忘的。7就是你們的頭髮，也一一被數過了；你們不要害怕！你們比許多麻雀尊貴多了。8我告訴你們：凡在人前承認我的，人子將來也要在天主的使者前承認他；9在人前否認我的，將來在天主的使者前也要被否認。10凡出言干犯人子的，尚

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* [12:1] See the notes on Mark 8:15 and Matthew 16:5–12.
* [12:2–9] Luke presents a collection of sayings of Jesus exhorting his followers to acknowledge him and his mission fearlessly and assuring them of God's protection even in times of persecution. They are paralleled in Matthew 10:26–33.
* [12:5] **Gehenna**: see the note on Matthew 5:22.
* [12:6] **Two small coins**: the Roman copper coin, the assarion (Latin as), was worth about one-sixteenth of a denarius (see the note on Luke 7:41).
* [12:10–12] The sayings about the holy Spirit are set in the context of fearlessness in the face of persecution (Luke 12:2–9; cf Matthew 12:31–32). The holy Spirit will be presented in Luke's second volume, the Acts of the Apostles, as the power responsible for the guidance of the Christian mission and the source of courage in the face of persecution.

Man will be forgiven, but the one who blasphemes against the holy Spirit will not be forgiven. 11When they take you before synagogues and before rulers and authorities, do not worry about how or what your defense will be or about what you are to say. 12For the holy Spirit will teach you at that moment what you should say."

可獲得赦免；但是，褻瀆聖神的人，決不能獲得赦免。11當人押送你們到會堂，到官長及有權柄的人面前時，你們不要思慮怎樣申辯，或說什麼話，12因為在那個時刻，聖神必要教給你們應說的話。」

Saying against Greed. 13*Someone in the crowd said to him, "Teacher, tell my brother to share the inheritance with me." 14He replied to him, "Friend, who appointed me as your judge and arbitrator?" 15Then he said to the crowd, "Take care to guard against all greed, for though one may be rich, one's life does not consist of possessions."

戒貪世物 13人群中有一個人向耶穌說：「師傅，請吩咐我的兄弟與我分家罷！」14耶穌對他說：「人哪，誰立了我做你們的判官及分家人呢？」15遂對他們說：「你們要謹慎，躲避一切貪婪，因為一個人縱然富裕，他的生命並不在於他的資產。」16耶穌對他們設了一個比喻說：「有一個富人，他的田地出產豐富。17他心裡想道：我可怎麼辦呢？因為我已沒有地方收藏我的物產。18他遂說：我要這樣做：我要拆毀我的倉房，另建更大的，好在那裡收藏我的一切穀類及財物。19以後，我要對我的靈魂說：靈魂哪！你存有大量的財物，足夠多年之用，你休息罷！吃喝宴樂罷！20天主卻給他說：糊塗人哪！今夜就要索回你的靈魂，你所備置的，將歸誰呢？21那為自己厚積財產而不在天主前致富的，也是如此。」

Parable of the Rich Fool. 16Then he told them a parable. "There was a rich man whose land produced a bountiful harvest. 17He asked himself, 'What shall I do, for I do not have space to store my harvest?' 18And he said, 'This is what I shall do: I shall tear down my barns and build larger ones. There I shall store all my grain and other goods 19and I shall say to myself, "Now as for you, you have so many good things stored up for many years, rest, eat, drink, be merry!" 20But God said to him, 'You fool, this night your life will be demanded of you; and the things you have prepared, to whom will they belong?' 21Thus will it be for the one who stores up treasure for himself but is not rich in what matters to God."*

Dependence on God. 22He said to [his] disciples, "Therefore I tell you, do not worry about your life and what

戒掛念世俗 22耶穌對他的門徒說：「為此，我告訴你們：不要

* [12:13–34] Luke has joined together sayings contrasting those whose focus and trust in life is on material possessions, symbolized here by the rich fool of the parable (Luke 12:16–21), with those who recognize their complete dependence on God (Luke 12:21), those whose radical detachment from material possessions symbolizes their heavenly treasure (Luke 12:33–34).

* [12:21] **Rich in what matters to God**: literally, "rich for God."

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you will eat, or about your body and what you will wear. 23For life is more than food and the body more than clothing. 24Notice the ravens: they do not sow or reap; they have neither storehouse nor barn, yet God feeds them. How much more important are you than birds! 25Can any of you by worrying add a moment to your lifespan? 26If even the smallest things are beyond your control, why are you anxious about the rest? 27Notice how the flowers grow. They do not toil or spin. But I tell you, not even Solomon in all his splendor was dressed like one of them. 28If God so clothes the grass in the field that grows today and is thrown into the oven tomorrow, will he not much more provide for you, O you of little faith? 29As for you, do not seek what you are to eat and what you are to drink, and do not worry anymore. 30All the nations of the world seek for these things, and your Father knows that you need them. 31Instead, seek his kingdom, and these other things will be given you besides. 32Do not be afraid any longer, little flock, for your Father is pleased to give you the kingdom. 33Sell your belongings and give alms. Provide money bags for yourselves that do not wear out, an inexhaustible treasure in heaven that no thief can reach nor moth destroy. 34For where your treasure is, there also will your heart be.

為生命思慮吃什麼，也不要為身體思慮穿什麼，23因為生命貴於食物，身體貴於衣服。24你們看看烏鴉，牠們不播種，也不收割；牠們沒有庫房，也沒有倉廩，天主尚且養活牠們，你們比起飛鳥更要尊貴多少呢？25你們中誰能運用思慮，使自己的壽數增加一肘呢？26如果你們連極小的事還做不來，為什麼要思慮別的事呢？27你們看看百合花，是怎樣生長的：它們不勞作，也不紡織；可是，我告訴你們：連撒羅滿在他極盛的榮華時所披戴的，也不如這些花中的一朵。28田野間的野草，今天還在，明天就投入爐中，天主尚且這樣裝飾，何況你們呢！小信德的人啊！29你們不要謀求吃什麼，喝什麼，也不要憂愁掛心，30因為這一切都是世上的外邦人所尋求的，至於你們，你們的父知道你們需要這些。31你們只要尋求他的國，這些自會加給你們。」

真正的寶藏 32「你們小小的羊群，不要害怕！因為你們的父喜歡把天國賜給你們。33要變賣你們所有的來施捨，為你們自己備下經久不朽的錢囊，在天上備下取用不盡的寶藏；那裡盜賊不能走近，蠹蟲也不能損壞，34因為你們的寶藏在那裡，你們的心也必在那裡。」

Vigilant and Faithful Servants. 35*"Gird your loins and light your lamps 36and be like servants who await

醒寤的勸言 35「要把你們的腰束起，把燈點著；36應當如同那些

* [12:35–48] This collection of sayings relates to Luke's understanding of the end time and the return of Jesus. Luke emphasizes for his readers the importance of being faithful to the instructions of Jesus in the period before the parousia.

their master's return from a wedding,
ready to open immediately when he
comes and knocks. 37Blessed are those
servants whom the master finds vigilant
on his arrival. Amen, I say to you, he
will gird himself, have them recline at
table, and proceed to wait on them.
38And should he come in the second
or third watch and find them prepared
in this way, blessed are those servants.
39Be sure of this: if the master of the
house had known the hour when the
thief was coming, he would not have
let his house be broken into. 40You also
must be prepared, for at an hour you do
not expect, the Son of Man will come."

41Then Peter said, "Lord, is this
parable meant for us or for everyone?"
42And the Lord replied, "Who, then,
is the faithful and prudent steward
whom the master will put in charge
of his servants to distribute [the] food
allowance at the proper time? 43Blessed
is that servant whom his master on
arrival finds doing so. 44Truly, I say
to you, he will put him in charge of
all his property. 45But if that servant
says to himself, 'My master is delayed
in coming,'* and begins to beat the
menservants and the maidservants, to
eat and drink and get drunk, 46then
that servant's master will come on an
unexpected day and at an unknown
hour and will punish him severely and
assign him a place with the unfaithful.
47That servant who knew his master's will
but did not make preparations nor act
in accord with his will shall be beaten
severely; 48and the servant who was
ignorant of his master's will but acted
in a way deserving of a severe beating
shall be beaten only lightly. Much will
be required of the person entrusted
with much, and still more will be

等候自己的主人，由婚筵回來的
人，為的是主人來到，一敲門，
立刻就給他開門。37主人來到時，
遇見醒寤著的那些僕人，是有福
的。我實在告訴你們：主人要束
上腰，請他們坐席，自己前來伺
候他們。38他二更來也罷，三更來
也罷，若遇見這樣，那些人纔是
有福的。39你們應該明白這一點：
如果家主知道盜賊何時要來，
【他必要醒寤，】決不容自己的
房屋被挖穿。40你們也應當準備，
因為在你們不料想的時辰，人子
就來了。」

41伯多祿說：「主，你講的這
個比喻，是為我們呢，還是為眾
人？」42主說：「究竟誰是那忠
信及精明的管家，主人派他管理
自己的家僕，按時配給食糧？43主
人來時，看見他如此行事，那僕
人纔是有福的。44我實話在告訴你
們：主人必要委派他，管理自己
的一切財產。45如果那個僕人心
裡說：我主人必然遲來；他便開
始拷打僕婢，也吃也喝也醉酒。
46在他不期待的日子，不知覺的時
刻，那僕人的主人要來，必要剷
除他，使他與不信者遭受同樣的
命運。47那知道主人的旨意，而
偏不準備，或竟不奉行他旨意的
僕人，必然要多受拷打；48那不
知道而做了應受拷打之事的，要
少受拷打。給誰的多，向誰要的

* [12:45] **My master is delayed in coming**: this statement indicates that early Christian expectations for the imminent return of Jesus had undergone some modification. Luke cautions his readers against counting on such a delay and acting irresponsibly. Cf the similar warning in Matthew 24:48.

demanded of the person entrusted with more.

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Jesus: A Cause of Division. 49*"I have come to set the earth on fire, and how I wish it were already blazing! 50*There is a baptism with which I must be baptized, and how great is my anguish until it is accomplished! 51Do you think that I have come to establish peace on the earth? No, I tell you, but rather division. 52From now on a household of five will be divided, three against two and two against three; 53a father will be divided against his son and a son against his father, a mother against her daughter and a daughter against her mother, a mother-in-law against her daughter-in-law and a daughter-in-law against her mother-in-law."

Signs of the Times. 54He also said to the crowds, "When you see [a] cloud rising in the west you say immediately that it is going to rain—and so it does; 55and when you notice that the wind is blowing from the south you say that it is going to be hot—and so it is. 56You hypocrites! You know how to interpret the appearance of the earth and the sky; why do you not know how to interpret the present time?

Settlement with an Opponent. 57"Why do you not judge for yourselves what is right? 58If you are to go with your opponent before a magistrate, make an effort to settle the matter on the way; otherwise your opponent will turn you over to the judge, and the judge hand you over to the constable, and the constable throw you into prison.

也多；交托誰的多，向誰索取的也格外多。」

耶穌是人反對的標記 49「我來是為把火投在地上，我是多麼切望它已經燃燒起來！50我有一種應受的洗禮，我是如何焦急，直到它得以完成！51你們以為我來是給地上送和平嗎？不，我告訴你們：而是來送分裂。52因為從今以後，一家五口的，將要分裂：三個反對兩個，兩個反對三個。53他們將要分裂：父親反對兒子，兒子反對父親；母親反對女兒，女兒反對母親；婆母反對兒媳，兒媳反對婆母。」

與天主和好的時候到了 54耶穌又向群眾說：「幾時你們看見雲彩由西方升起，立刻就說：要下大雨了；果然是這樣。55幾時南風吹來，就說：天要熱了；果然是這樣。56假善人哪！你們知道觀察地上及天上的氣象，怎麼不能觀察這個時機呢？57你們為什麼不能由自己來辨別正義的事呢？58當你同你的對頭去見官長時，尚在路上，你得設法與他了結，怕他拉你到法官前，法官把你交給刑役，而

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* [12:49–53] Jesus' proclamation of the kingdom is a refining and purifying fire. His message that meets with acceptance or rejection will be a source of conflict and dissension even within families.
* [12:50] **Baptism**: i.e., his death.

59I say to you, you will not be released
until you have paid the last penny."*

59我告訴你：
非等你還清最後的一分錢，斷不
能那裡出來。」

CHAPTER 13

A Call to Repentance. 1*At that time some people who were present there told him about the Galileans whose blood Pilate had mingled with the blood of their sacrifices.* 2He said to them in reply, "Do you think that because these Galileans suffered in this way they were greater sinners than all other Galileans? 3By no means! But I tell you, if you do not repent, you will all perish as they did! 4Or those eighteen people who were killed when the tower at Siloam fell on them* —do you think they were more guilty than everyone else who lived in Jerusalem? 5By no means! But I tell you, if you do not repent, you will all perish as they did!"

第十三章

悔改的必要 1正在那時，來了
幾個人把有關加里肋亞人的事，
即比拉多把他們的血，與他們的
祭品攙和在一起的事，報告給耶
穌。2他回答說：「你們以為這些
加里肋亞人，比其他所有的加里
肋亞人更有罪，纔遭此禍害嗎？
3不是的。我告訴你們：如果你
們不悔改，你們都要同樣喪亡。
4或如史羅亞塔倒下，而壓死的
那十八個人，你們以為他們比耶
路撒冷的其他一切居民罪債更大
嗎？5不是的。我告訴你們：如
果你們不悔改，你們都要同樣喪
亡。」

The Parable of the Barren Fig Tree. 6*And he told them this parable: "There once was a person who had a fig tree planted in his orchard, and when he came in search of fruit on it but found none, 7he said to the

6他講了這個比喻說：「有一
個人曾將一棵無花果樹，栽在自
己的葡萄園內。他來在樹上找果
子，但沒有找到，7便對園丁說：

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* [12:59] **The last penny**: Greek, **lepton**, a very small amount. Matthew 5:26 has for "the last penny" the Greek word *kodrantēs* (Latin *quadrans*, "farthing").

* [13:1–5] The death of the Galileans at the hands of Pilate (Luke 13:1) and the accidental death of those on whom the tower fell (Luke 13:4) are presented by the Lucan Jesus as timely reminders of the need for all to repent, for the victims of these tragedies should not be considered outstanding sinners who were singled out for punishment.

* [13:1] The slaughter of the Galileans by Pilate is unknown outside Luke; but from what is known about Pilate from the Jewish historian Josephus, such a slaughter would be in keeping with the character of Pilate. Josephus reports that Pilate had disrupted a religious gathering of the Samaritans on Mt. Gerizim with a slaughter of the participants (Antiquities 18, 4, 1 #86–87), and that on another occasion Pilate had killed many Jews who had opposed him when he appropriated money from the temple treasury to build an aqueduct in Jerusalem (Jewish War 2, 9, 4 #175–77; Antiquities 18, 3, 2 #60–62).

* [13:4] Like the incident mentioned in Luke 13:1 nothing of this accident in Jerusalem is known outside Luke and the New Testament.

* [13:6–9] Following on the call to repentance in Luke 13:1–5, the parable of the barren fig tree presents a story about the continuing patience of God with those who have not yet given evidence of their repentance (see Luke 3:8). The parable may also be alluding to the delay of the end time, when punishment will be meted out, and the importance of preparing for the end of the age because the delay will not be permanent (Luke 13:8–9).

gardener, 'For three years now I have come in search of fruit on this fig tree but have found none. [So] cut it down. Why should it exhaust the soil?' 8He said to him in reply, 'Sir, leave it for this year also, and I shall cultivate the ground around it and fertilize it; 9it may bear fruit in the future. If not you can cut it down.'"

你看，我三年來在這棵無花果樹上找果子，但沒有找到，你砍掉它罷，為什麼讓它荒廢土地？8園丁回答說：主人，再容它這一年罷！待我在它周圍掘土，加上糞；9將來若結果子便算了；不然的話，你就把它砍了。」

Cure of a Crippled Woman on the Sabbath. 10*He was teaching in a synagogue on the sabbath. 11And a woman was there who for eighteen years had been crippled by a spirit; she was bent over, completely incapable of standing erect. 12When Jesus saw her, he called to her and said, "Woman, you are set free of your infirmity." 13He laid his hands on her, and she at once stood up straight and glorified God. 14But the leader of the synagogue, indignant that Jesus had cured on the sabbath, said to the crowd in reply, "There are six days when work should be done. Come on those days to be cured, not on the sabbath day." 15*The Lord said to him in reply, "Hypocrites! Does not each one of you on the sabbath untie his ox or his ass from the manger and lead it out for watering? 16*This daughter of Abraham, whom Satan has bound for eighteen years now, ought she not to have been set free on the sabbath day from this bondage?" 17When he said this, all his adversaries were humiliated; and the whole crowd rejoiced at all the splendid deeds done by him.

安息日治好傴僂病婦 10安息日，耶穌在一會堂裡施教。11有一女人，病魔纏身已十八年了，傴僂著，完全不能直立。12耶穌見了她，便叫她過來，給她說：「女人，你的病已消除了。」13遂給她按手，她即刻就挺直起來，光榮天主。14會堂長因氣惱耶穌在安息日治病，便給眾人說道：「有六天應當工作，你們在這些日子裡可來治病，但不可在安息日這一天。」15主回答他說：「假善人哪！你們每一個人在安息日，有不解下槽上的牛驢，牽去飲水的嗎？16這個女人原是亞巴郎的女兒，她被撒彈纏住已經有十八年了，安息日這一天，就不該解開她的束縛嗎？」17當耶穌講這話時，所有敵對他的人，個個慚愧；一切民眾因他所行的種種輝煌事蹟，莫不歡喜。

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* [13:10–17] The cure of the crippled woman on the sabbath and the controversy that results furnishes a parallel to an incident that will be reported by Luke in 14:1–6, the cure of the man with dropsy on the sabbath. A characteristic of Luke's style is the juxtaposition of an incident that reveals Jesus' concern for a man with an incident that reveals his concern for a woman; cf, e.g., Luke 7:11–17 and Luke 8:49–56.

* [13:15–16] If the law as interpreted by Jewish tradition allowed for the untying of bound animals on the sabbath, how much more should this woman who has been bound by Satan's power be freed on the sabbath from her affliction.

* [13:16] **Whom Satan has bound**: affliction and infirmity are taken as evidence of Satan's hold on humanity. The healing ministry of Jesus reveals the gradual wresting from Satan of control over humanity and the establishment of God's kingdom.

The Parable of the Mustard Seed.
18*Then he said, "What is the kingdom
of God like? To what can I compare it?
19It is like a mustard seed that a person
took and planted in the garden. When
it was fully grown, it became a large
bush and 'the birds of the sky dwelt in
its branches.'"

芥子與酵母的比喻 18耶穌又
說：「天主的國相似什麼？我要
把它比作什麼呢？19它相似一粒
芥子，人取來種在自己的園中，
它遂生長起來，成了大樹，天上
的飛鳥都棲息在它的枝頭上。」
20他又說：「我要把天主的國比
作什麼呢？21它相似酵母，女人
取來藏在三斗麵中，直到全部發
酵。」

The Parable of the Yeast. 20Again
he said, "To what shall I compare the
kingdom of God? 21It is like yeast that
a woman took and mixed [in] with
three measures of wheat flour until the
whole batch of dough was leavened."

**The Narrow Door; Salvation and
Rejection.** 22*He passed through towns
and villages, teaching as he went
and making his way to Jerusalem.
23Someone asked him, "Lord, will only
a few people be saved?" He answered
them, 24"Strive to enter through the
narrow gate, for many, I tell you,
will attempt to enter but will not be
strong enough. 25After the master
of the house has arisen and locked
the door, then will you stand outside
knocking and saying, 'Lord, open
the door for us.' He will say to you
in reply, 'I do not know where you
are from.' 26And you will say, 'We ate
and drank in your company and you
taught in our streets.' 27Then he will
say to you, 'I do not know where [you]
are from. Depart from me, all you
evildoers!' 28And there will be wailing
and grinding of teeth when you see
Abraham, Isaac, and Jacob and all the

得救之門 22耶穌經過城市鄉村，
隨處施教，朝著耶路撒冷走去。
23有一個人給他說：「主，得救
的人果然不多嗎？」耶穌對他
們說：24「你們竭力由窄門而入
罷！因為將來有許多人，我告訴
你們：要想進去，而不得入。25及
至家主起來把門關上，你們在外
面站著，開始敲門說：主，請給
我們開門罷！他要回答你們說：
我不認識你們是那裡的。26那時，
你們會說：我們曾在你面前吃過
喝過；你也曾在我們的街市上施
教過。27他要說：我告訴你們：我
不認識你們是那裡的；你們這些
作惡的人，都離開我去罷！28幾時
你們望見亞巴郎、依撒格、雅各
伯及眾先知在天主的國裡，你們

* [13:18–21] Two parables are used to illustrate the future proportions of the kingdom of God that will result from its deceptively small beginning in the preaching and healing ministry of Jesus. They are paralleled in Matthew 13:31–33 and Mark 4:30–32.

* [13:22–30] These sayings of Jesus follow in Lk upon the parables of the kingdom (Luke 13:18–21) and stress that great effort is required for entrance into the kingdom (Luke 13:24) and that there is an urgency to accept the present opportunity to enter because the narrow door will not remain open indefinitely (Luke 13:25). Lying behind the sayings is the rejection of Jesus and his message by his Jewish contemporaries (Luke 13:26) whose places at table in the kingdom will be taken by Gentiles from the four corners of the world (Luke 13:29). Those called last (the Gentiles) will precede those to whom the invitation to enter was first extended (the Jews). See also Luke 14:15–24.

prophets in the kingdom of God and you yourselves cast out. 29And people will come from the east and the west and from the north and the south and will recline at table in the kingdom of God. 30For behold, some are last who will be first, and some are first who will be last."

卻被棄在外，那裡要有哀號和切齒。29將有從東從西，從北從南而來的人，在天主的國裡坐席。30看罷！有最後的將成為最先的，也有最先的將成為最後的。」

Herod's Desire to Kill Jesus. 31At that time some Pharisees came to him and said, "Go away, leave this area because Herod wants to kill you." 32He replied, "Go and tell that fox, 'Behold, I cast out demons and I perform healings today and tomorrow, and on the third day I accomplish my purpose.* 33*Yet I must continue on my way today, tomorrow, and the following day, for it is impossible that a prophet should die outside of Jerusalem.'

哀耶路撒冷的罪孽 31這時刻，有幾個法利塞人前來給耶穌說：「你離開這裡走罷！因為黑落德要殺你。」32耶穌給他們說：「你們去告訴這個狐狸罷！看，我今天明天驅魔治病，第三天就要完畢。33但是，今天明天以及後天，我必須前行，因為先知不宜死在耶路撒冷之外。

The Lament over Jerusalem. 34 "Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how many times I yearned to gather your children together as a hen gathers her brood under her wings, but you were unwilling! 35Behold, your house will be abandoned. [But] I tell you, you will not see me until [the time comes when] you say, 'Blessed is he who comes in the name of the Lord.'"

34耶路撒冷，耶路撒冷，你屢次殘殺先知，用石頭擊斃那些奉命到你這裡來的人；我多少次願意聚集你的子女，如母雞聚集自己的雛雞，在牠翅翼下，可是你們偏不願意。35看罷！你們的房屋必給你們撇下；但是，我告訴你們：你們斷不能再看見我，直到你們說：因主名而來的，當受讚頌的時刻來到。」

CHAPTER 14

Healing of the Man with Dropsy on the Sabbath. 1*On a sabbath he went to dine at the home of one of the leading Pharisees, and the people there were observing him carefully. 2In front of him there was a

第十四章

耶穌在法利塞人家中坐席 1安息日，耶穌進了一個法利塞人首領的家中吃飯；他們就留心觀察他。2在他面前有一個患水臌症的

* [13:32] Nothing, not even Herod's desire to kill Jesus, stands in the way of Jesus' role in fulfilling God's will and in establishing the kingdom through his exorcisms and healings.
* [13:33] **It is impossible that a prophet should die outside of Jerusalem**: Jerusalem is the city of destiny and the goal of the journey of the prophet Jesus. Only when he reaches the holy city will his work be accomplished.
* [14:1–6] See the note on Luke 13:10–17.
* [14:2] **Dropsy**: an abnormal swelling of the body because of the retention and accumulation of fluid.

man suffering from dropsy.* 3Jesus spoke to the scholars of the law and Pharisees in reply, asking, "Is it lawful to cure on the sabbath or not?" 4But they kept silent; so he took the man and, after he had healed him, dismissed him. 5Then he said to them, "Who among you, if your son or ox* falls into a cistern, would not immediately pull him out on the sabbath day?" 6But they were unable to answer his question.

人。3耶穌對法學士及法利塞人說道：「安息日許不許治病？」4他們都默然不語。耶穌遂扶著那人，治好他，叫他走了。5然後向他們說：「你們中間，誰的兒子或牛掉在井裡，在安息日這一天，不立刻拉他上來呢？」6他們對這話不能答辯。

Conduct of Invited Guests and Hosts.

7*He told a parable to those who had been invited, noticing how they were choosing the places of honor at the table. 8"When you are invited by someone to a wedding banquet, do not recline at table in the place of honor. A more distinguished guest than you may have been invited by him, 9and the host who invited both of you may approach you and say, 'Give your place to this man,' and then you would proceed with embarrassment to take the lowest place. 10Rather, when you are invited, go and take the lowest place so that when the host comes to you he may say, 'My friend, move up to a higher position.' Then you will enjoy the esteem of your companions at the table. 11For everyone who exalts himself will be humbled, but the one who humbles himself will be exalted." 12Then he said to the host who invited him, "When you hold a lunch or a dinner, do not invite your friends or your brothers or your relatives or your wealthy neighbors, in case they may invite you back and you have repayment. 13Rather, when you hold a

7耶穌注意到被邀請的人，如何爭選首席，便對他們講了一個比喻說：8「幾時你被人請去赴婚筵，不要坐在首席上，怕有比你更尊貴的客也被他請來，9那請你而又請他的人要來向你說：請讓座給這個人！那時，你就要含羞地去坐末席了。10你幾時被請，應去坐末席，等那請你的人走來給你說：朋友，請上坐罷！那時，在你同席的眾人面前，你纔有光彩。11因為凡高舉自己的，必被貶抑；凡貶抑自己的，必被高舉。」

12耶穌也向請他的人說：「幾時你設午宴或晚宴，不要請你的朋友、兄弟、親戚及富有的鄰人，怕他們也要回請而還報你。13但你幾時設筵，要請貧窮的、殘

* [14:5] **Your son or ox**: this is the reading of many of the oldest and most important New Testament manuscripts. Because of the strange collocation of **son** and **ox**, some copyists have altered it to "your ass or ox," on the model of the saying in Luke 13:15.

* [14:7–14] The banquet scene found only in Luke provides the opportunity for these teachings of Jesus on humility and presents a setting to display Luke's interest in Jesus' attitude toward the rich and the poor (see the notes on Luke 4:18; 6:20–26; 12:13–34).

banquet, invite the poor, the crippled, the lame, the blind; 14blessed indeed will you be because of their inability to repay you. For you will be repaid at the resurrection of the righteous."

廢的、瘸腿的、瞎眼的人。14如此，你有福了，因為他們沒有可報答你的；但在義人復活的時候，你必能得到賞報。」

The Parable of the Great Feast. 15*One of his fellow guests on hearing this said to him, "Blessed is the one who will dine in the kingdom of God." 16He replied to him, "A man gave a great dinner to which he invited many. 17When the time for the dinner came, he dispatched his servant to say to those invited, 'Come, everything is now ready.' 18But one by one, they all began to excuse themselves. The first said to him, 'I have purchased a field and must go to examine it; I ask you, consider me excused.' 19And another said, 'I have purchased five yoke of oxen and am on my way to evaluate them; I ask you, consider me excused.' 20And another said, 'I have just married a woman, and therefore I cannot come.' 21The servant went and reported this to his master. Then the master of the house in a rage commanded his servant, 'Go out quickly into the streets and alleys of the town and bring in here the poor and the crippled, the blind and the lame.' 22The servant reported, 'Sir, your orders have been carried out and still there is room.' 23The master then ordered the servant, 'Go out to the highways and hedgerows and make people come in that my home may be filled. 24For, I tell you, none of those men who were invited will taste my dinner.'"

宴席的比喻 15有一個同席的人聽了這些話，就向耶穌說：「將來能在天主的國裡吃飯的，纔是有福的！」16耶穌給他說：「有一個人設了盛宴，邀請了許多人。17到了宴會的時刻，他便打發僕人去給被請的人說：請來罷！已經齊備了。18眾人開始一致推辭。第一個給他說：我買了一塊田地，必須前去看一看，請你原諒我。19另一個說：我買了五對牛，要去試試牠們，請你原諒我。20別的一個說：我纔娶了妻，所以不能去。21僕人回來把這事告訴了主人。家主就生了氣，給僕人說：你快出去，到城中的大街小巷，把那些貧窮的、殘廢的、瞎眼的、瘸腿的，都領到這裡來。22僕人說：主，已經照你的吩咐辦了，可是還有空位子。23主人對僕人說：你出去，到大道上以及籬笆邊，勉強人進來，好坐滿我的屋子。24我告訴你們：先前被請的那些人，沒有一個能嘗我這宴席的。」

* [14:15–24] The parable of the great dinner is a further illustration of the rejection by Israel, God's chosen people, of Jesus' invitation to share in the banquet in the kingdom and the extension of the invitation to other Jews whose identification as the poor, crippled, blind, and lame (Luke 14:21) classifies them among those who recognize their need for salvation, and to Gentiles (Luke 14:23). A similar parable is found in Matthew 22:1–10.

Sayings on Discipleship. 25*Great crowds were traveling with him, and he turned and addressed them, 26"If anyone comes to me without hating his father* and mother, wife and children, brothers and sisters, and even his own life, he cannot be my disciple. 27Whoever does not carry his own cross and come after me cannot be my disciple. 28Which of you wishing to construct a tower does not first sit down and calculate the cost to see if there is enough for its completion? 29Otherwise, after laying the foundation and finding himself unable to finish the work the onlookers should laugh at him 30and say, 'This one began to build but did not have the resources to finish.' 31Or what king marching into battle would not first sit down and decide whether with ten thousand troops he can successfully oppose another king advancing upon him with twenty thousand troops? 32But if not, while he is still far away, he will send a delegation to ask for peace terms. 33In the same way, everyone of you who does not renounce all his possessions cannot be my disciple.

做耶穌門徒的條件 25有許多群眾與耶穌同行，耶穌轉身向他們說：26「如果誰來就我，而不憎恨自己的父親、母親、妻子、兒女、兄弟、姊妹，甚至自己的性命，不能做我的門徒。27不論誰，若不背著自己的十字架，在我後面走，不能做我的門徒。28你們中間誰願意建造一座塔，而不先坐下籌算費用，是否有力完成呢？29免得他奠基以後，竟不能完工，所有看見的人都要譏誚他，30說這個人開始建造，而不能完工。31或者一個國王要去同別的國王交戰，那有不先坐下運籌一下，能否以一萬人，去抵抗那領著兩萬來攻打他的呢？32如果不能，就得趁那國王離得尚遠的時候，派遣使節去求和平的條款。33同樣，你們中不論是誰，如不捨棄他的一切所有，不能做我的門徒。

The Simile of Salt. 34*"Salt is good, but if salt itself loses its taste, with what can its flavor be restored? 35It is fit neither for the soil nor for the manure pile; it is thrown out. Whoever has ears to hear ought to hear."

34鹽原是好的，但如果連鹽也失了味道，要用什麼來調和它呢？35既不利於土壤，又不適於糞料，惟有把它丟在外面。有耳聽的，聽罷！」

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* [14:25–33] This collection of sayings, most of which are peculiar to Luke, focuses on the total dedication necessary for the disciple of Jesus. No attachment to family (Luke 14:26) or possessions (Luke 14:33) can stand in the way of the total commitment demanded of the disciple. Also, acceptance of the call to be a disciple demands readiness to accept persecution and suffering (Luke 14:27) and a realistic assessment of the hardships and costs (Luke 14:28–32).

* [14:26] **Hating his father . . .**: cf the similar saying in Matthew 10:37. The disciple's family must take second place to the absolute dedication involved in following Jesus (see also Luke 9:59–62).

* [14:34–35] The simile of salt follows the sayings of Jesus that demanded of the disciple total dedication and detachment from family and possessions and illustrates the condition of one who does not display this total commitment. The halfhearted disciple is like salt that cannot serve its intended purpose. See the simile of salt in Matthew 5:13 and the note there.

仁慈的國

CHAPTER 15

第十五章

The Parable of the Lost Sheep. 1*The tax collectors and sinners were all drawing near to listen to him, 2but the Pharisees and scribes began to complain, saying, "This man welcomes sinners and eats with them." 3So to them he addressed this parable. 4"What man among you having a hundred sheep and losing one of them would not leave the ninety-nine in the desert and go after the lost one until he finds it? 5And when he does find it, he sets it on his shoulders with great joy 6and, upon his arrival home, he calls together his friends and neighbors and says to them, 'Rejoice with me because I have found my lost sheep.' 7I tell you, in just the same way there will be more joy in heaven over one sinner who repents than over ninety-nine righteous people who have no need of repentance.

亡羊的比喻 1眾稅吏及罪人們都來接近耶穌，為聽他講道。2法利塞人及經師們竊竊私議說：「這個人交接罪人，又同他們吃飯。」3耶穌遂對他們設了這個比喻說：4「你們中間那個人有一百隻羊，遺失了其中的一隻，而不把這九十九隻丟在荒野，去尋覓那遺失的一隻，直到找著呢？5待找著了，就喜歡的把牠放在自己的肩膀上，6來到家中，請他的友好及鄰人來，給他們說：你們與我同樂罷！因為我那隻遺失了的羊，又找到了。7我告訴你們：同樣，對於一個罪人悔改，在天上所有的歡樂，甚於對那九十九個無須悔改的義人。」

The Parable of the Lost Coin. 8"Or what woman having ten coins* and losing one would not light a lamp and sweep the house, searching carefully until she finds it? 9And when she does find it, she calls together her friends and neighbors and says to them, 'Rejoice with me because I have found the coin that I lost.' 10In just the same way, I tell you, there will be rejoicing among the angels of God over one sinner who repents."

失錢的比喻 8「或者那個婦女，有十個『達瑪』，若遺失了一個『達瑪』，而不點上燈，打掃房屋，細心尋找，直到找著呢？9待找著了，她就請女友及鄰人來說：你們與我同樂罷！因為我失去的那個『達瑪』又找到了。10我告訴你們：對於一個罪人悔改，在天主的使者前，也是這樣歡樂。」

The Parable of the Lost Son. 11Then he said, "A man had two sons, 12and the younger son said to his father, 'Father, give me the share of your estate that should come to me.' So the

蕩子的比喻 11耶穌又說：「一個人有兩個兒子，12那小的向父親說：父親，請把我應得的一分家產給我罷！父親遂把產業給

* [15:1–32] To the parable of the lost sheep (Luke 15:1–7) that Luke shares with Matthew (Matthew 18:12–14), Luke adds two parables (the lost coin, Luke 15:8–10; the prodigal son, Luke 15:11–32) from his own special tradition to illustrate Jesus' particular concern for the lost and God's love for the repentant sinner.
* [15:8] **Ten coins**: literally, "ten drachmas." A drachma was a Greek silver coin.

father divided the property between them. 13After a few days, the younger son collected all his belongings and set off to a distant country where he squandered his inheritance on a life of dissipation. 14When he had freely spent everything, a severe famine struck that country, and he found himself in dire need. 15So he hired himself out to one of the local citizens who sent him to his farm to tend the swine. 16And he longed to eat his fill of the pods on which the swine fed, but nobody gave him any. 17Coming to his senses he thought, 'How many of my father's hired workers have more than enough food to eat, but here am I, dying from hunger. 18I shall get up and go to my father and I shall say to him, "Father, I have sinned against heaven and against you. 19I no longer deserve to be called your son; treat me as you would treat one of your hired workers."' 20So he got up and went back to his father. While he was still a long way off, his father caught sight of him, and was filled with compassion. He ran to his son, embraced him and kissed him. 21His son said to him, 'Father, I have sinned against heaven and against you; I no longer deserve to be called your son.' 22But his father ordered his servants, 'Quickly bring the finest robe and put it on him; put a ring on his finger and sandals on his feet. 23Take the fattened calf and slaughter it. Then let us celebrate with a feast, 24because this son of mine was dead, and has come to life again; he was lost, and has been found.' Then the celebration began. 25Now the older son had been out in the field and, on his way back, as he neared the house, he heard the sound of music and dancing. 26He called one of the servants and asked what this might mean. 27The servant said to him, 'Your brother has returned and your

他們分開了。13過了不多幾天，小兒子把所有的一切都收拾起來，就往遠方去了。他在那裡荒淫度日，耗費他的資財。14當他把所有的都揮霍盡了以後，那地方正遇著大荒年，他便開始窮困起來。15他去投靠一個當地的居民；那人打發他到自己的莊田上去放豬。16他恨不能拿豬吃的豆莢來果腹，可是沒有人給他。17他反躬自問：我父親有多少傭工，都口糧豐盛，我在這裡反要餓死！18我要起身到我父親那裡去，並且要給他說：父親！我得罪了天，也得罪了你。19我不配再稱作你的兒子，把我當作你的一個傭工罷！20他便起身到他父親那裡去了。他離的還遠的時候，他父親就看見了他，動了憐憫的心，跑上前去，撲到他的脖子上，熱情地親吻他。21兒子向他說：父親，我得罪了天，也得罪了你，我不配再稱作你的兒子了！22父親卻吩咐自己的僕人說：你們快拿出上等的袍子來給他穿上，把戒指戴在他手上，給他腳上穿上鞋，23再把那隻肥牛犢牽來宰了，我們應吃喝歡宴，24因為我這個兒子是死而復生，失而復得了；他們就歡宴起來。25那時，他的長子正在田地裡，當他回來快到家的時候，聽見有奏樂及歌舞的歡聲，26遂叫一個僕人過來，問他這是什麼事。27僕人向他說：你弟弟回來了，你父親因

father has slaughtered the fattened calf because he has him back safe and sound.' 28He became angry, and when he refused to enter the house, his father came out and pleaded with him. 29He said to his father in reply, 'Look, all these years I served you and not once did I disobey your orders; yet you never gave me even a young goat to feast on with my friends. 30But when your son returns who swallowed up your property with prostitutes, for him you slaughter the fattened calf.' 31He said to him, 'My son, you are here with me always; everything I have is yours. 32But now we must celebrate and rejoice, because your brother was dead and has come to life again; he was lost and has been found.'"

CHAPTER 16

The Parable of the Dishonest Steward. 1*Then he also said to his disciples, "A rich man had a steward who was reported to him for squandering his property. 2He summoned him and said, 'What is this I hear about you? Prepare a full account of your stewardship, because you can no longer be my steward.' 3The steward said to himself, 'What shall I do, now that my master is taking the position of steward away from me? I am not strong enough to dig and I am ashamed to beg. 4I know what I shall do so that, when I am removed from the stewardship, they may welcome me into their homes.' 5He called in his master's debtors one by one. To the first he said, 'How

為見他無恙歸來，便為他宰了那隻肥牛犢。28長子就生氣不肯進去，他父親遂出來勸解他。29他回答父親說：你看，這些年來我服事你，從未違背過你的命令，而你從未給過我一隻小山羊，讓我同我的朋友們歡宴；30但你這個兒子同娼妓們耗盡了你的財產，他一回來，你倒為他宰了那隻肥牛犢。31父親給他說：孩子！你常同我在一起，凡我所有的，都是你的；32只因為你這個弟弟死而復生，失而復得，應當歡宴喜樂！」

各種勸言

第十六章

不忠信的管家 1耶穌又對門徒們說：「曾有一個富翁，他有一個管家；有人在主人前告發這人揮霍了主人的財物。2主人便把他叫來，向他說：我怎麼聽說你有這樣的事？把你管理家務的賬目交出來，因為你不能再作管家了。3那管家自言自語道：主人要撤去我管家的職務，我可做什麼呢？掘地罷，我沒有氣力；討飯罷，我又害羞。4我知道我要做什麼，好叫人們，在我被撤去管家職務之後，收留我在他們家中。5於是，他把主人的債戶一一叫來，給第一個說：你欠我主人多

* [16:1–8a] The parable of the dishonest steward has to be understood in the light of the Palestinian custom of agents acting on behalf of their masters and the usurious practices common to such agents. The dishonesty of the steward consisted in the squandering of his master's property (Luke 16:1) and not in any subsequent graft. The master commends the dishonest steward who has forgone his own usurious commission on the business transaction by having the debtors write new notes that reflected only the real amount owed the master (i.e., minus the steward's profit). The dishonest steward acts in this way in order to ingratiate himself with the debtors because he knows he is being dismissed from his position (Luke 16:3). The parable, then, teaches the prudent use of one's material goods in light of an imminent crisis.

much do you owe my master?' 6*He replied, 'One hundred measures of olive oil.' He said to him, 'Here is your promissory note. Sit down and quickly write one for fifty.' 7Then to another he said, 'And you, how much do you owe?' He replied, 'One hundred kors* of wheat.' He said to him, 'Here is your promissory note; write one for eighty.' 8*And the master commended that dishonest steward for acting prudently.*

Application of the Parable. "For the children of this world are more prudent in dealing with their own generation than are the children of light. 9I tell you, make friends for yourselves with dishonest wealth,* so that when it fails, you will be welcomed into eternal dwellings. 10*The person who is trustworthy in very small matters is also trustworthy in great ones; and the person who is dishonest in very small matters is also dishonest in great ones. 11If, therefore, you are not trustworthy with dishonest wealth, who will trust you with true wealth? 12If you are not trustworthy with what belongs to another, who will give you what is yours? 13No servant can serve two masters.* He will either hate one and love the other, or be devoted to one and despise the other. You cannot serve God and mammon."

少？6那人說：一百桶油。管家向他說：拿你的賬單，坐下快寫作五十。7隨後，又給另一個說：你欠多少？那人說：一百石麥子。管家向他說：拿你的賬單，寫作八十。8主人遂稱讚這個不義的管家，辦事精明：這些今世之子應付自己的世代，比光明之子更為精明。9我告訴你們：要用不義的錢財交結朋友，為在你們匱乏的時候，好叫他們收留你們到永遠的帳幕裡。10在小事上忠信的，在大事上也忠信；在小事上不義的，在大事上也不義。11那麼，如果你們在不義的錢財上不忠信，誰還把真實的錢財委托給你們呢？12如果你們在別人的財物上不忠信，誰還把屬於你們的交給你們呢？13沒有一個家僕能事奉兩個主人的：他或是要恨這一個而愛那一個，或是要依附這一個而輕忽那一個：你們不能事奉天主而又事奉錢財。」

Lk 路

* [16:6] **One hundred measures**: literally, "one hundred baths." A bath is a Hebrew unit of liquid measurement equivalent to eight or nine gallons.
* [16:7] **One hundred kors**: a **kor** is a Hebrew unit of dry measure for grain or wheat equivalent to ten or twelve bushels.
* [16:8b–13] Several originally independent sayings of Jesus are gathered here by Luke to form the concluding application of the parable of the dishonest steward.
* [16:8b–9] The first conclusion recommends the prudent use of one's wealth (in the light of the coming of the end of the age) after the manner of the children of this world, represented in the parable by the dishonest steward.
* [16:9] **Dishonest wealth**: literally, "mammon of iniquity." Mammon is the Greek transliteration of a Hebrew or Aramaic word that is usually explained as meaning "that in which one trusts." The characterization of this wealth as **dishonest** expresses a tendency of wealth to lead one to dishonesty. **Eternal dwellings**: or, "eternal tents," i.e., heaven.
* [16:10–12] The second conclusion recommends constant fidelity to those in positions of responsibility.
* [16:13] The third conclusion is a general statement about the incompatibility of serving God and being a slave to riches. To be dependent upon wealth is opposed to the teachings of Jesus who counseled complete dependence on the Father as one of the characteristics of the Christian disciple (Luke 12:22–39). **God and mammon**: see the note on Luke 16:9. Mammon is used here as if it were itself a god.

Lk 路

A Saying against the Pharisees.
14*The Pharisees, who loved money,* heard all these things and sneered at him. 15And he said to them, "You justify yourselves in the sight of others, but God knows your hearts; for what is of human esteem is an abomination in the sight of God.

法利塞人受責 14愛財的法利塞人，聽了這一切話，便嗤笑耶穌。15耶穌向他們說：「你們在人前自充義人，但是，天主知道你們的心，因為在人前是崇高的事，在天主前卻是可憎的。16法律及先知到若翰為止，從此天主國的喜訊便傳揚開來，人人都應奮勉進入。17然而天地過去，比法律的一筆一畫失落，還要容易。18凡休妻而另娶的，是犯奸淫；那娶人所休的妻子的，也是犯奸淫。」

Sayings about the Law. 16"The law and the prophets lasted until John;* but from then on the kingdom of God is proclaimed, and everyone who enters does so with violence. 17It is easier for heaven and earth to pass away than for the smallest part of a letter of the law to become invalid.

Sayings about Divorce. 18"Everyone who divorces his wife and marries another commits adultery, and the one who marries a woman divorced from her husband commits adultery.

The Parable of the Rich Man and Lazarus. 19*"There was a rich man* who dressed in purple garments and fine linen and dined sumptuously each day. 20And lying at his door was a poor man named Lazarus, covered with sores, 21who would gladly have eaten his fill of the scraps that fell from the rich man's table. Dogs even used to come and lick his sores. 22When the poor man died, he was carried away

富翁與拉匝祿的比喻 19「有一個富家人，身穿紫紅袍及細麻衣，天天奢華地宴樂。20另有一個乞丐，名叫拉匝祿，滿身瘡痍，躺臥在他的大門前。21他指望藉富家人桌上掉下的碎屑充饑，但只有狗來舔他的瘡痍。22那乞丐死了，天使把他送到亞巴郎的懷抱

* [16:14–18] The two parables about the use of riches in ch 16 are separated by several isolated sayings of Jesus on the hypocrisy of the Pharisees (Luke 16:14–15), on the law (Luke 16:16–17), and on divorce (Luke 16:18).
* [16:14–15] The Pharisees are here presented as examples of those who are slaves to wealth (see Luke 16:13) and, consequently, they are unable to serve God.
* [16:16] John the Baptist is presented in Luke's gospel as a transitional figure between the period of Israel, the time of promise, and the period of Jesus, the time of fulfillment. With John, the fulfillment of the Old Testament promises has begun.
* [16:19–31] The parable of the rich man and Lazarus again illustrates Luke's concern with Jesus' attitude toward the rich and the poor. The reversal of the fates of the rich man and Lazarus (Luke 16:22–23) illustrates the teachings of Jesus in Luke's "Sermon on the Plain" (Luke 6:20–21, 24–25).
* [16:19] The oldest Greek manuscript of Luke dating from ca. A.D. 175–225 records the name of the rich man as an abbreviated form of "Nineveh," but there is very little textual support in other manuscripts for this reading. "Dives" of popular tradition is the Latin Vulgate's translation for "rich man."

by angels to the bosom of Abraham. The rich man also died and was buried, 23and from the netherworld,* where he was in torment, he raised his eyes and saw Abraham far off and Lazarus at his side. 24And he cried out, 'Father Abraham, have pity on me. Send Lazarus to dip the tip of his finger in water and cool my tongue, for I am suffering torment in these flames.' 25Abraham replied, 'My child, remember that you received what was good during your lifetime while Lazarus likewise received what was bad; but now he is comforted here, whereas you are tormented. 26Moreover, between us and you a great chasm is established to prevent anyone from crossing who might wish to go from our side to yours or from your side to ours.' 27He said, 'Then I beg you, father, send him to my father's house, 28for I have five brothers, so that he may warn them, lest they too come to this place of torment.' 29But Abraham replied, 'They have Moses and the prophets. Let them listen to them.' 30*He said, 'Oh no, father Abraham, but if someone from the dead goes to them, they will repent.' 31Then Abraham said, 'If they will not listen to Moses and the prophets, neither will they be persuaded if someone should rise from the dead.'"

裡。那個富人也死了，被人埋葬了。23他在陰間，在痛苦中舉目一望，遠遠看見亞巴郎及他懷抱中的拉匝祿，24便喊叫說：父親亞巴郎！可憐我罷！請打發拉匝祿用他的指頭尖，蘸點水來涼潤我的舌頭，因為我在這火燄中極其慘苦。25亞巴郎說：孩子，你應記得你活著的時候，已享盡了你的福，而拉匝祿同樣也受盡了苦。現在，他在這裡受安慰，而你應受苦了。26除此之外，在我們與你們之間，隔著一個巨大的深淵，致使人即便願意，從這邊到你們那邊去也不能，從那邊到我們這裡來也不能。27那人說：父親！那麼就請你打發拉匝祿到我父家去，28因為我有五個兄弟，叫他警告他們，免得他們也來到這痛苦的地方。29亞巴郎說：他們自有梅瑟及先知，聽從他們好了。30他說：不，父親亞巴郎！倘若有人從死者中到了他們那裡，他們必會悔改。31亞巴郎給他說：如果他們不聽從梅瑟及先知，縱使有人從死者中復活了，他們也必不信服。」

CHAPTER 17

Temptations to Sin. 1He said to his disciples, "Things that cause sin will inevitably occur, but woe to the person through whom they occur. 2It would be better for him if a millstone were put around his neck and he be thrown into the sea than for him to cause one of these little ones to sin. 3Be on your

第十七章

門徒應有的態度 1耶穌對門徒說：「引人跌倒的事是免不了的；但是，引人跌倒的人是有禍的。2把一塊磨石套在他的頸上，投入海中，比讓他引這些小子中的一個跌倒，為他更好。3你們要

* [16:23] **The netherworld**: see the note on Luke 10:15.
* [16:30–31] A foreshadowing in Luke's gospel of the rejection of the call to repentance even after Jesus' resurrection.
* [17:3] **Be on your guard**: the translation takes Luke 17:3a as the conclusion to the saying on scandal in

guard!* If your brother sins, rebuke him; and if he repents, forgive him. 4And if he wrongs you seven times in one day and returns to you seven times saying, 'I am sorry,' you should forgive him."

謹慎！如果你的兄弟犯了罪，你就得規勸他；他如果後悔了，你就得寬恕他。4如果他一天七次得罪了你，而又七次轉向你說：我後悔了，你也得寬恕他。」

Saying of Faith. 5And the apostles said to the Lord, "Increase our faith." 6The Lord replied, "If you have faith the size of a mustard seed, you would say to [this] mulberry tree, 'Be uprooted and planted in the sea,' and it would obey you.

5宗徒們向主說：「請增加我們的信德罷！」6主說：「如果你們有信德像芥子那樣大，即使你們給這棵桑樹說：你連根拔出，移植到海中去！它也會服從你們的。

Attitude of a Servant. 7*"Who among you would say to your servant who has just come in from plowing or tending sheep in the field, 'Come here immediately and take your place at table'? 8Would he not rather say to him, 'Prepare something for me to eat. Put on your apron and wait on me while I eat and drink. You may eat and drink when I am finished'? 9Is he grateful to that servant because he did what was commanded? 10So should it be with you. When you have done all you have been commanded, say, 'We are unprofitable servants; we have done what we were obliged to do.'"

7你們中間誰有僕人耕田或放羊，從田地裡回來，即給他說：你快過來坐下吃飯罷！8而不給他說：預備我吃飯，束上腰伺候我，等我吃喝完畢，以後你纔吃喝？9僕人做了吩咐的事，主人豈要向他道謝？10你們也是這樣，既做完吩咐你們的一切，仍然要說：我們是無用的僕人，我們不過做了我們應做的事。」

The Cleansing of Ten Lepers. 11*As he continued his journey to Jerusalem, he traveled through Samaria and Galilee.* 12As he was entering a village, ten lepers met [him]. They stood at a distance from him 13and raised their

耶穌治好十個癩病人 11耶穌往耶路撒冷去的時候，經過撒瑪黎雅及加里肋亞中間，12走進一個村莊的時候，有十個癩病人迎面而來，遠遠地站著。13他們提高

Luke 17:1–2. It is not impossible that it should be taken as the beginning of the saying on forgiveness in Luke 17:3b–4.

* [17:7–10] These sayings of Jesus, peculiar to Luke, which continue his response to the apostles' request to increase their faith (Luke 17:5–6), remind them that Christian disciples can make no claim on God's graciousness; in fulfilling the exacting demands of discipleship, they are only doing their duty.

* [17:11–19] This incident recounting the thankfulness of the cleansed Samaritan leper is narrated only in Luke's gospel and provides an instance of Jesus holding up a non-Jew (Luke 17:18) as an example to his Jewish contemporaries (cf Luke 10:33 where a similar purpose is achieved in the story of the good Samaritan). Moreover, it is the faith in Jesus manifested by the foreigner that has brought him salvation (Luke 17:19; cf the similar relationship between faith and salvation in Luke 7:50; 8:48, 50).

* [17:11] **Through Samaria and Galilee**: or, "between Samaria and Galilee."

voice, saying, "Jesus, Master! Have pity on us!" 14And when he saw them, he said, "Go show yourselves to the priests."* As they were going they were cleansed. 15And one of them, realizing he had been healed, returned, glorifying God in a loud voice; 16and he fell at the feet of Jesus and thanked him. He was a Samaritan. 17Jesus said in reply, "Ten were cleansed, were they not? Where are the other nine? 18Has none but this foreigner returned to give thanks to God?" 19Then he said to him, "Stand up and go; your faith has saved you."

聲音說：「師傅，耶穌，可憐我們罷！」14耶穌定睛一看，向他們說：「你們去，叫司祭們檢驗你們罷！」他們去的時候，便潔淨了。15其中一個，看見自己痊癒了，就回來大聲光榮天主，16並且跪伏在耶穌足前，感謝他；他是一個撒瑪黎雅人。17耶穌便說道：「潔淨了的不是十個人嗎？那九個人在那裡呢？18除了這個外邦人，就沒有別人回來歸光榮於天主嗎？」19耶穌遂給那人說：「起來，去罷！你的信德救了你。」

The Coming of the Kingdom of God. 20*Asked by the Pharisees when the kingdom of God would come, he said in reply, "The coming of the kingdom of God cannot be observed, 21*and no one will announce, 'Look, here it is,' or, 'There it is.' For behold, the kingdom of God is among you."

天國的來臨 20法利塞人問耶穌天主的國何時要來；耶穌回答說：「天主國的來臨，並非是顯然可見的；21人也不能說：看呀，在這裡；或：在那裡。因為天主的國就在你們中間。」22耶穌對門徒說：「日子將到，那時，你們切望看見人子日子中的一天，而不得見。23人要向你們說：看呀，在那裡；看呀，在這裡。你們不要去，也不要追隨，24因為猶如閃電由天這邊閃起，直照到天那邊：人子在他的日子裡，也要這樣。25但他必須先受許多苦，且被這一代所擯棄。26在諾厄的日子

The Day of the Son of Man. 22Then he said to his disciples, "The days will come when you will long to see one of the days of the Son of Man, but you will not see it. 23There will be those who will say to you, 'Look, there he is,' [or] 'Look, here he is.' Do not go off, do not run in pursuit. 24For just as lightning flashes and lights up the sky from one side to the other, so will the Son of Man be [in his day]. 25But first he must suffer greatly and be rejected by this generation. 26As it

* [17:14] See the note on Luke 5:14.

* [17:20–37] To the question of the Pharisees about the time of the coming of God's kingdom, Jesus replies that the kingdom is **among you** (Luke 17:20–21). The emphasis has thus been shifted from an imminent observable coming of the kingdom to something that is already present in Jesus' preaching and healing ministry. Luke has also appended further traditional sayings of Jesus about the unpredictable suddenness of the day of the Son of Man, and assures his readers that in spite of the delay of that day (Luke 12:45), it will bring judgment unexpectedly on those who do not continue to be vigilant.

* [17:21] **Among you**: the Greek preposition translated as **among** can also be translated as "within." In the light of other statements in Luke's gospel about the presence of the kingdom (see Luke 10:9, 11; 11:20) "among" is to be preferred.

was in the days of Noah, so it will be in the days of the Son of Man; 27they were eating and drinking, marrying and giving in marriage up to the day that Noah entered the ark, and the flood came and destroyed them all. 28Similarly, as it was in the days of Lot: they were eating, drinking, buying, selling, planting, building; 29on the day when Lot left Sodom, fire and brimstone rained from the sky to destroy them all. 30So it will be on the day the Son of Man is revealed. 31On that day, a person who is on the housetop and whose belongings are in the house must not go down to get them, and likewise a person in the field must not return to what was left behind. 32Remember the wife of Lot. 33Whoever seeks to preserve his life will lose it, but whoever loses it will save it. 34I tell you, on that night there will be two people in one bed; one will be taken, the other left. 35And there will be two women grinding meal together; one will be taken, the other left." (36)*37They said to him in reply, "Where, Lord?" He said to them, "Where the body is, there also the vultures will gather."

裡怎樣，在人子的日子裡也要怎樣；27那時，人們吃喝婚嫁，直到諾厄進入方舟的那天，洪水來了，消滅了所有的人。28又如在羅特的日子裡，人們吃喝買賣，種植建造，29但在羅特從索多瑪出來的那天，火及硫磺自天降下，消滅了所有的人：30在人子顯現的日子裡，也要這樣。

31在那一日，那在屋頂上，而他的器具在屋內的，不要下來取；那在田地裡的，同樣不要回來。32你們要記得羅特的妻子！33不論誰，若想保全自己的性命，必要喪失性命；凡喪失性命的，必要保存性命。34我告訴你們：在這一夜，兩個人同在一張床上，一個要被提去，而一個要被遺棄；35兩個女人一起推磨，一個要被提去，而一個要被遺棄。」*37他們問耶穌說：「主，在那裡呢？」耶穌回答說：「在那裡有屍體，老鷹就聚集在那裡。」

CHAPTER 18

The Parable of the Persistent Widow.

1*Then he told them a parable about the necessity for them to pray always without becoming weary. He said, 2"There was a judge in a certain town who neither feared God nor respected any human being. 3And a widow in that

第十八章

不義判官和寡婦的比喻 1耶穌給他們設了一個比喻，論及人應當時常祈禱，不要灰心。2他說：「某城中曾有一個判官不敬畏天主，也不敬重人。3在那城中另有

* [17:36] The inclusion of Luke 17:36 "There will be two men in the field; one will be taken, the other left behind," in some Western manuscripts appears to be a scribal assimilation to Matthew 24:40.

* [18:1–14] The particularly Lucan material in the travel narrative concludes with two parables on prayer. The first (Luke 18:1–8) teaches the disciples the need of persistent prayer so that they not fall victims to apostasy (Luke 18:8). The second (Luke 18:9–14) condemns the self-righteous, critical attitude of the Pharisee and teaches that the fundamental attitude of the Christian disciple must be the recognition of sinfulness and complete dependence on God's graciousness. The second parable recalls the story of the pardoning of the sinful woman (Luke 7:36–50) where a similar contrast is presented between the critical attitude of the Pharisee Simon and the love shown by the pardoned sinner.

town used to come to him and say, 'Render a just decision for me against my adversary.' 4For a long time the judge was unwilling, but eventually he thought, 'While it is true that I neither fear God nor respect any human being, 5*because this widow keeps bothering me I shall deliver a just decision for her lest she finally come and strike me.'" 6The Lord said, "Pay attention to what the dishonest judge says. 7Will not God then secure the rights of his chosen ones who call out to him day and night? Will he be slow to answer them? 8I tell you, he will see to it that justice is done for them speedily. But when the Son of Man comes, will he find faith on earth?"

一個寡婦，常去見他說：請你制裁我的對頭，給我伸冤罷！4他多時不肯；以後想道：我雖不敬畏天主，也不敬重人，5祇因為這個寡婦常來煩擾我，我要給她伸冤，免得她不斷的來糾纏我。6於是主說：你們聽聽這個不義的判官說的什麼！7天主所召選的人，日夜呼籲他，他豈能不給他們伸冤，而遷延俯聽他們嗎？8我告訴你們：他必要快快為他們伸冤，但是，人子來臨時，能在世上找到信德嗎？」

The Parable of the Pharisee and the Tax Collector. 9He then addressed this parable to those who were convinced of their own righteousness and despised everyone else. 10"Two people went up to the temple area to pray; one was a Pharisee and the other was a tax collector. 11The Pharisee took up his position and spoke this prayer to himself, 'O God, I thank you that I am not like the rest of humanity—greedy, dishonest, adulterous—or even like this tax collector. 12I fast twice a week, and I pay tithes on my whole income.' 13But the tax collector stood off at a distance and would not even raise his eyes to heaven but beat his breast and prayed, 'O God, be merciful to me a sinner.' 14I tell you, the latter went home justified, not the former; for everyone who exalts himself will be humbled, and the one who humbles himself will be exalted."

法利塞人和稅吏祈禱的比喻 9耶穌也向幾個自充為義人，而輕視他人的人，設了這個比喻：10「有兩個人上聖殿去祈禱：一個是法利塞人，另一個是稅吏。11那個法利塞人立著，心裡這樣祈禱：天主，我感謝你，因為我不像其他的人，勒索、不義、姦淫，也不像這個稅吏。12我每週兩次禁食，凡我所得的，都捐獻十分之一。13那個稅吏卻遠遠地站著，連舉目望天都不敢，祇是捶著自己的胸膛說：天主，可憐我這個罪人罷！14我告訴你們：這人下去，到他家裡，成了正義的，而那個人卻不然。因為凡高舉自己的，必被貶抑；凡貶抑自己的，必被高舉。」

* [18:5] **Strike me**: the Greek verb translated as strike means "to strike under the eye" and suggests the extreme situation to which the persistence of the widow might lead. It may, however, be used here in the much weaker sense of "to wear out."

Saying on Children and the Kingdom.
15*People were bringing even infants
to him that he might touch them,
and when the disciples saw this, they
rebuked them.* 16Jesus, however,
called the children to himself and said,
"Let the children come to me and do
not prevent them; for the kingdom of
God belongs to such as these. 17Amen,
I say to you, whoever does not accept
the kingdom of God like a child will
not enter it."

The Rich Official. 18An official asked
him this question, "Good teacher,
what must I do to inherit eternal life?"
19Jesus answered him, "Why do you
call me good? No one is good but God
alone. 20You know the commandments,
'You shall not commit adultery; you
shall not kill; you shall not steal; you
shall not bear false witness; honor
your father and your mother.'" 21And
he replied, "All of these I have observed
from my youth." 22*When Jesus heard
this he said to him, "There is still one
thing left for you: sell all that you have
and distribute it to the poor, and you will
have a treasure in heaven. Then come,
follow me." 23But when he heard this he
became quite sad, for he was very rich.

On Riches and Renunciation. 24Jesus
looked at him [now sad] and said,
"How hard it is for those who have
wealth to enter the kingdom of God!

耶穌在猶太省

耶穌祝福兒童 15有人也把嬰孩帶到耶穌跟前，要他撫摸他們；門徒們見了便斥責他們。16耶穌卻召喚他們說：「你們讓小孩子們到我跟前來，不要阻止他們！因為天主的國正屬於這樣的人。17我實在告訴你們：誰若不像小孩子一樣接受天主的國，決不能進去。」

富少年 18有一個首領問耶穌說：「善師，我要做什麼，纔能承受永生？」19耶穌給他說：「你為什麼稱我善呢？除了天主一個外，沒有誰是善的。20誡命你都知道：不可奸淫，不可殺人，不可偷盜，不可作假見證；應孝敬你的父母。」21那人說：「這一切我自幼就都遵守了。」22耶穌聽後，便向他說：「你還缺少一樣：把你一切所有的都變賣了，施捨給窮人，你必有寶藏在天上，然後來跟隨我！」23那人聽了這話，異常悲傷，因為他是個很富有的人。24耶穌見他如此，便說：「那些有錢財的人，進入天

* [18:15–19:27] Luke here includes much of the material about the journey to Jerusalem found in his Marcan source (Luke 10:1–52) and adds to it the story of Zacchaeus (Luke 19:1–10) from his own particular tradition and the parable of the gold coins (minas) (Luke 19:11–27) from Q, the source common to Luke and Matthew.

* [18:15–17] The sayings on children furnish a contrast to the attitude of the Pharisee in the preceding episode (Luke 18:9–14) and that of the wealthy official in the following one (Luke 18:18–23) who think that they can lay claim to God's favor by their own merit. The attitude of the disciple should be marked by the receptivity and trustful dependence characteristic of the child.

* [18:22] Detachment from material possessions results in the total dependence on God demanded of one who would inherit eternal life. **Sell all that you have**: the original saying (cf Mark 10:21) has characteristically been made more demanding by Luke's addition of "all."

25For it is easier for a camel to pass
through the eye of a needle than for
a rich person to enter the kingdom of
God." 26Those who heard this said,
"Then who can be saved?" 27And he
said, "What is impossible for human
beings is possible for God." 28Then
Peter said, "We have given up our
possessions and followed you." 29He
said to them, "Amen, I say to you,
there is no one who has given up
house or wife or brothers or parents or
children for the sake of the kingdom
of God 30who will not receive [back]
an overabundant return in this present
age and eternal life in the age to
come."

The Third Prediction of the Passion.
31*Then he took the Twelve aside and
said to them, "Behold, we are going up
to Jerusalem and everything written by
the prophets about the Son of Man will
be fulfilled.* 32He will be handed over
to the Gentiles and he will be mocked
and insulted and spat upon; 33and after
they have scourged him they will kill
him, but on the third day he will rise."
34But they understood nothing of this;
the word remained hidden from them
and they failed to comprehend what
he said.

The Healing of the Blind Beggar. 35Now
as he approached Jericho a blind man
was sitting by the roadside begging,
36and hearing a crowd going by,
he inquired what was happening.
37They told him, "Jesus of Nazareth

主的國是多麼難啊！25駱駝穿過針
孔，比富有的人進入天主的國還
容易。」26聽眾遂說：「這樣，誰
還能得救呢？」27耶穌說：「在人
所不能的，在天主是可能的。」

棄俗從主的報酬 28伯多祿說：
「看，我們捨棄了我們的一切所
有，跟隨了你！」29耶穌向他們
說：「我實在告訴你們：人為了
天主的國捨棄了房屋、或妻子、
或兄弟、或父母、或子女，30沒有
不在今世獲得多倍，而在來世獲
得永生的。」

預言即將受難和復活 31耶穌把
那十二人帶到一邊，對他們說：
「看！我們上耶路撒冷去，凡藉
先知所寫的一切，都要成就在人
子身上：32他要被交於外邦人，要
受戲弄、侮辱及唾污。33人在鞭撻
他之後，還要殺害他；但第三天
他要復活。」34這些話他們一點
也不懂，這話為他們是隱秘的；
他所說的事，他們也不明白。

耶里哥的盲者復明 35耶穌將近耶
里哥時，有一個瞎子坐在路旁討
飯，36聽見群眾路過，便查問是什
麼事。37有人告訴他：是納匝肋人

* [18:31–33] The details included in this third announcement of Jesus' suffering and death suggest that the literary formulation of the announcement has been directed by the knowledge of the historical passion and death of Jesus.
* [18:31] **Everything written by the prophets . . . will be fulfilled**: this is a Lucan addition to the words of Jesus found in the Marcan source (Mark 10:32–34). Luke understands the events of Jesus' last days in Jerusalem to be the fulfillment of Old Testament prophecy, but, as is usually the case in Luke-Acts, the author does not specify which Old Testament prophets he has in mind; cf Luke 24:25, 27, 44; Acts 3:8; 13:27; 26:22–23.

is passing by." 38He shouted, "Jesus, Son of David,* have pity on me!" 39The people walking in front rebuked him, telling him to be silent, but he kept calling out all the more, "Son of David, have pity on me!" 40Then Jesus stopped and ordered that he be brought to him; and when he came near, Jesus asked him, 41"What do you want me to do for you?" He replied, "Lord, please let me see." 42Jesus told him, "Have sight; your faith has saved you." 43He immediately received his sight and followed him, giving glory to God. When they saw this, all the people gave praise to God.

耶穌經過。38他便喊叫說：「耶穌，達味之子，可憐我罷！」39前面走的人就斥責他，叫他不要出聲；但他越發喊叫說：「達味之子，可憐我罷！」40耶穌站住，叫人把他帶到自己跟前來；當他來近時，耶穌問他說：41「你願意我給你做什麼？」他說「主，叫我看見。」42耶穌給他說：「你看見罷！你的信德救了你。」43他立刻看見了，遂跟隨著耶穌，光榮天主。所有的百姓見了，也都頌揚天主。

CHAPTER 19

Zacchaeus the Tax Collector. 1*He came to Jericho and intended to pass through the town. 2Now a man there named Zacchaeus, who was a chief tax collector and also a wealthy man, 3was seeking to see who Jesus was; but he could not see him because of the crowd, for he was short in stature. 4So he ran ahead and climbed a sycamore tree in order to see Jesus, who was about to pass that way. 5When he reached the place, Jesus looked up and said to him, "Zacchaeus, come down quickly, for today I must stay at your house." 6And he came down quickly and received him with joy. 7When they all saw this, they began to grumble, saying, "He has gone to stay at the house of a sinner." 8But Zacchaeus stood there and said to the Lord, "Behold, half of my possessions, Lord, I shall give to the poor, and if I have

第十九章

稅吏匝凱 1耶穌進了耶里哥，正經過的時候，2有一個人，名叫匝凱，他原是稅吏長，是個富有的人。3他想要看看耶穌是什麼人；但由於人多，不能看見，因為他身材短小。4於是他往前奔跑，攀上了一棵野桑樹，要看看耶穌，因為耶穌就要從那裡經過。5耶穌來到那地方，抬頭一看，對他說：「匝凱，你快下來！因為我今天必須住在你家中。」6他便趕快下來，喜悅地款留耶穌。7眾人見了，都竊竊私議說：「他竟到有罪的人那裡投宿。」8匝凱站起來對主說：「主，你看，我把我財物的一半施捨窮人；我如果欺

* [18:38] **Son of David**: the blind beggar identifies Jesus with a title that is related to Jesus' role as Messiah (see the note on Luke 2:11). Through this Son of David, salvation comes to the blind man. Note the connection between salvation and house of David mentioned earlier in Zechariah's canticle (Luke 1:69). See also the note on Matthew 9:27.

* [19:1–10] The story of the tax collector Zacchaeus is unique to this gospel. While a rich man (Luke 19:2), Zacchaeus provides a contrast to the rich man of Luke 18:18–23 who cannot detach himself from his material possessions to become a follower of Jesus. Zacchaeus, according to Luke, exemplifies the proper attitude toward wealth: he promises to give half of his possessions to the poor (Luke 19:8) and consequently is the recipient of salvation (Luke 19:9–10).

extorted anything from anyone I shall repay it four times over." 9*And Jesus said to him, "Today salvation has come to this house because this man too is a descendant of Abraham. 10*For the Son of Man has come to seek and to save what was lost."

騙過誰，我就以四倍賠償。」9耶穌對他說：「今天救恩臨到了這一家，因為他也是亞巴郎之子。10因為人子來，是為尋找及拯救迷失了的人。」

The Parable of the Ten Gold Coins. 11*While they were listening to him speak, he proceeded to tell a parable because he was near Jerusalem and they thought that the kingdom of God would appear there immediately. 12So he said, "A nobleman went off to a distant country to obtain the kingship for himself and then to return. 13He called ten of his servants and gave them ten gold coins* and told them, 'Engage in trade with these until I return.' 14His fellow citizens, however, despised him and sent a delegation after him to announce, 'We do not want this man to be our king.' 15But when he returned after obtaining the kingship, he had the servants called, to whom he had given the money, to learn what they had gained by trading. 16The first came forward and said, 'Sir, your gold coin has earned ten additional ones.' 17He replied, 'Well

「米納」的比喻 11眾人聽這話的時候，耶穌因為已臨近耶路撒冷，而且他們都以為天主的國快要出現，遂設了一個比喻，12說：「有一個貴人起身到遠方去，為取得了王位再回來。13他將自己的十個僕人叫來，交給他們十個『米納』，並囑咐說：你們拿去做生意，直到我回來。14他本國的人，一向懷恨他，遂在他後面派代表去說：我們不願意這人為王統治我們。15他得了王位歸來以後，便傳令將那些領了他錢的僕人給他召來，想知道每個人做生意賺了多少。16第一個前來說：主，你的那個『米納』賺了十個『米納』。17主人給他說：

* [19:9] **A descendant of Abraham**: literally, "a son of Abraham." The tax collector Zacchaeus, whose repentance is attested by his determination to amend his former ways, shows himself to be a true descendant of Abraham, the true heir to the promises of God in the Old Testament. Underlying Luke's depiction of Zacchaeus as a descendant of Abraham, the father of the Jews (Luke 1:73; 16:22–31), is his recognition of the central place occupied by Israel in the plan of salvation.

* [19:10] This verse sums up for Luke his depiction of the role of Jesus as savior in this gospel.

* [19:11–27] In this parable Luke has combined two originally distinct parables: (1) a parable about the conduct of faithful and productive servants (Luke 19:13, 15b–26) and (2) a parable about a rejected king (Luke 19:12, 14–15a, 27). The story about the conduct of servants occurs in another form in Matthew 25:14–20. The story about the rejected king may have originated with a contemporary historical event. After the death of Herod the Great, his son Archelaus traveled to Rome to receive the title of king. A delegation of Jews appeared in Rome before Caesar Augustus to oppose the request of Archelaus. Although not given the title of king, Archelaus was made ruler over Judea and Samaria. As the story is used by Luke, however, it furnishes a correction to the expectation of the imminent end of the age and of the establishment of the kingdom in Jerusalem (Luke 19:11). Jesus is not on his way to Jerusalem to receive the kingly power; for that, he must go away and only after returning from the distant country (a reference to the parousia) will reward and judgment take place.

* [19:13] **Ten gold coins**: literally, "ten minas." A mina was a monetary unit that in ancient Greece was the equivalent of one hundred drachmas.

done, good servant! You have been faithful in this very small matter; take charge of ten cities.' 18Then the second came and reported, 'Your gold coin, sir, has earned five more.' 19And to this servant too he said, 'You, take charge of five cities.' 20Then the other servant came and said, 'Sir, here is your gold coin; I kept it stored away in a handkerchief, 21for I was afraid of you, because you are a demanding person; you take up what you did not lay down and you harvest what you did not plant.' 22He said to him, 'With your own words I shall condemn you, you wicked servant. You knew I was a demanding person, taking up what I did not lay down and harvesting what I did not plant; 23why did you not put my money in a bank? Then on my return I would have collected it with interest.' 24And to those standing by he said, 'Take the gold coin from him and give it to the servant who has ten.' 25But they said to him, 'Sir, he has ten gold coins.' 26'I tell you, to everyone who has, more will be given, but from the one who has not, even what he has will be taken away. 27Now as for those enemies of mine who did not want me as their king, bring them here and slay them before me.'"

VI: The Teaching Ministry in Jerusalem

The Entry into Jerusalem. 28*After he had said this, he proceeded on his journey up to Jerusalem. 29As he drew near to Bethphage and Bethany at the place called the Mount of Olives, he sent two of his disciples. 30He said, "Go into the village opposite you, and as you enter it you will find a colt

好，善僕！你既然在小事上忠信，你要有權掌管十座城。18第二個前來說：主！你的那個『米納』賺了五個『米納』。19主人也給這人說：你也要掌管五座城。20另一個前來說：主，看，你那個『米納』，我收存在手巾裡。21我一向害怕你，因為你是一個嚴厲的人：你沒有存放的，也要提取；沒有下種的，也要收割。22主人向他說：惡僕！我就憑你的口供定你的罪。你不是知道我是個嚴厲的人，沒有存放的，也要提取；沒有下種的，也要收割的嗎？23為什麼你不把我的錢存於錢莊？迨我回來時，我可以連本帶利取出來。24主人便向侍立左右的人說：你們把他那個『米納』奪過來，給那有十個的。25他們向他說：主，他已有十個『米納』了。26我告訴你們：凡是有的，還要給他；那沒有的，連他所有的，也要從他奪去。27至於那些敵對我，不願意我作他們君王的人，你們把他們押到這裡，在我面前殺掉。」28耶穌說了這些話，就領頭前行，上耶路撒冷去了。

耶穌在耶路撒冷

榮進耶路撒冷 29及至臨近貝特法革和伯達尼，在一座名叫橄欖山那裡，耶穌派遣兩個門徒說：30「你們往對面的村莊裡去，一進村，就會看見一匹拴著的驢駒，

* [19:28–21:38] With the royal entry of Jesus into Jerusalem, a new section of Luke's gospel begins, the ministry of Jesus in Jerusalem before his death and resurrection. Luke suggests that this was a lengthy ministry in Jerusalem (Luke 19:47; 20:1; 21:37–38; 22:53) and it is characterized by Jesus' daily teaching in the temple (Luke 21:37–38). For the story of the entry of Jesus into Jerusalem, see also Matthew 21:1–11; Mark 11:1–10; John 12:12–19 and the notes there.

tethered on which no one has ever sat. Untie it and bring it here. 31And if anyone should ask you, 'Why are you untying it?' you will answer, 'The Master has need of it.'" 32So those who had been sent went off and found everything just as he had told them. 33And as they were untying the colt, its owners said to them, "Why are you untying this colt?" 34They answered, "The Master has need of it." 35So they brought it to Jesus, threw their cloaks over the colt, and helped Jesus to mount. 36As he rode along, the people were spreading their cloaks on the road; 37and now as he was approaching the slope of the Mount of Olives, the whole multitude of his disciples began to praise God aloud with joy for all the mighty deeds they had seen. 38They proclaimed:

"Blessed is the king who comes in
the name of the Lord.*
Peace in heaven and glory in the
highest."

39Some of the Pharisees in the crowd said to him, "Teacher, rebuke your disciples."* 40He said in reply, "I tell you, if they keep silent, the stones will cry out!"

從來沒有人騎過，把牠解開，牽來。31如果有人問你們說：你們為什麼解牠？你們要這樣說：主要用牠。」32被派的人去了，所遇見的，正如對他們說過的一樣。33他們正在解驢駒的時候，驢駒的主人對他們說：「你們為什麼解這驢駒？」34他們說：「主要用牠。」35他們遂把驢駒牽到耶穌跟前，把他們的外衣搭在驢駒上，扶耶穌騎上。36前行的時候，人們把自己的外衣鋪在路上。37當他臨近橄欖山的下坡時，眾門徒為了所見過的一切奇能，都歡欣的大聲頌揚天主說：38「因上主之名而來的君王，應受讚頌！和平在天上，光榮於高天！」39人群中有幾個法利塞人對耶穌說：「師傅，責斥你的門徒罷！」40耶穌回答說：「我告訴你們：這些人若不作聲，石頭就要喊叫了！」

The Lament for Jerusalem. 41*As he drew near, he saw the city and wept over it, 42saying, "If this day you only knew what makes for peace—but now it is hidden from your eyes. 43*For the days are coming upon you when your enemies will raise a palisade against

哀哭耶路撒冷 41耶穌臨近的時候，望見京城，便哀哭她說：42「恨不能在這一天，你也知道有關你平安的事；但這事如今在你眼前是隱藏的。43的確，日子將臨於你，你的仇敵要在你四周築起壁

* [19:38] **Blessed is the king who comes in the name of the Lord**: only in Luke is Jesus explicitly given the title **king** when he enters Jerusalem in triumph. Luke has inserted this title into the words of Psalm 118:26 that heralded the arrival of the pilgrims coming to the holy city and to the temple. Jesus is thereby acclaimed as **king** (see Luke 1:32) and as the one who comes (see Malachi 3:1; Luke 7:19). **Peace in heaven . . .**: the acclamation of the disciples of Jesus in Luke echoes the announcement of the angels at the birth of Jesus (Luke 2:14). The peace Jesus brings is associated with the salvation to be accomplished here in Jerusalem.

* [19:39] **Rebuke your disciples**: this command, found only in Lk, was given so that the Roman authorities would not interpret the acclamation of Jesus as king as an uprising against them; cf Luke 23:2–3.

* [19:41–44] The lament for Jerusalem is found only in Lk. By not accepting Jesus (the one who mediates peace), Jerusalem will not find peace but will become the victim of devastation.

you; they will encircle you and hem you in on all sides. 44They will smash you to the ground and your children within you, and they will not leave one stone upon another within you because you did not recognize the time of your visitation."

The Cleansing of the Temple. 45Then Jesus entered the temple area* and proceeded to drive out those who were selling things, 46saying to them, "It is written, 'My house shall be a house of prayer, but you have made it a den of thieves.'" 47And every day he was teaching in the temple area. The chief priests, the scribes, and the leaders of the people, meanwhile, were seeking to put him to death, 48but they could find no way to accomplish their purpose because all the people were hanging on his words.

CHAPTER 20

The Authority of Jesus Questioned. 1*One day as he was teaching the people in the temple area and proclaiming the good news, the chief priests and scribes, together with the elders, approached him 2and said to him, "Tell us, by what authority are you doing these things? Or who is the one who gave you this authority?" 3He said to them in reply, "I shall ask you a question. Tell me, 4was John's baptism of heavenly or of human origin?" 5They discussed this among themselves, and said, "If we say, 'Of heavenly origin,' he will say, 'Why did you not believe him?' 6But

壘，包圍你，四面窘困你；44又要蕩平你，及在你內的子民；在你內決不留一塊石頭在另一塊石頭上，因為你沒有認識眷顧你的時期。」

驅商人出聖殿 45耶穌進了殿院，開始把買賣人趕出去。46對他們說：「經上記載：我的殿宇應是祈禱之所，而你們竟把它做了賊窩。」

47耶穌每天在聖殿內施教。司祭長及經師並人民的首領，設法要除掉他；48但是尋不出什麼辦法，因為眾百姓都傾心聽他。

耶穌與猶太人的辯論

第二十章

質問耶穌權柄的由來 1有一天，耶穌在聖殿裡教訓百姓，及宣講喜訊的時候，司祭長、經師及長老前來，2對他說道：「請你告訴我們：你憑什麼權柄作這些事？或者是誰給了你這權柄？」3耶穌回答他們說：「我也要問你們一句話，你們告訴我：4若翰的洗禮是從天上來的，還是從人來的呢？」5他們心裡忖度說：「如果我們說：是從天上來的，他必要說：你們為什麼不信他？6如果我

* [19:43–44] Luke may be describing the actual disaster that befell Jerusalem in A.D. 70 when it was destroyed by the Romans during the First Revolt.

* [19:45–46] Immediately upon entering the holy city, Jesus in a display of his authority enters the temple (see Malachi 3:1–3) and lays claim to it after cleansing it that it might become a proper place for his teaching ministry in Jerusalem (Luke 19:47; 20:1; 21:37; 22:53). See Matthew 21:12–17; Mark 11:15–19; John 2:13–17 and the notes there.

* [20:1–47] The Jerusalem religious leaders or their representatives, in an attempt to incriminate Jesus with the Romans and to discredit him with the people, pose a number of questions to him (about his authority, Luke 20:2; about payment of taxes, Luke 20:22; about the resurrection, Luke 20:28–33).

if we say, 'Of human origin,' then all the people will stone us, for they are convinced that John was a prophet." 7So they answered that they did not know from where it came. 8Then Jesus said to them, "Neither shall I tell you by what authority I do these things."

The Parable of the Tenant Farmers. 9*Then he proceeded to tell the people this parable. "[A] man planted a vineyard, leased it to tenant farmers, and then went on a journey for a long time. 10At harvest time he sent a servant to the tenant farmers to receive some of the produce of the vineyard. But they beat the servant and sent him away empty-handed. 11So he proceeded to send another servant, but him also they beat and insulted and sent away empty-handed. 12Then he proceeded to send a third, but this one too they wounded and threw out. 13The owner of the vineyard said, 'What shall I do? I shall send my beloved son; maybe they will respect him.' 14But when the tenant farmers saw him they said to one another, 'This is the heir. Let us kill him that the inheritance may become ours.' 15So they threw him out of the vineyard and killed him.* What will the owner of the vineyard do to them? 16He will come and put those tenant farmers to death and turn over the vineyard to others." When the people heard this, they exclaimed, "Let it not be so!" 17But he looked at them and asked, "What then does this scripture passage mean:

們說：是從人來的，眾百姓必要用石頭砸死我們，因為他們都確信若翰是先知。」7於是他們回答說：「不知道是從那裡來的。」8耶穌也給他們說：「我也不告訴你們：我憑什麼權柄作這些事。」

Lk 路

惡園戶的比喻 9耶穌對百姓設了這個比喻：「有一個人培植了一個葡萄園，把它租給園戶，就往遠方去，為時很久。10到了時節，他便打發一個僕人去園戶那裡，為叫他們把園中應納的果實交給他。園戶卻打了他，放他空手回去。11園主又打發了另一個僕人去，他們也把那人打了，並加以侮辱，放他空手回去。12園主又打發第三個去，連這一個，他們也打傷，把他趕了出去。13葡萄園的主人說：我要怎樣辦呢？我要打發我的愛子去，或許他們會敬重他。14誰知園戶一看見他，便彼此商議說：這是承繼人，我們要殺掉他，好讓產業歸於我們。15於是他們把他推到葡萄園外殺了。那麼，葡萄園的主人要怎樣處置他們呢？16他必要來，除滅這些園戶，把葡萄園租給別人。」眾人一聽這話，就說：「千萬不要這樣！」17耶穌注視他們說：「那麼，經上所載：

* [20:9–19] This parable about an absentee landlord and a tenant farmers' revolt reflects the social and economic conditions of rural Palestine in the first century. The synoptic gospel writers use the parable to describe how the rejection of the landlord's son becomes the occasion for the vineyard to be taken away from those to whom it was entrusted (the religious leadership of Judaism that rejects the teaching and preaching of Jesus; Luke 20:19).

* [20:15] **They threw him out of the vineyard and killed him**: cf Mark 12:8. Luke has altered his Marcan source and reports that the murder of the son takes place outside the vineyard to reflect the tradition of Jesus' death outside the walls of the city of Jerusalem (see Hebrews 13:12).

'The stone which the builders rejected
has become the cornerstone'?
18Everyone who falls on that stone
will be dashed to pieces; and it will
crush anyone on whom it falls." 19The
scribes and chief priests sought to
lay their hands on him at that very
hour, but they feared the people, for
they knew that he had addressed this
parable to them.

『匠人棄而不用的石頭，反而成了屋角的基石，』這句話是什麼意思？18凡跌在這石頭上的，必被撞碎；這石頭落在誰身上，必要把他壓碎。」19經師及司祭長在那時刻就想下手逮捕耶穌，但是害怕百姓。他們明白這個比喻是暗指他們說的。

Paying Taxes to the Emperor. 20*They
watched him closely and sent agents
pretending to be righteous who were to
trap him in speech, in order to hand
him over to the authority and power
of the governor. 21They posed this
question to him, "Teacher, we know
that what you say and teach is correct,
and you show no partiality, but
teach the way of God in accordance
with the truth. 22Is it lawful for us
to pay tribute to Caesar or not?"*
23Recognizing their craftiness he said
to them, 24"Show me a denarius;*
whose image and name does it bear?"
They replied, "Caesar's." 25So he said
to them, "Then repay to Caesar what
belongs to Caesar and to God what
belongs to God." 26They were unable
to trap him by something he might say
before the people, and so amazed were
they at his reply that they fell silent.

給凱撒納稅的問題 20於是他們窺察耶穌，派遣奸細，假裝義人，要抓住他的語病，好把他交付於總督的司法權下。21他們就詰問他說：「師傅，我們知道你說話施教，都正直無私；又不看情面，但按真理教授天主的道路。22敢問：我們給凱撒納丁稅，可以不可以？」23耶穌覺察出他們的詭計，便對他們說：24「你們拿一個『德納』來給我看！這『德納』上有誰的肖像，有誰的字號？」他們說：「凱撒的。」25耶穌對他們說：「那麼，凱撒的，就應歸還凱撒；天主的，就應歸還天主。」26他們在民眾面前，不能抓到他的語病，且驚奇他的應對，遂噤口不言。

The Question about the Resurrection.
27Some Sadducees,* those who deny
that there is a resurrection, came
forward and put this question to him,
28*saying, "Teacher, Moses wrote for
us, 'If someone's brother dies leaving

復活的問題 27否認復活的撒杜塞人中，有幾個前來問耶穌28說：「師傅，梅瑟給我們寫道：如果一個人的哥哥死了，撇下妻子而

* [20:20] **The governor**: i.e., Pontius Pilate, the Roman administrator responsible for the collection of taxes and maintenance of order in Palestine.
* [20:22] Through their question the agents of the Jerusalem religious leadership hope to force Jesus to take sides on one of the sensitive political issues of first-century Palestine. The issue of nonpayment of taxes to Rome becomes one of the focal points of the First Jewish Revolt (A.D. 66–70) that resulted in the Roman destruction of Jerusalem and the temple. See also the note on Matthew 22:15–22.
* [20:24] **Denarius**: a Roman silver coin (see the note on Luke 7:41).
* [20:27] **Sadducees**: see the note on Matthew 3:7.

a wife but no child, his brother must
take the wife and raise up descendants
for his brother.' 29Now there were
seven brothers; the first married a
woman but died childless. 30Then
the second 31and the third married
her, and likewise all the seven died
childless. 32Finally the woman also
died. 33Now at the resurrection whose
wife will that woman be? For all seven
had been married to her." 34Jesus said
to them, "The children of this age
marry and remarry; 35but those who
are deemed worthy to attain to the
coming age and to the resurrection of
the dead neither marry nor are given
in marriage. 36They can no longer die,
for they are like angels; and they are
the children of God because they are
the ones who will rise.* 37That the
dead will rise even Moses made known
in the passage about the bush, when
he called 'Lord' the God of Abraham,
the God of Isaac, and the God of Jacob;
38and he is not God of the dead, but of
the living, for to him all are alive." 39Some
of the scribes said in reply, "Teacher, you
have answered well." 40And they no
longer dared to ask him anything.

The Question about David's Son.
41*Then he said to them, "How do
they claim that the Messiah is the Son
of David? 42For David himself in the
Book of Psalms says:

'The Lord said to my lord,
"Sit at my right hand
43till I make your enemies your
footstool."'

沒有子嗣，他的弟弟就應娶他的
妻子，給他哥哥立嗣。29曾有兄
弟七人，第一個娶了妻子，沒有
子嗣就死了。30第二個，31及第三
個都娶過她為妻。七個人都是如
此：沒有留下子嗣就死了。32末
後，連那婦人也死了。33那麼，在
復活的時候，這婦人是他們那一
個的妻子？因為他們七個人都娶
過她為妻。」34耶穌對他們說：
「今世之子也娶也嫁；35但那堪
得來世，及堪當由死者中復活的
人，他們也不娶，也不嫁；36甚至
他們也不能再死，因為他們相似
天使；他們既是復活之子，也就
是天主之子。37至論死者復活，梅
瑟已在《荊棘篇》中指明了：他
稱上主為亞巴郎的天主，依撒格
的天主及雅各伯的天主。38他不
是死人的，而是活人的天主：所
有的人為他都是生活的。」39有幾
個經師應聲說：「師傅，你說的
好。」40從此，他們再不敢質問他
什麼了。

默西亞為達味之子的問題 41耶
穌問他們說：「人們怎麼稱默西
亞是達味之子呢？42達味自己曾
在《聖詠集》上說：『上主對吾主
說：你坐在我的右邊，43等我使
你的仇敵變作你腳下的踏板。』

* [20:28–33] The Sadducees' question, based on the law of levirate marriage recorded in Deut 25:5–10, ridicules the idea of the resurrection. Jesus rejects their naive understanding of the resurrection (Luke 20:35–36) and then argues on behalf of the resurrection of the dead on the basis of the written law (Luke 20:37–38) that the Sadducees accept. See also the notes on Matthew 22:23–33.
* [20:36] **Because they are the ones who will rise**: literally, "being sons of the resurrection."
* [20:41–44] After successfully answering the three questions of his opponents, Jesus now asks them a question. Their inability to respond implies that they have forfeited their position and authority as the religious leaders of the people because they do not understand the scriptures. This series of controversies between the religious leadership of Jerusalem and Jesus reveals Jesus as the authoritative teacher whose words are to be listened to (see Luke 9:35). See also the notes on Matthew 22:41–46.

44Now if David calls him 'lord,' how can he be his son?"

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Denunciation of the Scribes. 45Then, within the hearing of all the people, he said to [his] disciples, 46"Be on guard against the scribes, who like to go around in long robes and love greetings in marketplaces, seats of honor in synagogues, and places of honor at banquets. 47They devour the houses of widows and, as a pretext, recite lengthy prayers. They will receive a very severe condemnation."

CHAPTER 21

The Poor Widow's Contribution. 1*When he looked up he saw some wealthy people putting their offerings into the treasury 2and he noticed a poor widow putting in two small coins. 3He said, "I tell you truly, this poor widow put in more than all the rest; 4for those others have all made offerings from their surplus wealth, but she, from her poverty, has offered her whole livelihood."

The Destruction of the Temple Foretold. 5*While some people were speaking about how the temple was adorned with costly stones and votive offerings, he said, 6"All that you see here—the days will come when there will not be left a stone upon another stone that will not be thrown down."

44達味既稱他為主，他怎樣又是達味之子呢？」

指摘經師 45眾百姓正聽的時候，耶穌對他的門徒說：46「你們應慎防經師！他們喜歡穿長袍遊行，喜愛街市上的致敬，會堂裡的高位，筵席上的首座。47他們吞沒寡婦們的家產，而又以長久的祈禱作掩飾：這些人必要遭受更重的處罰。」

第二十一章

稱讚窮寡婦 1耶穌舉目一望，看見富人把他們的獻儀投入銀庫內。2又看見一個貧苦的寡婦，把兩文錢投入裡面，3遂說：「我實話告訴你們：這個窮寡婦比眾人投入的都多，4因為眾人都是拿他們多餘的投入，作為給天主的獻儀；而這個寡婦卻是從她的不足中，把她所有的一切生活費都投上了。」

末世言論

未來災難 5有些人正談論聖殿是用美麗的石頭，和還願的獻品裝飾的，耶穌說：6「你們所看見的這一切，待那時日一到，沒有一塊石頭留在另一塊石頭上，而不

* [21:1–4] The widow is another example of the poor ones in this gospel whose detachment from material possessions and dependence on God leads to their blessedness (Luke 6:20). Her simple offering provides a striking contrast to the pride and pretentiousness of the scribes denounced in the preceding section (Luke 20:45–47). The story is taken from Mark 12:41–44.

* [21:5–36] Jesus' eschatological discourse in Luke is inspired by Mark 13, but Luke has made some significant alterations to the words of Jesus found there. Luke maintains, though in a modified form, the belief in the early expectation of the end of the age (see Luke 21:27, 28, 31, 32, 36), but, by focusing attention throughout the gospel on the importance of the day-to-day following of Jesus and by reinterpreting the meaning of some of the signs of the end from Mark 13, he has come to terms with what

The Sign of the End. 7Then they asked him, "Teacher, when will this happen? And what sign will there be when all these things are about to happen?" 8He answered, "See that you not be deceived, for many will come in my name, saying, 'I am he,' and 'The time has come.'* Do not follow them! 9When you hear of wars and insurrections, do not be terrified; for such things must happen first, but it will not immediately be the end." 10Then he said to them, "Nation will rise against nation, and kingdom against kingdom. 11There will be powerful earthquakes, famines, and plagues from place to place; and awesome sights and mighty signs will come from the sky.

The Coming Persecution. 12"Before all this happens,* however, they will seize and persecute you, they will hand you over to the synagogues and to prisons, and they will have you led before kings and governors because of my name. 13It will lead to your giving testimony. 14Remember, you are not to prepare your defense beforehand, 15for I myself shall give you a wisdom in speaking* that all your adversaries will be powerless to resist or refute. 16You will even be handed over by parents, brothers, relatives, and friends, and they will put some of you to death. 17You will be hated by all because of

被拆毀的。」7他們遂問說：「師傅，那麼，什麼時候要發生這些事？這些事要發生的時候，將有什麼先兆？」8耶穌說：「你們要謹慎，不要受欺騙！因為將有許多人，假冒我的名字來說：我就是（默西亞）；又說：時期近了。你們切不可跟隨他們。9你們幾時聽見戰爭及叛亂，不要驚惶！因為這些事必須先要發生，但還不即刻是結局。」10耶穌遂又給他們說：「民族要起來攻擊民族，國家攻擊國家；11將有大地震，到處有饑荒及瘟疫；將出現可怖的異象，天上要有巨大的凶兆。12但是，這一切事以前，為了我名字的原故，人們要下手把你們拘捕、迫害、解送到會堂，並囚於獄中；且押送到君王及總督之前，13為給你們一個作見證的機會。14所以，你們心中要鎮定，不要事先考慮申辯，15因為我要給你們口才和明智，是你們的一切仇敵所不能抵抗及辯駁的。16你們要為父母、兄弟、親戚及朋友所出賣；你們中有一些要被殺死。17你們要為了我的名

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seemed to the early Christian community to be a delay of the parousia. Mark, for example, described the desecration of the Jerusalem temple by the Romans (Mark 13:14) as the apocalyptic symbol (see Daniel 9:27; 12:11) accompanying the end of the age and the coming of the Son of Man. Luke (Luke 21:20–24), however, removes the apocalyptic setting and separates the historical destruction of Jerusalem from the signs of the coming of the Son of Man by a period that he refers to as "the times of the Gentiles" (Luke 21:24). See also the notes on Matthew 24:1–36 and Mark 13:1–37.

* [21:8] **The time has come**: in Lk, the proclamation of the imminent end of the age has itself become a false teaching.

* [21:12] **Before all this happens . . .**: to Luke and his community, some of the signs of the end just described (Luke 21:10–11) still lie in the future. Now in dealing with the persecution of the disciples (Luke 21:12–19) and the destruction of Jerusalem (Luke 21:20–24) Luke is pointing to eschatological signs that have already been fulfilled.

* [21:15] **A wisdom in speaking**: literally, "a mouth and wisdom."

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my name, 18but not a hair on your head will be destroyed. 19By your perseverance you will secure your lives.

字，受眾人的憎恨；18但是，連你們的一根頭髮，也不會失落。19你們要憑著堅忍，保全你們的靈魂。」

The Great Tribulation. 20*"When you see Jerusalem surrounded by armies, know that its desolation is at hand. 21Then those in Judea must flee to the mountains. Let those within the city escape from it, and let those in the countryside not enter the city, 22for these days are the time of punishment when all the scriptures are fulfilled. 23Woe to pregnant women and nursing mothers in those days, for a terrible calamity will come upon the earth and a wrathful judgment upon this people. 24They will fall by the edge of the sword and be taken as captives to all the Gentiles; and Jerusalem will be trampled underfoot by the Gentiles until the times of the Gentiles* are fulfilled.

聖城的毀滅 20「幾時你們看見耶路撒冷被軍隊圍困，那時你們便知道：她的荒涼近了。21那時，在猶太的，要逃往山中；在京都中的，要離去；在鄉間的，不要進京。22因為這是報復的日子，為要應驗所記載的一切。23在那些日子內，懷孕的及哺乳的，是有禍的，因為要有大難降臨這地方，要有義怒臨於這百姓身上。24他們要倒在劍刃之下，要被擄往列國；耶路撒冷要受異民踩躪，直到異民的時期滿限。」

The Coming of the Son of Man. 25"There will be signs in the sun, the moon, and the stars, and on earth nations will be in dismay, perplexed by the roaring of the sea and the waves. 26People will die of fright in anticipation of what is coming upon the world, for the powers of the heavens* will be shaken. 27And then they will see the Son of Man coming in a cloud with power and great glory. 28But when these signs begin to happen, stand erect and raise your heads because your redemption is at hand."

世界窮盡 25「在日月星辰上，將有異兆出現；在地上，萬國要因海洋波濤的怒號而驚惶失惜。26眾人要因恐懼，等待即將臨於天下的事而昏絕，因為諸天的萬象將要動搖。27那時，他們要看見人子，帶著威能及莫大光榮乘雲降來。28這些事開始發生時，你們應當挺起身來，抬起你們的頭，因為你們的救援近了。」

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* [21:20–24] The actual destruction of Jerusalem by Rome in A.D. 70 upon which Luke and his community look back provides the assurance that, just as Jesus' prediction of Jerusalem's destruction was fulfilled, so too will be his announcement of their final redemption (Luke 21:27–28).

* [21:24] **The times of the Gentiles**: a period of indeterminate length separating the destruction of Jerusalem from the cosmic signs accompanying the coming of the Son of Man.

* [21:26] **The powers of the heavens**: the heavenly bodies mentioned in Luke 21:25 and thought of as cosmic armies.

The Lesson of the Fig Tree. 29He taught them a lesson. "Consider the fig tree and all the other trees. 30When their buds burst open, you see for yourselves and know that summer is now near; 31in the same way, when you see these things happening, know that the kingdom of God is near. 32Amen, I say to you, this generation will not pass away until all these things have taken place. 33Heaven and earth will pass away, but my words will not pass away.

時時醒寤準備 29耶穌又給他們設了一個比喻：「你們看看無花果樹及各種樹木，30幾時，你們看見它們已經發芽，就知道：夏天已經近了。31同樣，幾時你們看見這些事發生了，也應知道：天主的國近了。32我實在告訴你們：非等一切事發生了，這一代決不會過去。33天地要過去，但是，我的話決不會過去。34你們應當謹慎，免得你們的心為宴飲沉醉，及人生的掛慮所累時，那意想不到的日子臨於你們，35因為那日子有如羅網，臨於全地面的一切居民。36所以，你們應當時時醒寤祈禱，為使你們能逃脫即將發生的這一切事，並能立於人子之前。」

Exhortation to be Vigilant. 34"Beware that your hearts do not become drowsy from carousing and drunkenness and the anxieties of daily life, and that day catch you by surprise 35like a trap. For that day will assault everyone who lives on the face of the earth. 36Be vigilant at all times and pray that you have the strength to escape the tribulations that are imminent and to stand before the Son of Man."

Ministry in Jerusalem. 37During the day, Jesus was teaching in the temple area, but at night he would leave and stay at the place called the Mount of Olives. 38And all the people would get up early each morning to listen to him in the temple area.

37耶穌白天在聖殿施教，黑夜便出去，到名叫橄欖的山上住宿。38眾百姓清早起來，到他跟前，在聖殿裡聽他講道。

VII: The Passion Narrative

苦難和聖死

CHAPTER 22

第二十二章

The Conspiracy against Jesus. 1*Now the feast of Unleavened Bread, called the Passover,* was drawing near, 2and the chief priests and the

殺害耶穌的陰謀 1稱為逾越節的無酵節近了。2司祭長及經師設法

* [22:1–23:56a] The passion narrative. Luke is still dependent upon Mark for the composition of the passion narrative but has incorporated much of his own special tradition into the narrative. Among the distinctive sections in Luke are: (1) the tradition of the institution of the Eucharist (Luke 22:15–20); (2) Jesus' farewell discourse (Luke 22:21–38); (3) the mistreatment and interrogation of Jesus (Luke 22:63–71); (4) Jesus before Herod and his second appearance before Pilate (Luke 23:6–16); (5) words addressed to the women followers on the way to the crucifixion (Luke 23:27–32); (6) words to the penitent thief (Luke 23:39–41); (7) the death of Jesus (Luke 23:46, 47b–49). Luke stresses the innocence of Jesus (Luke 23:4, 14–15, 22) who is the victim of the powers of evil (Luke 22:3, 31, 53) and who goes to his death in fulfillment of his Father's

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scribes were seeking a way to put him to death, for they were afraid of the people. 3Then Satan entered into Judas,* the one surnamed Iscariot, who was counted among the Twelve, 4and he went to the chief priests and temple guards to discuss a plan for handing him over to them. 5They were pleased and agreed to pay him money. 6He accepted their offer and sought a favorable opportunity to hand him over to them in the absence of a crowd.

要怎樣消除耶穌，因為他們害怕百姓。3那時，撒殫進入了那名叫依斯加略的猶達斯的心中，他本是十二人中之一。4他去同司祭長及聖殿警官商議，怎樣把耶穌交給他們。5他們不勝欣喜，就約定給他銀錢；6他應允了，遂尋找機會，當群眾不在的時候，把耶穌交給他們。

Preparations for the Passover. 7When the day of the Feast of Unleavened Bread arrived, the day for sacrificing the Passover lamb, 8he sent out Peter and John, instructing them, "Go and make preparations for us to eat the Passover." 9They asked him, "Where do you want us to make the preparations?" 10And he answered them, "When you go into the city, a man will meet you carrying a jar of water.* Follow him into the house that he enters 11and say to the master of the house, 'The teacher says to you, "Where is the guest room where I may eat the Passover with my disciples?"' 12He will show you a large upper room that is furnished. Make the preparations there." 13Then they went off and found everything exactly as he had told them, and there they prepared the Passover.

最後晚餐的準備 7無酵節日到了，這一天，應宰殺逾越節羔羊。8耶穌打發伯多祿和若望說：「你們去為我們預備要吃的逾越節晚餐罷！」9他們問他說：「你願意我們在那裡預備？」10他回答說：「注意！你們進城，必有一個拿水罐的人與你們相遇，你們就跟著他，到他所進的那一家，11對那家的主人說：師傅問你：我同我的門徒吃逾越節晚餐的客房在那裡？12那人必指給你們一間鋪設好了的寬大樓廳；你們就在那裡準備。」13他們去了，所遇見的，正如耶穌對他們所說的一樣；他們便預備了逾越節晚餐。

The Last Supper. 14When the hour came, he took his place at table with the apostles. 15He said to them, "I have eagerly desired to eat this Passover*

晚餐與建立聖體聖事 14到了時候，耶穌就入席，宗徒也同他一起。15耶穌對他們說：「我渴望而又渴望，在我受難以前，同你

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will (Luke 22:42, 46). Throughout the narrative Luke emphasizes the mercy, compassion, and healing power of Jesus (Luke 22:51; 23:43) who does not go to death lonely and deserted, but is accompanied by others who follow him on the way of the cross (Luke 23:26–31, 49).

* [22:1] **Feast of Unleavened Bread, called the Passover**: see the note on Mark 14:1.
* [22:3] **Satan entered into Judas**: see the note on Luke 4:13.
* [22:10] **A man will meet you carrying a jar of water**: see the note on Mark 14:13.

with you before I suffer, 16for, I tell you, I shall not eat it [again] until there is fulfillment in the kingdom of God." 17Then he took a cup,* gave thanks, and said, "Take this and share it among yourselves; 18for I tell you [that] from this time on I shall not drink of the fruit of the vine until the kingdom of God comes." 19*Then he took the bread, said the blessing, broke it, and gave it to them, saying, "This is my body, which will be given for you; do this in memory of me." 20And likewise the cup after they had eaten, saying, "This cup is the new covenant in my blood, which will be shed for you.

The Betrayal Foretold. 21"And yet behold, the hand of the one who is to betray me is with me on the table; 22for the Son of Man indeed goes as it has been determined; but woe to that man by whom he is betrayed." 23And they began to debate among themselves who among them would do such a deed.

The Role of the Disciples. 24*Then an argument broke out among them about which of them should be regarded as the greatest. 25*He said to them, "The kings of the Gentiles lord it over them and those in authority over them are

們吃這一次逾越節晚餐。16我告訴你們：非等到它在天主的國裡成全了，我決不再吃它。」17耶穌接過杯來，祝謝了說：「你們把這杯拿去，彼此分著喝罷！18我告訴你們：從今以後，非等到天主的國來臨了，我決不再喝這葡萄汁了。」19耶穌拿起餅來，祝謝了，擘開，遞給他們說：「這是我的身體，為你們而捨棄的。你們應行此禮，為紀念我。」20晚餐以後，耶穌同樣拿起杯來，說：「這杯是用我為你們流出的血而立的新約。」

揭露負賣者 21「但是，看，負賣我者的手同我一起在桌子上。22人子固然要依照所預定的離去，但那負賣人子的人是有禍的。」23他們便彼此相問，他們中那一個要做這事。

對宗徒最後的訓言 24在他們中又起了爭論：他們中數著誰最大。25耶穌給他們說：「外邦人有君王宰制他們，那有權管治他們

* [22:15] **This Passover**: Luke clearly identifies this last supper of Jesus with the apostles as a Passover meal that commemorated the deliverance of the Israelites from slavery in Egypt. Jesus reinterprets the significance of the Passover by setting it in the context of the kingdom of God (Luke 22:16). The "deliverance" associated with the Passover finds its new meaning in the blood that will be shed (Luke 22:20).

* [22:17] Because of a textual problem in Luke 22:19–20 some commentators interpret this cup as the eucharistic cup.

* [22:19c–20] **Which will be given . . . do this in memory of me**: these words are omitted in some important Western text manuscripts and a few Syriac manuscripts. Other ancient text types, including the oldest papyrus manuscript of Luke dating from the late second or early third century, contain the longer reading presented here. The Lucan account of the words of institution of the Eucharist bears a close resemblance to the words of institution in the Pauline tradition (see 1 Cor 11:23–26). See also the notes on Matthew 26:26–29; 26:27–28; and Mark 14:22–24.

* [22:24–38] The Gospel of Luke presents a brief farewell discourse of Jesus; compare the lengthy farewell discourses and prayer in John 13–17.

* [22:25] **'Benefactors'**: this word occurs as a title of rulers in the Hellenistic world.

addressed as 'Benefactors'; 26but among you it shall not be so. Rather, let the greatest among you be as the youngest, and the leader as the servant. 27For who is greater: the one seated at table or the one who serves? Is it not the one seated at table? I am among you as the one who serves. 28It is you who have stood by me in my trials; 29and I confer a kingdom on you, just as my Father has conferred one on me, 30that you may eat and drink at my table in my kingdom; and you will sit on thrones judging the twelve tribes of Israel.

Peter's Denial Foretold. 31*"Simon, Simon, behold Satan has demanded to sift all of you like wheat,* 32but I have prayed that your own faith may not fail; and once you have turned back, you must strengthen your brothers." 33He said to him, "Lord, I am prepared to go to prison and to die with you." 34But he replied, "I tell you, Peter, before the cock crows this day, you will deny three times that you know me."

Instructions for the Time of Crisis. 35He said to them, "When I sent you forth without a money bag or a sack or sandals, were you in need of anything?" "No, nothing," they replied. 36He said to them,* "But now one who has a money bag should take it, and likewise a sack, and one who does not have a sword should sell his cloak and buy one. 37For I tell you that this scripture must be fulfilled in me, namely, 'He was counted among the

的，稱為恩主；26但你們卻不要這樣：你們中最大的，要成為最小的；為首領的，要成為服事人的。27是誰大呢？是坐席的，還是服事人的？不是坐席的嗎？可是我在你們中間卻像是服事人的。28在我的困難中，與我常常相偕的，就是你們。29所以，我將王權給你們預備下，正如我父給我預備下了一樣，30為使你們在我的國裡，一同在我的筵席上吃喝，並坐在寶座上，審判以色列十二支派。31西滿，西滿，看，撒殫求得了許可，要篩你們像篩麥子一樣。32但是我已為你祈求了，為叫你的信德不至喪失，待你回頭以後，要堅固你的兄弟。」33伯多祿向他說：「主，我已經準備同你一起下獄，同去受死。」34耶穌說：「伯多祿，我告訴你：今天雞還未叫以前，你要三次說不認識我。」

35然後又給他們說：「我以前派遣你們的時候，沒有帶錢囊、口袋及鞋，你們缺少了什麼沒有？」他們說：「什麼也沒有缺。」36耶穌向他們說：「可是如今，有錢囊的，應當帶著；有口袋的也一樣；沒有劍的，應當賣去自己的外衣，去買一把。37我告訴你們：經上所載：『他被列於

* [22:31–32] Jesus' prayer for Simon's faith and the commission to strengthen his brothers anticipates the post-resurrectional prominence of Peter in the first half of Acts, where he appears as the spokesman for the Christian community and the one who begins the mission to the Gentiles (Acts 10–11).
* [22:31] All of you: literally, "you." The translation reflects the meaning of the Greek text that uses a second person plural pronoun here.
* [22:36] In contrast to the ministry of the Twelve and of the seventy-two during the period of Jesus (Luke 9:3; 10:4), in the future period of the church the missionaries must be prepared for the opposition they will face in a world hostile to their preaching.

wicked'; and indeed what is written about me is coming to fulfillment."
38Then they said, "Lord, look, there are two swords here." But he replied, "It is enough!"*

叛逆之中』的這句話，必須應驗在我身上，因為那有關我的事，快要終結。」38他們說：「主，看，這裡有兩把劍。」耶穌給他們說：「夠了！」

The Agony in the Garden. 39Then going out he went, as was his custom, to the Mount of Olives, and the disciples followed him. 40When he arrived at the place he said to them, "Pray that you may not undergo the test." 41After withdrawing about a stone's throw from them and kneeling, he prayed, 42saying, "Father, if you are willing, take this cup away from me; still, not my will but yours be done." 43*[And to strengthen him an angel from heaven appeared to him. 44He was in such agony and he prayed so fervently that his sweat became like drops of blood falling on the ground.] 45When he rose from prayer and returned to his disciples, he found them sleeping from grief. 46He said to them, "Why are you sleeping? Get up and pray that you may not undergo the test."

山園祈禱 39耶穌出來，照常往橄欖山去，門徒也跟他去了。40到了那地方，耶穌便給他們說：「你們應當祈禱，免得陷於誘惑。」41遂離開他們，約有投石那麼遠，屈膝祈禱，42說：「父啊！你如果願意，請給我免去這杯罷！但不要隨我的意願，惟照你的意願成就罷！」43有一位天使，從天上顯現給他，加強他的力量。44他在極度恐慌中，祈禱越發懇切；他的汗如同血珠滴在地上。45他從祈禱中起來，到門徒那裡，看見他們都因憂悶睡著了，46就給他們說：「你們怎麼睡覺呢？起來祈禱罷！免得陷於誘惑。」

The Betrayal and Arrest of Jesus. 47While he was still speaking, a crowd approached and in front was one of the Twelve, a man named Judas. He went up to Jesus to kiss him. 48Jesus said to him, "Judas, are you betraying the Son of Man with a kiss?" 49His disciples realized what was about to happen, and they asked, "Lord, shall we strike with a sword?" 50And one of them struck the high priest's servant

耶穌被捕 47耶穌還說話的時候，來了一群人，那十二人之一，名叫猶達斯的，走在他們前面；他走近了耶穌，要口親他。48耶穌給他說：「猶達斯，你用口親來負賣人子嗎？」49耶穌左右的人一見要發生的事，就說：「主，我們可以用劍砍嗎？」50他們中有一個人砍了大司祭的僕人，

* [22:38] **It is enough!**: the farewell discourse ends abruptly with these words of Jesus spoken to the disciples when they take literally what was intended as figurative language about being prepared to face the world's hostility.
* [22:43–44] These verses, though very ancient, were probably not part of the original text of Luke. They are absent from the oldest papyrus manuscripts of Luke and from manuscripts of wide geographical distribution.

and cut off his right ear. 51*But Jesus said in reply, "Stop, no more of this!" Then he touched the servant's ear and healed him. 52And Jesus said to the chief priests and temple guards and elders who had come for him, "Have you come out as against a robber, with swords and clubs? 53Day after day I was with you in the temple area, and you did not seize me; but this is your hour, the time for the power of darkness."

把他的右耳削了下來。51耶穌說道：「至此為止！」就摸了摸那人的耳朵，治好了他。52耶穌對那些來到他跟前的司祭長，和聖殿警官並長老說：「你們拿著刀劍棍棒出來，好像對付強盜嗎？53我天天同你們在聖殿裡的時候，你們沒有下手拿我；但現在是你們的時候，是黑暗的權勢！」

Peter's Denial of Jesus. 54After arresting him they led him away and took him into the house of the high priest; Peter was following at a distance. 55They lit a fire in the middle of the courtyard and sat around it, and Peter sat down with them. 56When a maid saw him seated in the light, she looked intently at him and said, "This man too was with him." 57But he denied it saying, "Woman, I do not know him." 58A short while later someone else saw him and said, "You too are one of them"; but Peter answered, "My friend, I am not." 59About an hour later, still another insisted, "Assuredly, this man too was with him, for he also is a Galilean." 60But Peter said, "My friend, I do not know what you are talking about." Just as he was saying this, the cock crowed, 61and the Lord turned and looked at Peter;* and Peter remembered the word of the Lord, how he had said to him, "Before the cock crows today, you will deny me three times." 62He went out and began to weep bitterly. 63The men who held Jesus in custody were ridiculing and beating him. 64They blindfolded him and questioned him, saying, "Prophesy! Who is it that struck you?" 65And they reviled him in

伯多祿三次背主 54他們既拿住耶穌，就帶著解到大司祭的住宅。伯多祿遠遠地跟著。55他們在庭院中間生了火，一起環坐，伯多祿也坐在他們中間。56有一個使女看見他面對火光坐著，便定睛注視他說：「這個人也是同他一起的。」57伯多祿否認說：「女人，我不認識他。」58過了不久，另一個人看見他說：「你也是他們中的。」伯多祿說：「你這個人！我不是。」59約隔一個時辰，又有一個人肯定說：「這個人，確是同他一起的，因為他是加里肋亞人。」60伯多祿說：「你這個人！我不懂你說的。」他還說話的時候，雞便叫了。61主轉過身來，看了看伯多祿；伯多祿就想起主對他說的話來：「今天雞叫以前，你要三次不認我。」62伯多祿一到外面，就悽慘地哭起來了。

63那些羈押耶穌的人戲弄他、打他；64又蒙起他來，問他說：「你猜一猜：是誰打你？」65他們還說

* [22:51] **And healed him**: only Luke recounts this healing of the injured servant.
* [22:61] Only Luke recounts that **the Lord turned and looked at Peter**. This look of Jesus leads to Peter's weeping bitterly over his denial (Luke 22:62).

saying many other things against him.

Jesus before the Sanhedrin. 66*When day came the council of elders of the people met, both chief priests and scribes, and they brought him before their Sanhedrin.* 67They said, "If you are the Messiah, tell us," but he replied to them, "If I tell you, you will not believe, 68and if I question, you will not respond. 69But from this time on the Son of Man will be seated at the right hand of the power of God." 70They all asked, "Are you then the Son of God?" He replied to them, "You say that I am." 71Then they said, "What further need have we for testimony? We have heard it from his own mouth."

CHAPTER 23

Jesus before Pilate. 1*Then the whole assembly of them arose and brought him before Pilate. 2They brought charges against him, saying, "We found this man misleading our people; he opposes the payment of taxes to Caesar and maintains that he is the Messiah, a king." 3Pilate asked him, "Are you the king of the Jews?" He said to him in reply, "You say so." 4Pilate then addressed the chief priests and the crowds, "I find this man not guilty." 5But they were adamant and said, "He is inciting the people with

了許多別的侮辱他的話。

公議會審判耶穌 66天一亮，民間長老及司祭長並經師集合起來，把耶穌帶到他們的公議會裡，67說：「如果你是默西亞，就告訴我們罷！」耶穌回答他們說：「即便我告訴你們，你們也不會相信。68如果我問，你們也決不回答。69從今以後，人子要坐在大能者天主的右邊。」70眾人於是說：「那麼，你就是天主子了？」耶穌對他們說：「你們說了，我就是。」71他們說：「我們何必還需要見證呢？我們親自從他的口中聽見了。」

第二十三章

比拉多初審耶穌 1於是，他們全體起來，把耶穌押送到比拉多面前，2開始控告他說：「我們查得這個人煽惑我們的民族，阻止給凱撒納稅，且自稱為默西亞君王。」3比拉多遂問耶穌說：「你是猶太人的君王嗎？」耶穌回答說：「你說的是。」4比拉多對司祭長及群眾說：「我在這人身上查不出什麼罪狀來。」5他們越發堅持說：「他在猶太全境，從加

* [22:66–71] Luke recounts one daytime trial of Jesus (Luke 22:66–71) and hints at some type of preliminary nighttime investigation (Luke 22:54–65). Mark (and Matthew who follows Mark) has transferred incidents of this day into the nighttime interrogation with the result that there appear to be two Sanhedrin trials of Jesus in Mark (and Matthew); see the note on Mark 14:53.

* [22:66] **Sanhedrin**: the word is a Hebraized form of a Greek word meaning a "council," and refers to the elders, chief priests, and scribes who met under the high priest's leadership to decide religious and legal questions that did not pertain to Rome's interests. Jewish sources are not clear on the competence of the Sanhedrin to sentence and to execute during this period.

* [23:1–5, 13–25] Twice Jesus is brought before Pilate in Luke's account, and each time Pilate explicitly declares Jesus innocent of any wrongdoing (Luke 23:4, 14, 22). This stress on the innocence of Jesus before the Roman authorities is also characteristic of John's gospel (John 18:38; 19:4, 6). Luke presents the Jerusalem Jewish leaders as the ones who force the hand of the Roman authorities (Luke 23:1–2, 5, 10, 13, 18, 21, 23–25).

his teaching throughout all Judea,
from Galilee where he began even to
here."

Jesus before Herod. 6*On hearing this Pilate asked if the man was a Galilean; 7and upon learning that he was under Herod's jurisdiction, he sent him to Herod who was in Jerusalem at that time. 8Herod was very glad to see Jesus; he had been wanting to see him for a long time, for he had heard about him and had been hoping to see him perform some sign. 9He questioned him at length, but he gave him no answer. 10The chief priests and scribes, meanwhile, stood by accusing him harshly. 11[Even] Herod and his soldiers treated him contemptuously and mocked him, and after clothing him in resplendent garb, he sent him back to Pilate. 12Herod and Pilate became friends that very day, even though they had been enemies formerly. 13Pilate then summoned the chief priests, the rulers, and the people 14and said to them, "You brought this man to me and accused him of inciting the people to revolt. I have conducted my investigation in your presence and have not found this man guilty of the charges you have brought against him, 15nor did Herod, for he sent him back to us. So no capital crime has been committed by him. 16Therefore I shall have him flogged and then release him." (17)*

里肋亞起，直到這裡施教，煽動民眾。」

解送黑落德前 6比拉多聽了，就問耶穌是不是加里肋亞人。7既知道他屬黑落德統治，就把他轉送到黑落德那裡。這幾天，黑落德也在耶路撒冷。8黑落德見了耶穌，不勝欣喜，原來他早就願意看看耶穌，因為他曾聽說過有關於耶穌的事，也指望他顯個奇蹟。9於是，問了耶穌許多事，但耶穌什麼都不回答。10司祭長及經師們站在那裡，極力控告他。11黑落德及自己的侍衛鄙視他，戲笑他，並給他穿上華麗的長袍，把他解回比拉多那裡。12黑落德與比拉多就在那一天彼此成了朋友，因為他們原先彼此有仇。

耶穌被判死刑 13比拉多召集司祭長、官吏及人民來，14對他們說：「你們給我送這個人來，好像是一個煽惑民眾的人。看，我在你們面前審問了他，而你們告他的罪狀，我在這人身上並查不出一條來；15而且，黑落德也沒有查出，因而又把他解回到我們這裡來，足見他沒有做過應死的事。16所以，我懲治他以後，便釋放他。」17每逢節日他必須照

* [23:6–12] The appearance of Jesus before Herod is found only in this gospel. Herod has been an important figure in Luke (Luke 9:7–9; 13:31–33) and has been presented as someone who has been curious about Jesus for a long time. His curiosity goes unrewarded. It is faith in Jesus, not curiosity, that is rewarded (Luke 7:50; 8:48, 50; 17:19).

* [23:17] This verse, "He was obliged to release one prisoner for them at the festival," is not part of the original text of Luke. It is an explanatory gloss from Mark 15:6 (also Matthew 27:15) and is not found in many early and important Greek manuscripts. On its historical background, see the notes on Matthew 27:15–26.

The Sentence of Death. 18But all together they shouted out, "Away with this man! Release Barabbas to us." 19(Now Barabbas had been imprisoned for a rebellion that had taken place in the city and for murder.) 20Again Pilate addressed them, still wishing to release Jesus, 21but they continued their shouting, "Crucify him! Crucify him!" 22Pilate addressed them a third time, "What evil has this man done? I found him guilty of no capital crime. Therefore I shall have him flogged and then release him." 23With loud shouts, however, they persisted in calling for his crucifixion, and their voices prevailed. 24The verdict of Pilate was that their demand should be granted. 25So he released the man who had been imprisoned for rebellion and murder, for whom they asked, and he handed Jesus over to them to deal with as they wished.

例給他們釋放一個囚犯。18他們卻齊聲喊叫說：「除掉這個人，給我們釋放巴辣巴！」19巴辣巴原是為了在城中作亂殺人而下獄的。20比拉多又向他們聲明，願意釋放耶穌。21他們卻不斷地喊叫說：「釘在十字架上，釘他在十字架上！」22比拉多第三次對他們說：「這人到底作了什麼惡事？我在他身上查不出什麼應死的罪狀來。所以我懲治他以後，便釋放他。」23但是，他們仍厲聲逼迫，要求釘他在十字架上。他們的喊聲，越來越厲害。24比拉多遂宣判：照他們所請求的執行，25便釋放了他們所要求的那個因作亂殺人而下獄的犯人；至於耶穌，卻交出來，讓他們隨意處理。

The Way of the Cross. 26*As they led him away they took hold of a certain Simon, a Cyrenian, who was coming in from the country; and after laying the cross on him, they made him carry it behind Jesus. 27A large crowd of people followed Jesus, including many women who mourned and lamented him. 28Jesus turned to them and said, "Daughters of Jerusalem, do not weep for me; weep instead for yourselves and for your children, 29for indeed, the days are coming when people will say, 'Blessed are the barren, the wombs that never bore and the breasts that never nursed.' 30At that time people will say to the mountains, 'Fall upon us!' and to the hills, 'Cover us!' 31for if these things are done when the wood is green what will happen when

十字架苦路 26他們把耶穌帶走的時候，就抓住一個從田間來的基勒乃人西滿，把十字架放在他肩上，叫他在耶穌後面背著。27有許多人民及婦女跟隨著耶穌，婦女搥胸痛哭他。28耶穌轉身向她們說：「耶路撒冷女子！你們不要哭我，但應哭你們自己及你們的子女，29因為日子將到，那時，人要說：那荒胎的，那沒有生產過的胎，和沒有哺養過的乳，是有福的。30那時，人要始對高山說：倒在我們身上罷！對丘陵說：蓋起我們來罷！31如果對於青綠的樹木，他們還這樣做，對於枯槁

* [23:26–32] An important Lucan theme throughout the gospel has been the need for the Christian disciple to follow in the footsteps of Jesus. Here this theme comes to the fore with the story of Simon of Cyrene who takes up the cross and follows Jesus (see Luke 9:23; 14:27) and with the large crowd who likewise follow Jesus on the way of the cross. See also the note on Mark 15:21.

it is dry?" 32Now two others, both criminals, were led away with him to be executed.

The Crucifixion. 33When they came to the place called the Skull, they crucified him and the criminals there, one on his right, the other on his left. 34[Then Jesus said, "Father, forgive them, they know not what they do."]* They divided his garments by casting lots. 35The people stood by and watched; the rulers, meanwhile, sneered at him and said, "He saved others, let him save himself if he is the chosen one, the Messiah of God." 36Even the soldiers jeered at him. As they approached to offer him wine 37they called out, "If you are King of the Jews, save yourself." 38Above him there was an inscription that read, "This is the King of the Jews." 39*Now one of the criminals hanging there reviled Jesus, saying, "Are you not the Messiah? Save yourself and us." 40The other, however, rebuking him, said in reply, "Have you no fear of God, for you are subject to the same condemnation? 41And indeed, we have been condemned justly, for the sentence we received corresponds to our crimes, but this man has done nothing criminal." 42Then he said, "Jesus, remember me when you come into your kingdom." 43He replied to him, "Amen, I say to you, today you will be with me in Paradise."

The Death of Jesus. 44*It was now about noon and darkness came over the whole land until three in the

的樹木，又將怎樣呢？」32另有兩個凶犯，也被帶去，同耶穌一同受死。

被釘在十字架上 33他們既到了那名叫髑髏的地方，就在那裡把耶穌釘在十字架上；也釘了那兩個凶犯：一個在右邊，一個在左邊。34耶穌說：「父啊！寬赦他們罷！因為他們不知道他們做的是什麼。」他們拈鬮分了他的衣服。35民眾站著觀望。首領們嗤笑說：「別人，他救了；如果這人是天主的受傅者，被選者，就救他自己罷！」36兵士也戲弄他，前來把醋給他遞上去，37說：「如果你是猶太人的君王，就救你自己罷！」38在他上頭還有一塊用希臘、拉丁及希伯來文字寫的罪狀牌：「這是猶太人的君王。」39懸掛著的凶犯中，有一個侮辱耶穌說：「你不是默西亞嗎？救救你自己和我們罷！」40另一個凶犯應聲責斥他說：「你既然受同樣的刑罰，連天主你都不怕嗎？41這對我們是理所當然的，因為我們所受的，正配我們所行的；但是，這個人從未做過什麼不正當的事。」42隨後說：「耶穌，當你來為王時，請你紀念我！」43耶穌給他說：「我實在告訴你：今天你就要與我一同在樂園裡。」

耶穌斷氣 44這時，大約已是第六時辰，遍地都昏黑了，直到第

* [23:34] **[Then Jesus said, "Father, forgive them, they know not what they do."]**: this portion of Luke 23:34 does not occur in the oldest papyrus manuscript of Luke and in other early Greek manuscripts and ancient versions of wide geographical distribution.

* [23:39–43] This episode is recounted only in this gospel. The penitent sinner receives salvation through the crucified Jesus. Jesus' words to the penitent thief reveal Luke's understanding that the destiny of the Christian is "to be with Jesus."

* [23:44] **Noon . . . three in the afternoon**: literally, the sixth and ninth hours. See the note on Mark 15:25.

afternoon 45because of an eclipse of the sun. Then the veil of the temple was torn down the middle. 46Jesus cried out in a loud voice, "Father, into your hands I commend my spirit"; and when he had said this he breathed* his last. 47The centurion who witnessed what had happened glorified God and said, "This man was innocent* beyond doubt." 48When all the people who had gathered for this spectacle saw what had happened, they returned home beating their breasts; 49but all his acquaintances stood at a distance, including the women who had followed him from Galilee and saw these events.

九時辰。45太陽失去了光，聖所的帳幔從中間裂開，46耶穌大聲呼喊說：「父啊！我把我的靈魂交托在你手中。」說完這話，便斷了氣。47百夫長看見所發生的事，遂光榮天主說：「這人，實在是一個義人。」48所有同來看這景象的群眾，見了這些情形，都搥著胸膛，回去了。49所有與耶穌相識的人，和那些由加里肋亞隨侍他的婦女們，遠遠地站著，觀看這些事。

The Burial of Jesus. 50Now there was a virtuous and righteous man named Joseph who, though he was a member of the council, 51had not consented to their plan of action. He came from the Jewish town of Arimathea and was awaiting the kingdom of God. 52He went to Pilate and asked for the body of Jesus. 53After he had taken the body down, he wrapped it in a linen cloth and laid him in a rock-hewn tomb in which no one had yet been buried. 54It was the day of preparation, and the sabbath was about to begin. 55The women who had come from Galilee with him followed behind, and when they had seen the tomb and the way in which his body was laid in it, 56they returned and prepared spices and perfumed oils. Then they rested on the sabbath according to the commandment.

埋葬耶穌 50有一個人名叫若瑟，是一個議員，又是一個善良公正的人。51他原是猶太阿黎瑪特雅城人，一向期待天主的國；他沒有贊同其他人的計謀和作為。52他去見比拉多，要求耶穌的遺體。53他把遺體卸下，用殮布裹好，安葬在由巖石鑿成，而尚未葬過人的墓穴裡。54那天是預備日，安息日快到了。55從加里肋亞同耶穌來的那些婦女，在後邊跟著，觀看那墓穴，並觀看耶穌的遺體，是怎樣安葬的。56她們回去，就預備下香料和香膏。安息日，她們依照誡命安息。

* [23:47] **This man was innocent**: or, "This man was righteous."

VIII: The Resurrection Narrative

CHAPTER 24

Lk 路

The Resurrection of Jesus. 1*But at daybreak on the first day of the week they took the spices they had prepared and went to the tomb. 2They found the stone rolled away from the tomb; 3but when they entered, they did not find the body of the Lord Jesus. 4While they were puzzling over this, behold, two men in dazzling garments appeared to them. 5They were terrified and bowed their faces to the ground. They said to them, "Why do you seek the living one among the dead? 6He is not here, but he has been raised.* Remember what he said to you while he was still in Galilee, 7that the Son of Man must be handed over to sinners and be crucified, and rise on the third day." 8And they remembered his words. 9*Then they returned from the tomb and announced all these things to the eleven and to all the others. 10The women were Mary Magdalene, Joanna, and Mary the mother of James; the others who accompanied them also told this to the apostles, 11but their story seemed like nonsense and they did not believe them. 12*But Peter got up and ran to the tomb, bent down, and saw the burial cloths alone; then he went home amazed at what had happened.

光榮復活

第二十四章

耶穌復活 1一週的第一天，天還很早，婦女們便攜帶預備下的香料，來到墳墓那裡，2見石頭已由墓穴滾開了。3她們進去，不見了主耶穌的遺體。4她們正為此事疑慮的時候，忽然有兩人，穿著耀目的衣服，站在她們身邊。5她們都害怕，遂把臉垂向地上，那兩個人對她們說：「你們為什麼在死人中找活人呢？6他不在這裡了，他已復活了。你們應當記得：他還在加里肋亞時，怎樣告訴過你們，7說：人子必須被交付於罪人之手，被釘在十字架上，並在第三日復活。」8她們遂想起了他的話，9從墳墓那裡回去，把這一切事報告給那十一門徒及其餘的眾人，10她們是瑪利亞瑪達肋納及約安納和雅各伯的母親瑪利亞；其餘同她們一起的婦女，也把這些事報告給宗徒。11但婦女們的這些話，在他們看來，好像是無稽之談，不敢相信。12伯多祿卻起來跑到墳墓那裡，屈身向裡窺看，只見有殮布，就走了，心裡驚異所發生的事。

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* [24:1–53] The resurrection narrative in Luke consists of five sections: (1) the women at the empty tomb (Luke 23:56b–24:12); (2) the appearance to the two disciples on the way to Emmaus (Luke 24:13–35); (3) the appearance to the disciples in Jerusalem (Luke 24:36–43); (4) Jesus' final instructions (Luke 24:44–49); (5) the ascension (Luke 24:50–53). In Luke, all the resurrection appearances take place in and around Jerusalem; moreover, they are all recounted as having taken place on Easter Sunday. A consistent theme throughout the narrative is that the suffering, death, and resurrection of Jesus were accomplished in fulfillment of Old Testament promises and of Jewish hopes (Luke 24:19a, 21, 26–27, 44, 46). In his second volume, Acts, Luke will argue that Christianity is the fulfillment of the hopes of Pharisaic Judaism and its logical development (see Acts 24:10–21).

* [24:6] **He is not here, but he has been raised**: this part of the verse is omitted in important representatives of the Western text tradition, but its presence in other text types and the slight difference in wording from Matthew 28:6 and Mark 16:6 argue for its retention.

* [24:9] The women in this gospel do not flee from the tomb and tell no one, as in Mark 16:8 but return and tell the disciples about their experience. The initial reaction to the testimony of the women is disbelief (Luke 24:11).

* [24:12] This verse is missing from the Western textual tradition but is found in the best and oldest manuscripts of other text types.

The Appearance on the Road to Emmaus.
13*Now that very day two of them
were going to a village seven miles
from Jerusalem called Emmaus,*
14and they were conversing about all
the things that had occurred. 15And
it happened that while they were
conversing and debating, Jesus himself
drew near and walked with them,
16*but their eyes were prevented from
recognizing him. 17He asked them,
"What are you discussing as you
walk along?" They stopped, looking
downcast. 18One of them, named
Cleopas, said to him in reply, "Are you
the only visitor to Jerusalem who does
not know of the things that have taken
place there in these days?" 19And he
replied to them, "What sort of things?"
They said to him, "The things that
happened to Jesus the Nazarene, who
was a prophet mighty in deed and
word before God and all the people,
20how our chief priests and rulers
both handed him over to a sentence
of death and crucified him. 21But we
were hoping that he would be the one
to redeem Israel; and besides all this,
it is now the third day since this took
place. 22Some women from our group,
however, have astounded us: they were
at the tomb early in the morning 23and
did not find his body; they came back
and reported that they had indeed
seen a vision of angels who announced
that he was alive. 24Then some of
those with us went to the tomb and
found things just as the women had
described, but him they did not see."
25And he said to them, "Oh, how

耶穌顯現給二徒 13就在那一
天，他們中，有兩個人往一個
村莊去，村名厄瑪烏，離耶路撒
冷約六十『斯塔狄』。14他們彼
此談論所發生的一切事。15正談
話討論的時候，耶穌親自走近他
們，與他們同行。16他們的眼睛卻
被阻止住了，以致認不出他來。
17耶穌對他們說：「你們走路，彼
此談論的是些什麼事？」他們就
站住，面帶愁容。18一個名叫克
羅帕的，回答他說：「獨有你在
耶路撒冷作客，不知道在那裡這
幾天所發生的事嗎？」19耶穌問
他們說：「什麼事？」他們回答
說：「就是有關納匝肋人耶穌的
事。他本是一位先知，在天主及
眾百姓前，行事說話都有權力。
20我們的司祭長及首領竟解送了
他，判了他死罪，釘他在十字架
上。21我們原指望他就是那要拯救
以色列的。可是——此外還有：
這些事發生到今天，已是第三天
了。22我們中有幾個婦女驚嚇了我
們；她們清早到了墳墓那裡，23沒
有看見他的遺體，回來說她們見
了天使顯現，天使說他復活了。
24我們中也有幾個到過墳墓那裡，
所遇見的事，如同婦女們所說的
一樣，但是沒有看見他。」25耶穌

* [24:13–35] This episode focuses on the interpretation of scripture by the risen Jesus and the recognition of him in the breaking of the bread. The references to the quotations of scripture and explanation of it (Luke 24:25–27), the kerygmatic proclamation (Luke 24:34), and the liturgical gesture (Luke 24:30) suggest that the episode is primarily catechetical and liturgical rather than apologetic.
* [24:13] **Seven miles**: literally, "sixty stades." A stade was 607 feet. Some manuscripts read "160 stades" or more than eighteen miles. The exact location of Emmaus is disputed.
* [24:16] A consistent feature of the resurrection stories is that the risen Jesus was different and initially unrecognizable (Luke 24:37; Mark 16:12; John 20:14; 21:4).

foolish you are! How slow of heart to believe all that the prophets spoke! 26Was it not necessary that the Messiah should suffer* these things and enter into his glory?" 27Then beginning with Moses and all the prophets, he interpreted to them what referred to him in all the scriptures. 28As they approached the village to which they were going, he gave the impression that he was going on farther. 29But they urged him, "Stay with us, for it is nearly evening and the day is almost over." So he went in to stay with them. 30And it happened that, while he was with them at table, he took bread, said the blessing, broke it, and gave it to them. 31With that their eyes were opened and they recognized him, but he vanished from their sight. 32Then they said to each other, "Were not our hearts burning [within us] while he spoke to us on the way and opened the scriptures to us?" 33So they set out at once and returned to Jerusalem where they found gathered together the eleven and those with them 34who were saying, "The Lord has truly been raised and has appeared to Simon!" 35Then the two recounted what had taken place on the way and how he was made known to them in the breaking of the bread.

The Appearance to the Disciples in Jerusalem. 36*While they were still speaking about this, he stood in their midst and said to them, "Peace be with you." 37But they were startled and terrified and thought that they were

於是對他們說：「唉！無知的人哪！為信先知們所說的一切話，你們的心竟是這般遲鈍！26默西亞不是必須受這些苦難，纔進入他的光榮嗎？27他於是從梅瑟及眾先知開始，把全部《經書》論及他的話，都給他們解釋了。28當他們臨近了他們要去的村莊時，耶穌裝作還要前行。29他們強留他說：「請同我們一起住下罷！因為快到晚上，天已垂暮了。」耶穌就進去，同他們住下。30當耶穌與他們坐下吃飯的時候，就拿起餅來，祝福了，擘開，遞給他們。31他們的眼睛開了，這纔認出耶穌來；但他卻由他們眼前隱沒了。32他們就彼此說：「當他在路上與我們談話，給我們講解《聖經》的時候，我們的心不是火熱的嗎？」33他們遂即動身，返回耶路撒冷，遇見那十一門徒及同他們一起的人，正聚在一起，34彼此談論說：「主真復活了，並顯現給西滿了！」35二人就把在路上的事，及在分餅時，他們怎樣認出了耶穌，述說了一遍。

耶穌顯現給宗徒 36他們正談論這些事的時候，耶穌立在他們中間，向他們說：「願你們平安！」37眾人害怕起來，想是見

* [24:26] **That the Messiah should suffer . . .**: Luke is the only New Testament writer to speak explicitly of a suffering Messiah (Luke 24:26, 46; Acts 3:18; 17:3; 26:23). The idea of a suffering Messiah is not found in the Old Testament or in other Jewish literature prior to the New Testament period, although the idea is hinted at in Mark 8:31–33. See the notes on Matthew 26:63 and 26:67–68.

* [24:36–43, 44–49] The Gospel of Luke, like each of the other gospels (Matthew 28:16–20; Mark 16:14–15; John 20:19–23), focuses on an important appearance of Jesus to the Twelve in which they are commissioned for their future ministry. As in Luke 24:6, 12, so in Luke 24:36, 40 there are omissions in the Western text.

seeing a ghost. 38Then he said to them, "Why are you troubled? And why do questions arise in your hearts? 39*Look at my hands and my feet, that it is I myself. Touch me and see, because a ghost does not have flesh and bones as you can see I have." 40And as he said this, he showed them his hands and his feet. 41While they were still incredulous for joy and were amazed, he asked them, "Have you anything here to eat?" 42They gave him a piece of baked fish; 43he took it and ate it in front of them. 44He said to them, "These are my words that I spoke to you while I was still with you, that everything written about me in the law of Moses and in the prophets and psalms must be fulfilled." 45Then he opened their minds to understand the scriptures. 46*And he said to them, "Thus it is written that the Messiah would suffer and rise from the dead on the third day 47and that repentance, for the forgiveness of sins, would be preached in his name to all the nations, beginning from Jerusalem. 48You are witnesses of these things. 49And [behold] I am sending the promise of my Father* upon you; but stay in the city until you are clothed with power from on high."

了鬼神。38耶穌向他們說：「你們為什麼恐惶？為什麼心裡起了疑慮？39你們看看我的手，我的腳，分明是我自己。你們摸摸我，應該知道：鬼神是沒有肉軀和骨頭的，如同你們看我，卻是有的。」40說了這話，就把手和腳伸給他們看。41他們由於歡喜，還是不敢信，只是驚訝；耶穌向他們說：「你們這裡有什麼吃的沒有？」42他們便給了他一片烤魚。43他就接過來，當他們面前吃了。

最後的顯現 44耶穌對他們說：「我以前還同你們在一起的時候，就對你們說過這話：諸凡《梅瑟法律》、《先知》並《聖詠》上指著我所記載的話，都必須應驗。」45耶穌遂開啟他們的明悟，叫他們理解經書；46又向他們說：「經上曾這樣記載：默西亞必須受苦，第三天要從死者中復活；47並且必須從耶路撒冷開始，因他的名向萬邦宣講悔改，以得罪之赦。48你們就是這些事的見證人。49看，我要把我父所恩許的，遣發到你們身上；至於你們，你們應當留在這城中，直到佩戴上自高天而來的能力。」

The Ascension. 50*Then he led them [out] as far as Bethany, raised his hands, and blessed them. 51As he blessed them he parted from them and was taken up to heaven. 52They

耶穌升天 50耶穌領他們出去，直到伯達尼附近，就舉手降福了他們。51正降福他們的時候，就離開他們，被提升天去了。52他們叩

* [24:39–42] The apologetic purpose of this story is evident in the concern with the physical details and the report that Jesus ate food.
* [24:46] See the note on Luke 24:26.
* [24:49] **The promise of my Father**: i.e., the gift of the holy Spirit.
* [24:50–53] Luke brings his story about the time of Jesus to a close with the report of the ascension. He will also begin the story of the time of the church with a recounting of the ascension. In the gospel, Luke

did him homage and then returned to Jerusalem with great joy, 53and they were continually in the temple praising God.*

拜了他，皆大喜歡地返回了耶路撒冷，53常在聖殿裡稱謝天主。

recounts the ascension of Jesus on Easter Sunday night, thereby closely associating it with the resurrection. In Acts 1:3, 9–11; 13:31 he historicizes the ascension by speaking of a forty-day period between the resurrection and the ascension. The Western text omits some phrases in Luke 24:51, 52 perhaps to avoid any chronological conflict with Acts 1 about the time of the ascension.

* [24:53] The Gospel of Luke ends as it began (Luke 1:9), in the Jerusalem temple.

若望福音引言

關於第四部《福音》的作者若望的生平，我們知道得比前三聖史較為詳盡。若望是加里肋亞人，大概生於貝特賽達村，家庭相當富有；父名載伯德，母名撒羅默，自幼操漁業為生，心地坦白虔誠。跟隨耶穌以前，曾作過洗者若翰的門徒（若1:35-39）。他和他的哥哥長雅各伯，同時蒙耶穌召為宗徒（瑪4:21,22），因兄弟二人性情暴燥，耶穌給他們起名叫「雷霆之子」（谷3:17）。自從他蒙召為徒以後，始終跟隨了耶穌，直到加爾瓦略山上，在那裡臨死的耶穌將自己的童貞母親，托付給了這位童貞門徒（若19:26,27）。耶穌升天後，他先在耶路撒冷（宗3:1-4:31），後在撒瑪黎雅（宗8:14-25）宣講福音。自古相傳，聖母逝世後，他去了厄弗所，在那裡住了很久。羅馬皇帝多米仙在位時（81-96年），他曾被解送至羅馬，為主受過油鍋煎熬的酷刑，然而毫髮未損；後被流配至帕特摩島（默1:9）。乃爾瓦皇帝在位時（96-98年），獲赦重回厄弗所。於特辣雅諾皇帝（98-117年）在位第六年（104年）平安去世，享壽約百歲。聖教會每年12月27日慶祝他的瞻禮。

若望是第四部《福音》的作者，不但可由極古老的傳說證明，而且也可由《若望福音》的內容證明。作者雖然由於謙遜，從未提及自己的姓名，也未明言自己是宗徒；但從本書內容可證明他確是耶穌的門徒，且是「耶穌所愛的門徒」（21:20-24）。由前三《福音》得知耶穌共有三位愛徒：伯多祿、長雅各伯與若望三人（谷5:37; 9:2; 14:33）。我們確知本《福音》的作者不能是伯多祿，因為伯多祿在本書內顯然與作者有別（13:23; 20:2; 21:7,20）；也不能是長雅各伯，因為他已於43年為主殉道（宗12:2）；所以本書的作者，只能是宗徒若望。他大概在寫了《默示錄》後，於公元100年左右，在小亞細亞厄弗所城編著了本《福音》。

至於編著的目的，作者已明言：「這些所記錄的，是為叫你們信耶穌是默西亞，天主子，並使你們信的人，賴他的名得有生命」（20:31）。因為在第一世紀末葉，有些邪教徒否認耶穌是天主子，若望為堅固信友的信德，並為防止信友陷於這種異端，遂在本書序言內，即刻申明天主子耶穌的先存性，和降生成人的奧跡（1:1-14）。他為證明耶穌的天主性，特別著重洗者若翰、十二位宗徒及耶穌自己的證言，故很少記載耶穌所行的奇跡。

此外，若望也並無意重述前三《福音》已記述的事，所以他只補充了前三《福音》所未記載的事，特別是耶穌在耶京一帶傳教時所發生的事跡，和所講的言論。

本書固然是一部史書，但卻另具有一種特殊的風格，蘊藏著深奧的意義與玄妙的神學，因此，本書在古時，就有「神性的福音」的雅號。

本書先以序言開端，這序言可說是全部福音的前奏（1:1-18），然後在第一部分內，敘述耶穌如何將自己顯示給世人（1:19-12:50）；在第二部分內，敘述耶穌如何將自己顯示給宗徒（13-17章），以及藉苦難聖死和復活，受到光榮而返回父懷等事（18-20章）；最後用一篇附錄，以耶穌賦給伯多祿統轄全聖教會的元首職權總結全書（21章）。

THE GOSPEL ACCORDING TO JOHN

The Gospel according to John is quite different in character from the three synoptic gospels. It is highly literary and symbolic. It does not follow the same order or reproduce the same stories as the synoptic gospels. To a much greater degree, it is the product of a developed theological reflection and grows out of a different circle and tradition. It was probably written in the 90s of the first century.

The Gospel of John begins with a magnificent prologue, which states many of the major themes and motifs of the gospel, much as an overture does for a musical work. The prologue proclaims Jesus as the preexistent and incarnate Word of God who has revealed the Father to us. The rest of the first chapter forms the introduction to the gospel proper and consists of the Baptist's testimony about Jesus (there is no baptism of Jesus in this gospel—John simply points him out as the Lamb of God), followed by stories of the call of the first disciples, in which various titles predicated of Jesus in the early church are presented.

The gospel narrative contains a series of "signs"—the gospel's word for the wondrous deeds of Jesus. The author is primarily interested in the significance of these deeds, and so interprets them for the reader by various reflections, narratives, and discourses. The first sign is the transformation of water into wine at Cana (Jn 2:1–11); this represents the replacement of the Jewish ceremonial washings and symbolizes the entire creative and transforming work of Jesus. The second sign, the cure of the royal official's son (Jn 4:46–54) simply by the word of Jesus at a distance, signifies the power of Jesus' life-giving word. The same theme is further developed by other signs, probably for a total of seven. The third sign, the cure of the paralytic at the pool with five porticoes in ch 5, continues the theme of water offering newness of life. In the preceding chapter, to the woman at the well in Samaria Jesus had offered living water springing up to eternal life, a symbol of the revelation that Jesus brings; here Jesus' life-giving word replaces the water of the pool that failed to bring life. Jn 6 contains two signs, the multiplication of loaves and the walking on the waters of the Sea of Galilee. These signs are connected much as the manna and the crossing of the Red Sea are in the Passover narrative and symbolize a new exodus. The multiplication of the loaves is interpreted for the reader by the discourse that follows, where the bread of life is used first as a figure for the revelation of God in Jesus and then for the Eucharist. After a series of dialogues reflecting Jesus' debates with the Jewish authorities at the Feast of Tabernacles in Jn 7; 8, the sixth sign is presented in Jn 9, the sign of the young man born blind. This is a narrative illustration of the theme of conflict in the preceding two chapters; it proclaims the triumph of light over darkness, as Jesus is presented as the Light of the world. This is interpreted by a narrative of controversy between the Pharisees and the young man who had been given his sight by Jesus, ending with a discussion of spiritual blindness and spelling out the symbolic meaning of the cure. And finally, the seventh sign, the raising of Lazarus in ch 11, is the climax of signs. Lazarus is presented as a token of the real life that Jesus, the Resurrection and the Life, who will now ironically be put to death because of his gift of life to Lazarus, will give to all who believe in him once he has been raised from the dead.

After the account of the seven signs, the "hour" of Jesus arrives, and the author passes from sign to reality, as he moves into the discourses in the upper room that interpret the meaning of the passion, death, and resurrection narratives that follow. The whole gospel of John is a progressive revelation of the glory of God's only Son, who comes to reveal the Father and then returns in glory to the Father. The author's purpose is clearly expressed in what must have been the original ending of the gospel at the end of Jn 20: "Now Jesus did many other signs in the presence of [his] disciples that are not written in this book. But these are written that you may [come to] believe that Jesus is the Messiah, the Son of God, and that

through this belief you may have life in his name."

Critical analysis makes it difficult to accept the idea that the gospel as it now stands was written by one person. Jn 21 seems to have been added after the gospel was completed; it exhibits a Greek style somewhat different from that of the rest of the work. The prologue (Jn 1:1–18) apparently contains an independent hymn, subsequently adapted to serve as a preface to the gospel. Within the gospel itself there are also some inconsistencies, e.g., there are two endings of Jesus' discourse in the upper room (Jn 14:31; 18:1). To solve these problems, scholars have proposed various rearrangements that would produce a smoother order. However, most have come to the conclusion that the inconsistencies were probably produced by subsequent editing in which homogeneous materials were added to a shorter original.

Other difficulties for any theory of eyewitness authorship of the gospel in its present form are presented by its highly developed theology and by certain elements of its literary style. For instance, some of the wondrous deeds of Jesus have been worked into highly effective dramatic scenes (Jn 9); there has been a careful attempt to have these followed by discourses that explain them (Jn 5; 6); and the sayings of Jesus have been oven into long discourses of a quasi-poetic form resembling the speeches of personified Wisdom in the Old Testament.

The gospel contains many details about Jesus not found in the synoptic gospels, e.g., that Jesus engaged in a baptizing ministry (Jn 3:22) before he changed to one of preaching and signs; that Jesus' public ministry lasted for several years (see the note on Jn 2:13); that he traveled to Jerusalem for various festivals and met serious opposition long before his death (Jn 2:14–25; 5; 7–8); and that he was put to death on the day before Passover (Jn 18:28). These events are not always in chronological order because of the development and editing that took place. However, the accuracy of much of the detail of the fourth gospel constitutes a strong argument that the Johannine tradition rests upon the testimony of an eyewitness. Although tradition identified this person as John, the son of Zebedee, most modern scholars find that the evidence does not support this.

The fourth gospel is not simply history; the narrative has been organized and adapted to serve the evangelist's theological purposes as well. Among them are the opposition to the synagogue of the day and to John the Baptist's followers, who tried to exalt their master at Jesus' expense, the desire to show that Jesus was the Messiah, and the desire to convince Christians that their religious belief and practice must be rooted in Jesus. Such theological purposes have impelled the evangelist to emphasize motifs that were not so clear in the synoptic account of Jesus' ministry, e.g., the explicit emphasis on his divinity.

The polemic between synagogue and church produced bitter and harsh invective, especially regarding the hostility toward Jesus of the authorities—Pharisees and Sadducees—who are combined and referred to frequently as "the Jews" (see the note on Jn 1:19). These opponents are even described in Jn 8:44 as springing from their father the devil, whose conduct they imitate in opposing God by rejecting Jesus, whom God has sent. On the other hand, the author of this gospel seems to take pains to show that women are not inferior to men in the Christian community: the woman at the well in Samaria (Jn 4) is presented as a prototype of a missionary (Jn 4:4–42), and the first witness of the resurrection is a woman (Jn 20:11–18).

The final editing of the gospel and arrangement in its present form probably dates from between A.D. 90 and 100. Traditionally, Ephesus has been favored as the place of composition, though many support a location in Syria, perhaps the city of Antioch, while some have suggested other places, including Alexandria.

The principal divisions of the Gospel according to John are the following:

I. Prologue (Jn 1:1–18)
II. The Book of Signs (Jn 1:19–12:50)
III. The Book of Glory (Jn 13:1–20:31)
IV. Epilogue: The Resurrection Appearance in Galilee (Jn 21:1–25)

若望福音

I: Prologue

序 言

CHAPTER 1

第一章

1*In the beginning was the Word,*
and the Word was with God,
and the Word was God.
2He was in the beginning with God.
3*All things came to be through him,
and without him nothing came to be. What came to be
4through him was life,
and this life was the light of the human race;
5*the light shines in the darkness,
and the darkness has not overcome it.
6*A man named John was sent from God. 7He came for testimony,* to

聖言降生為人 1在起初已有聖言，聖言與天主同在，聖言就是天主。2聖言在起初就與天主同在。3萬物是藉著他而造成的；凡受造的，沒有一樣不是由他而造成的。4在他內有生命，這生命是人的光。5光在黑暗中照耀，黑暗決不能勝過他。

6曾有一人，是由天主派遣來的，名叫若翰。7這人來，是為作

* [1:1–18] The prologue states the main themes of the gospel: life, light, truth, the world, testimony, and the preexistence of Jesus Christ, the incarnate **Logos**, who reveals God the Father. In origin, it was probably an early Christian hymn. Its closest parallel is in other christological hymns, Col 1:15–20 and Phil 2:6–11. Its core (John 1:1–5, 10–11, 14) is poetic in structure, with short phrases linked by "staircase parallelism," in which the last word of one phrase becomes the first word of the next. Prose inserts (at least John 1:6–8, 15) deal with John the Baptist.

* [1:1] **In the beginning**: also the first words of the Old Testament (Genesis 1:1). **Was**: this verb is used three times with different meanings in this verse: existence, relationship, and predication. **The Word** (Greek *logos*): this term combines God's dynamic, creative word (Genesis), personified preexistent Wisdom as the instrument of God's creative activity (Proverbs), and the ultimate intelligibility of reality (Hellenistic philosophy). **With God**: the Greek preposition here connotes communication with another. **Was God**: lack of a definite article with "God" in Greek signifies predication rather than identification.

* [1:1] **What came to be**: while the oldest manuscripts have no punctuation here, the corrector of Bodmer Papyrus P75, some manuscripts, and the Ante-Nicene Fathers take this phrase with what follows, as staircase parallelism. Connection with John 1:3 reflects fourth-century anti-Arianism.

* [1:5] The ethical dualism of light and darkness is paralleled in intertestamental literature and in the Dead Sea Scrolls. **Overcome**: "comprehend" is another possible translation, but cf John 12:35; Wisdom 7:29–30.

* [1:6] John was **sent** just as Jesus was "sent" (John 4:34) in divine mission. Other references to John the Baptist in this gospel emphasize the differences between them and John's subordinate role.

* [1:7] Testimony: the testimony theme of John is introduced, which portrays Jesus as if on trial throughout his ministry. All testify to Jesus: John the Baptist, the Samaritan woman, scripture, his works, the crowds, the Spirit, and his disciples.

testify to the light, so that all might
believe through him. 8He was not the
light, but came to testify to the light.
9The true light, which enlightens
everyone, was coming into the world.
10He was in the world,
and the world came to be through
him,
but the world did not know him.
11He came to what was his own,
but his own people* did not
accept him.
12But to those who did accept him
he gave power to become children of
God, to those who believe in his name,
13*who were born not by natural
generation nor by human choice nor
by a man's decision but of God.
14And the Word became flesh*
and made his dwelling among us,
and we saw his glory,
the glory as of the Father's only Son,
full of grace and truth.
15*John testified to him and cried out,
saying, "This was he of whom I said,
'The one who is coming after me ranks
ahead of me because he existed before
me.'" 16From his fullness we have
all received, grace in place of grace,*
17because while the law was given
through Moses, grace and truth came

證，為給光作證，為使眾人藉他
而信。8他不是那光，祇是為給那
光作證。
9那普照每人的真光，正在進
入這世界；10他已在世界上，世
界原是藉著他造成的；但世界卻
不認識他。11他來到了自己的領
域，自己的人卻沒有接受他。12但
是，凡接受他的，他給他們，即
給那些信他名字的人權能，好成
為天主的子女。13他們不是由血
氣，也不是由肉慾，也不是由男
慾，而是由天主生的。

14於是，聖言成了血肉，寄居
在我們中間；我們見了他的光
榮，正如父獨生者的光榮，滿溢
恩寵和真理。15若翰為他作證呼
喊說：「這就是我所說的：那在
我以後來的，成了在我以前的，
因他原先我而有。」16從他的滿
盈中，我們都領受了恩寵，而且
恩寵上加恩寵。17因為法律是藉
梅瑟傳授的，恩寵和真理卻是由

* [1:11] **What was his own . . . his own people**: first a neuter, literally, "his own property/possession" (probably = Israel), then a masculine, "his own people" (the Israelites).
* [1:13] Believers in Jesus become children of God not through any of the three natural causes mentioned but through God who is the immediate cause of the new spiritual life. Were born: the Greek verb can mean "begotten" (by a male) or "born" (from a female or of parents). The variant "he who was begotten," asserting Jesus' virginal conception, is weakly attested in Old Latin and Syriac versions.
* [1:14] **Flesh**: the whole person, used probably against docetic tendencies (cf 1 John 4:2; 2 John 1:7). **Made his dwelling**: literally, "pitched his tent/tabernacle." Cf the tabernacle or tent of meeting that was the place of God's presence among his people (Exodus 25:8–9). The incarnate Word is the new mode of God's presence among his people. The Greek verb has the same consonants as the Aramaic word for God's presence (Shekinah). **Glory**: God's visible manifestation of majesty in power, which once filled the tabernacle (Exodus 40:34) and the temple (1 Kings 8:10–11, 27), is now centered in Jesus. **Only Son**: Greek, *monogenēs*, but see the note on John 1:18. **Grace and truth**: these words may represent two Old Testament terms describing Yahweh in covenant relationship with Israel (cf Exodus 34:6), thus God's "love" **and "fidelity." The Word shares Yahweh's** covenant qualities.
* [1:15] This verse, interrupting John 1:14, 16 seems drawn from John 1:30.
* [1:16] **Grace in place of grace**: replacement of the Old Covenant with the New (cf John 1:17). Other possible translations are "grace upon grace" (accumulation) and "grace for grace" (correspondence).

through Jesus Christ. 18No one has ever seen God. The only Son, God,* who is at the Father's side, has revealed him.

Jn 若

II: The Book of Signs

John the Baptist's Testimony to Himself. 19*And this is the testimony of John. When the Jews from Jerusalem sent priests and Levites [to him] to ask him, "Who are you?"* 20*he admitted and did not deny it, but admitted, "I am not the Messiah." 21So they asked him, "What are you then? Are you Elijah?"* And he said, "I am not." "Are you the Prophet?" He answered, "No." 22So they said to him, "Who are you, so we can give an answer to those who sent us? What do you have to say for yourself?" 23He said:

"I am 'the voice of one crying out
in the desert,
"Make straight the way of the Lord,'"*
as Isaiah the prophet said." 24Some Pharisees* were also sent. 25They

耶穌基督而來的。18從來沒有人見過天主，只有那在父懷裡的獨生者，身為天主的，他給我們詳述了。

天主聖子顯示給世人

前驅若翰作證 19這是若翰所作的見證：當時，猶太人從耶路撒冷派遣了司祭和肋未人，到他那裡問他說：「你是誰？」20他明明承認，並沒有否認；他明認說：「我不是默西亞。」21他們又問他說：「那麼你是誰？你是厄里亞嗎？」他說：「我不是。」「你是那位先知嗎？」他回答說：「不是。」22於是他們問他說：「你究竟是誰？好叫我們給那派遣我們來的人一個答覆。關於你自己，你說什麼呢？」23他說：「我是在曠裡呼喊者的聲音：修直上主的道路罷！正如依撒意亞先知所說的。」24被派遣來的有些是法利塞人。25他們又問

* [1:18] **The only Son, God**: while the vast majority of later textual witnesses have another reading, "the Son, the only one" or "the only Son," the translation above follows the best and earliest manuscripts, *monogenēs theos*, but takes the first term to mean not just "Only One" but to include a filial relationship with the Father, as at Luke 9:38 ("only child") or Hebrews 11:17 ("only son") and as translated at John 1:14. The Logos is thus "only Son" and God but not Father/God.

* [1:19–51] The testimony of John the Baptist about the Messiah and Jesus' self-revelation to the first disciples. This section constitutes the introduction to the gospel proper and is connected with the prose inserts in the prologue. It develops the major theme of testimony in four scenes: John's negative testimony about himself; his positive testimony about Jesus; the revelation of Jesus to Andrew and Peter; the revelation of Jesus to Philip and Nathanael.

* [1:19] **The Jews**: throughout most of the gospel, the "Jews" does not refer to the Jewish people as such but to the hostile authorities, both Pharisees and Sadducees, particularly in Jerusalem, who refuse to believe in Jesus. The usage reflects the atmosphere, at the end of the first century, of polemics between church and synagogue, or possibly it refers to Jews as representative of a hostile world (John 1:10–11).

* [1:20] **Messiah**: the anointed agent of Yahweh, usually considered to be of Davidic descent. See further the note on John 1:41.

* [1:21] **Elijah**: the Baptist did not claim to be Elijah returned to earth (cf Malachi 3:19; Matthew 11:14). **The Prophet**: probably the prophet like Moses (Deut 18:15; cf Acts 3:22).

* [1:23] This is a repunctuation and reinterpretation (as in the synoptic gospels and Septuagint) of the Hebrew text of Isaiah 40:3 which reads, "A voice cries out: In the desert prepare the way of the Lord."

* [1:24] **Some Pharisees**: other translations, such as "Now they had been sent from the Pharisees," misunderstand the grammatical construction. This is a different group from that in John 1:19; the priests and Levites would have been Sadducees, not Pharisees.

asked him, "Why then do you baptize if you are not the Messiah or Elijah or the Prophet?" 26John answered them, "I baptize with water;* but there is one among you whom you do not recognize, 27the one who is coming after me, whose sandal strap I am not worthy to untie." 28This happened in Bethany across the Jordan,* where John was baptizing.

John the Baptist's Testimony to Jesus. 29The next day he saw Jesus coming toward him and said, "Behold, the Lamb of God,* who takes away the sin of the world. 30*He is the one of whom I said, 'A man is coming after me who ranks ahead of me because he existed before me.' 31I did not know him,* but the reason why I came baptizing with water was that he might be made known to Israel." 32John testified further, saying, "I saw the Spirit come down like a dove* from the sky and remain upon him. 33I did not know him, but the one who sent me to baptize with water told me, 'On whomever you see the Spirit come down and remain, he is the one who will baptize with the holy Spirit.' 34*Now I have seen and testified that he is the Son of God."

他說：「你既不是默西亞，又不是厄里亞，也不是那位先知，那麼，你為什麼施洗呢？」26若翰答覆他們說：「我以水施洗，你們中間站著一位，是你們所不認識的；27他在我以後來，我卻當不起解他的鞋帶。」28這些事發生於約但河對岸的伯達尼，若翰施洗的地方。

29第二天，若翰見耶穌向他走來，便說：「看，天主的羔羊，除免世罪者！30這位就是我論他曾說過：有一個人在我以後來，成了在我以前的，因他原先我而有。31連我也不曾認識他，但為使他顯示於以色列，為此，我來以水施洗。」32若翰又作證說：「我看見聖神彷彿鴿子從天降下，停在他身上。33我也不曾認識他，但那派遣我來以水施洗的，給我說：你看見聖神降下，停在誰身上，誰就是那要以聖神施洗的人。34我看見了，我便作證：他就是天主子。」

* [1:26] **I baptize with water**: the synoptics add "but he will baptize you with the holy Spirit" (Mark 1:8) or ". . . holy Spirit and fire" (Matthew 3:11; Luke 3:16). John's emphasis is on purification and preparation for a better baptism.
* [1:28] **Bethany across the Jordan**: site unknown. Another reading is "Bethabara."
* [1:29] **The Lamb of God**: the background for this title may be the victorious apocalyptic lamb who would destroy evil in the world (Rev 5–7; 17:14); the paschal lamb, whose blood saved Israel (Exodus 12); and/or the suffering servant led like a lamb to the slaughter as a sin-offering (Isaiah 53:7, 10).
* [1:30] **He existed before me**: possibly as Elijah (to come, John 1:27); for the evangelist and his audience, Jesus' preexistence would be implied (see the note on John 1:1).
* [1:31] **I did not know him**: this gospel shows no knowledge of the tradition (Luke 1) about the kinship of Jesus and John the Baptist. **The reason why I came baptizing with water**: in this gospel, John's baptism is not connected with forgiveness of sins; its purpose is revelatory, that Jesus may be made known to Israel.
* [1:32] **Like a dove**: a symbol of the new creation (Genesis 8:8) or the community of Israel (Hosea 11:11). **Remain**: the first use of a favorite verb in John, emphasizing the permanency of the relationship between Father and Son (as here) and between the Son and the Christian. Jesus is the permanent bearer of the Spirit.
* [1:34] **The Son of God**: this reading is supported by good Greek manuscripts, including the Chester Beatty and Bodmer Papyri and the Vatican Codex, but is suspect because it harmonizes this passage with the synoptic version: "This is my beloved Son" (Matthew 3:17; Mark 1:11; Luke 3:22). The poorly attested alternate reading, "God's chosen One," is probably a reference to the Servant of Yahweh (Isaiah 42:1).

The First Disciples. 35The next day John was there again with two of his disciples, 36and as he watched Jesus walk by, he said, "Behold, the Lamb of God."* 37The two disciples* heard what he said and followed Jesus. 38Jesus turned and saw them following him and said to them, "What are you looking for?" They said to him, "Rabbi" (which translated means Teacher), "where are you staying?" 39He said to them, "Come, and you will see." So they went and saw where he was staying, and they stayed with him that day. It was about four in the afternoon.* 40Andrew, the brother of Simon Peter, was one of the two who heard John and followed Jesus. 41He first found his own brother Simon and told him, "We have found the Messiah"* (which is translated Anointed). 42Then he brought him to Jesus. Jesus looked at him and said, "You are Simon the son of John;* you will be called Cephas" (which is translated Peter).

43The next day he* decided to go to Galilee, and he found Philip. And Jesus said to him, "Follow me." 44Now Philip was from Bethsaida, the town of Andrew and Peter. 45Philip found Nathanael and told him, "We have found the one about whom Moses wrote in the law, and also the prophets,

作證的效果 35第二天，若翰和他的兩個門徒，又在那裡站著，36若翰看見耶穌走過，便注視著他說：「看，天主的羔羊！」37那兩個門徒聽見他說這話，便跟隨了耶穌。38耶穌轉過身來，看見他們跟著，便問他們說：「你們找什麼？」他們回答說：「辣彼！——意即師傅——你住在那裡？」39他向他們說：「你們來看看罷！」他們於是去了，看了他住的地方；並且那一天就在他那裡住下了。那時，大約是第十時辰。40西滿伯多祿的哥哥安德肋，就是聽了若翰的話，而跟隨了耶穌的那兩人中的一個，41先去找到了自己的弟弟西滿，並向他說：「我們找到了默西亞」——意即基督。42遂領他到耶穌跟前，耶穌注視著他說：「你是若望的兒子西滿，你要叫『刻法』」——意即伯多祿。

43第二天，耶穌願意往加里肋亞去，遇到了斐理伯，耶穌便向他說：「你跟隨我罷！」44斐理伯是貝特賽達人，與安德肋和伯多祿同城。45斐理伯遇到納塔乃耳，就向他說：「梅瑟在《法律》上所記載，和先知們所預報

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* [1:36] John the Baptist's testimony makes his disciples' following of Jesus plausible.
* [1:37] **The two disciples**: Andrew (John 1:40) and, traditionally, John, son of Zebedee (see the note on John 13:23).
* [1:39] **Four in the afternoon**: literally, the tenth hour, from sunrise, in the Roman calculation of time. Some suggest that the next day, beginning at sunset, was the sabbath; they would have stayed with Jesus to avoid travel on it.
* [1:41] **Messiah**: the Hebrew word *māšiâh·* "anointed one" (see the note on Luke 2:11), appears in Greek as the transliterated *messias* only here and in John 4:25. Elsewhere the Greek translation *christos* is used.
* [1:42] **Simon, the son of John**: in Matthew 16:17, Simon is called **Bariona**, "son of Jonah," a different tradition for the name of Simon's father. **Cephas**: in Aramaic = the Rock; cf Matthew 16:18. Neither the Greek equivalent **Petros** nor, with one isolated exception, **Cephas** is attested as a personal name before Christian times.
* [1:43] **He**: grammatically, could be Peter, but **logically is** probably Jesus.

Jesus, son of Joseph, from Nazareth."
46But Nathanael said to him, "Can
anything good come from Nazareth?"
Philip said to him, "Come and see."
47Jesus saw Nathanael coming toward
him and said of him, "Here is a true
Israelite.* There is no duplicity in
him." 48*Nathanael said to him, "How
do you know me?" Jesus answered
and said to him, "Before Philip called
you, I saw you under the fig tree."
49Nathanael answered him, "Rabbi,
you are the Son of God;* you are the
King of Israel." 50Jesus answered and
said to him, "Do you believe because
I told you that I saw you under the fig
tree?* You will see greater things than
this." 51And he said to him, "Amen,
amen,* I say to you, you will see the
sky opened and the angels of God
ascending and descending on the Son
of Man."

的，我們找著了，就是若瑟的兒子，出身於納匝肋的耶穌。」46納塔乃耳便向他說：「從納匝肋還能出什麼好事嗎？」斐理伯向他說：「你來看一看罷！」47耶穌看見納塔乃耳向自己走來，就指著他說：「看，這確是一個以色列人，在他內毫無詭詐。」48納塔乃耳給他說：「你從那裡認識我呢？」耶穌回答說：「斐理伯叫你以前，當你還在無花果樹下時，我就看見了你。」49納塔乃耳回答說：「辣彼！你是天主子，你是以色列的君王。」50耶穌遂說道：「因為我向你說：我看見了你在無花果樹下，你就信了嗎？你要看見比這更大的事！」51又向他說：「我實實在在告訴你們：你們要看見天開，天主的天使在人子身上，上去下來。」

CHAPTER 2

The Wedding at Cana. 1*On the third
day there was a wedding* in Cana* in
Galilee, and the mother of Jesus was
there. 2Jesus and his disciples were
also invited to the wedding. 3When
the wine ran short, the mother of Jesus

第二章

初行奇蹟 1第三天，在加里肋亞加納有婚宴，耶穌的母親在那裡；2耶穌和他的門徒也被請去赴婚宴。3酒缺了，耶穌的母親向他

* [1:47] A true Israelite. There is no duplicity in him: Jacob was the first to bear the name "Israel" (Genesis 32:29), but Jacob was a man of duplicity (Genesis 27:35–36).
* [1:48] **Under the fig tree**: a symbol of messianic peace (cf Micah 4:4; Zech 3:10).
* [1:49] **Son of God**: this title is used in the Old Testament, among other ways, as a title of adoption for the Davidic king (2 Sam 7:14; Psalm 2:7; 89:27), and thus here, with **King of Israel**, in a messianic sense. For the evangelist, Son of God also points to Jesus' divinity (cf John 20:28).
* [1:50] Possibly a statement: "You [singular] believe because I saw you under the fig tree."
* [1:51] The double "Amen" is characteristic of John. **You** is plural in Greek. The allusion is to Jacob's ladder (Genesis 28:12).
* [2:2:1–6:71] Signs revealing Jesus as the Messiah to all Israel. "Sign" (*sēmeion*) is John's symbolic term for Jesus' wondrous deeds (see Introduction). The Old Testament background lies in the Exodus story (cf Deut 11:3; 29:2). John is interested primarily in what the *sēmeia* signify: God's intervention in human history in a new way through Jesus.
* [2:1–11] The first sign. This story of replacement of Jewish ceremonial washings (John 2:6) presents the initial revelation about Jesus at the outset of his ministry. He manifests his glory; the disciples believe. There is no synoptic parallel.
* [2:1] **Cana**: unknown from the Old Testament. **The mother of Jesus**: she is never named in John.

said to him, "They have no wine."
4*[And] Jesus said to her, "Woman,
how does your concern affect me? My
hour has not yet come." 5His mother
said to the servers, "Do whatever he
tells you." 6*Now there were six stone
water jars there for Jewish ceremonial
washings, each holding twenty to
thirty gallons. 7Jesus told them, "Fill
the jars with water." So they filled
them to the brim. 8Then he told
them, "Draw some out now and take
it to the headwaiter."* So they took
it. 9And when the headwaiter tasted
the water that had become wine,
without knowing where it came from
(although the servers who had drawn
the water knew), the headwaiter called
the bridegroom 10and said to him,
"Everyone serves good wine first, and
then when people have drunk freely,
an inferior one; but you have kept the
good wine until now." 11Jesus did this
as the beginning of his signs* in Cana
in Galilee and so revealed his glory,
and his disciples began to believe in
him.

12*After this, he and his mother,
[his] brothers, and his disciples went
down to Capernaum and stayed there
only a few days.*

說：「他們沒有酒了。」4耶穌回答說：「女人，這於我和你有什麼關係？我的時刻尚未來到。」5他的母親給僕役說：「他無論吩咐你們什麼，你們就作什麼。」6在那裡放著六口石缸，是為猶太人的取潔禮用的；每口可容納兩三桶水。7耶穌向僕役說：「你們把缸灌滿水罷！」他們就灌滿了，直到缸口。8然後，耶穌給他們說：「現在你們舀出來，送給司席！」他們便送去了。9司席一嘗已變成酒的水——並不知是從那裡來的，舀水的僕役卻知道——司席便叫了新郎來，10向他說：「人人都先擺上好酒，當客人都喝夠了，纔擺上次等的；你卻把好酒保留到現在。」11這是耶穌所行的第一個神跡，是在加里肋亞加納行的；他顯示了自己的光榮，他的門徒就信從了他。

12此後他和他的母親、弟兄及門徒下到葛法翁，在那裡住了不多幾天。

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* [2:4] This verse may seek to show that Jesus did not work miracles to help his family and friends, as in the apocryphal gospels. **Woman**: a normal, polite form of address, but unattested in reference to one's mother. Cf also John 19:26. **How does your concern affect me?**: literally, "What is this to me and to you?"—a Hebrew expression of either hostility (Jdgs 11:12; 2 Chron 35:21; 1 Kings 17:18) or denial of common interest (Hosea 14:9; 2 Kings 3:13). Cf Mark 1:24; 5:7 used by demons to Jesus. **My hour has not yet come**: the translation as a question ("Has not my hour now come?"), while preferable grammatically and supported by Greek Fathers, seems unlikely from a comparison with John 7:6, 30. The "hour" is that of Jesus' passion, death, resurrection, and ascension (John 13:1).
* [2:6] **Twenty to thirty gallons**: literally, "two or three measures"; the Attic liquid measure contained 39.39 liters. The vast quantity recalls prophecies of abundance in the last days; cf Amos 9:13–14; Hosea 14:7; Jer 31:12.
* [2:8] **Headwaiter**: used of the official who managed a banquet, but there is no evidence of such a functionary in Palestine. Perhaps here a friend of the family acted as master of ceremonies; cf Sirach 32:1.
* [2:11] **The beginning of his signs**: the first of seven (see Introduction).
* [2:12–3:21] The next three episodes take place in Jerusalem. Only the first is paralleled in the synoptic gospels.
* [2:12] This transitional verse may be a harmonization with the synoptic tradition in Luke 4:31 and Matthew 4:13. There are many textual variants. John depicts no extended ministry in Capernaum as do the synoptics.

Cleansing of the Temple. 13*Since the Passover of the Jews was near, Jesus went up to Jerusalem.* 14*He found in the temple area those who sold oxen, sheep, and doves,* as well as the money-changers seated there. 15He made a whip out of cords and drove them all out of the temple area, with the sheep and oxen, and spilled the coins of the money-changers and overturned their tables, 16and to those who sold doves he said, "Take these out of here, and stop making my Father's house a marketplace." 17*His disciples recalled the words of scripture, "Zeal for your house will consume me." 18At this the Jews answered and said to him, "What sign can you show us for doing this?" 19Jesus answered and said to them,* "Destroy this temple and in three days I will raise it up." 20The Jews said, "This temple has been under construction for forty-six years,* and you will raise it up in three days?" 21But he was speaking about the temple of his body. 22Therefore, when he was raised from the dead, his disciples remembered that he had said this, and they came to believe the scripture and the word Jesus had spoken.

首次上耶京潔淨聖殿 13猶太人的逾越節近了，耶穌便上了耶路撒冷。14在殿院裡，他發見了賣牛、羊、鴿子的，和坐在錢莊上兌換銀錢的人，15就用繩索做了一條鞭子，把眾人連羊帶牛，從殿院都趕出去，傾倒了換錢者的銀錢，推翻了他們的桌子；16給賣鴿子的人說：「把這些東西從這裡拿出去，不要使我父的殿宇成為商場。」17他的門徒就想起了經上記載的：『我對你殿宇所懷的熱忱，把我耗盡』的話。18猶太人便追問他說：「你給我們顯什麼神跡，證明你有權柄作這些事？」19耶穌回答他們說：「你們拆毀這座聖殿，三天之內，我要把它重建起來。」20猶太人就說：「這座聖殿建築了四十六年，你在三天之內就會重建起它來嗎？」21但耶穌所提的聖所，是指他自己的身體。22所以，當他從死者中復活以後，他的門徒就想起了他曾說過這話，便相信了《聖經》和耶穌說過的話。

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* [2:13–22] This episode indicates the post-resurrectional replacement of the temple by the person of Jesus.
* [2:13] **Passover**: this is the first Passover mentioned in John; a second is mentioned in John 6:4 a third in John 13:1. Taken literally, they point to a ministry of at least two years.
* [2:14–22] The other gospels place the cleansing of the temple in the last days of Jesus' life (Matthew, on the day Jesus entered Jerusalem; Mark, on the next day). The order of events in the gospel narratives is often determined by theological motives rather than by chronological data.
* [2:14] **Oxen, sheep, and doves**: intended for sacrifice. The doves were the offerings of the poor (Lev 5:7). **Money-changers**: for a temple tax paid by every male Jew more than nineteen years of age, with a half-shekel coin (Exodus 30:11–16), in Syrian currency. See the note on Matthew 17:24.
* [2:17] Psalm 69:10, changed to future tense to apply to Jesus.
* [2:19] This saying about the destruction of the temple occurs in various forms (Matthew 24:2; 27:40; Mark 13:2; 15:29; Luke 21:6; cf Acts 6:14). Matthew 26:61 has: "I can destroy the temple of God. . .."; see the note there. In Mark 14:58, there is a metaphorical contrast with a new temple: "I will destroy this temple **made with hands** and within three days I will build another not **made with hands**." Here it is symbolic of Jesus' resurrection and the resulting community (see John 2:21 and Rev 21:2). **In three days**: an Old Testament expression for a short, indefinite period of time; cf Hosea 6:2.
* [2:20] Forty-six years: based on references in Josephus (Jewish Wars 1, 21, 1 #401; Antiquities 15, 11, 1 #380), possibly the spring of A.D. 28. Cf the note on Luke 3:1.

23While he was in Jerusalem for the feast of Passover, many began to believe in his name when they saw the signs he was doing. 24But Jesus would not trust himself to them because he knew them all, 25and did not need anyone to testify about human nature. He himself understood it well.

23當耶穌在耶路撒冷過逾越節慶節時，有許多人看見他所行的神跡，便信從了他；24耶穌卻不信任他們，因為他認識眾人；25他並不需要誰告訴他，人是怎樣的，因為他認識在人心裡有什麼。

CHAPTER 3

Nicodemus. 1*Now there was a Pharisee named Nicodemus, a ruler of the Jews.* 2He came to Jesus at night and said to him, "Rabbi, we know that you are a teacher who has come from God, for no one can do these signs that you are doing unless God is with him." 3Jesus answered and said to him, "Amen, amen, I say to you, no one can see the kingdom of God without being born* from above." 4Nicodemus said to him, "How can a person once grown old be born again? Surely he cannot reenter his mother's womb and be born again, can he?" 5Jesus answered, "Amen, amen, I say to you, no one can enter the kingdom of God without being born of water and Spirit. 6What is born of flesh is flesh and what is born of spirit is spirit. 7Do not be amazed that I told you, 'You must be born from above.' 8The wind* blows where it wills, and you can hear the sound it makes, but you do not know where it comes from or where it goes; so it is with everyone who is born of the Spirit." 9Nicodemus

第三章

與尼苛德摩講論新生 1有一個法利塞黨人，名叫尼苛德摩，是個猶太人的首領。2有一夜，他來到耶穌前，向他說：「辣彼，我們知道你是由天主而來的師傅，因為天主若不同他在一起，誰也不能行你所行的這些神跡。」3耶穌回答說：「我實實在在告訴你：人除非由上而生，不能見到天主的國。」4尼苛德摩說：「人已年老，怎樣能重生呢？難道他還能再入母腹而重生嗎？」5耶穌回答說：「我實實在在告訴你：人除非由水和聖神而生，不能進天主的國：6由肉生的屬於肉，由神生的屬於神。7你不要驚奇，因我給你說了：你們應該由上而生。8風隨意向那裡吹，你聽到風的響聲，卻不知道風從那裡來，往那裡去：凡由聖神而生的就是這樣。」9尼苛德摩問說：「這事怎

* [3:1–21] Jesus instructs Nicodemus on the necessity of a new birth from above. This scene in Jerusalem at Passover exemplifies the faith engendered by signs (John 2:23). It continues the self-manifestation of Jesus in Jerusalem begun in John 2. This is the first of the Johannine discourses, shifting from dialogue to monologue (John 3:11–15) to reflection of the evangelist (John 3:16–21). The shift from singular through John 3:10 to plural in John 3:11 may reflect the early church's controversy with the Jews.

* [3:1] **A ruler of the Jews**: most likely a member of the Jewish council, the Sanhedrin; see the note on Mark 8:31.

* [3:3] **Born**: see the note on John 1:13. **From above**: the Greek adverb *anōthen* means both "from above" and "again." Jesus means "from above" (see John 3:31) but Nicodemus misunderstands it as "again." This misunderstanding serves as a springboard for further instruction.

* [3:8] **Wind**: the Greek word *pneuma* (as well as the Hebrew *rûah*) means both "wind" and "spirit." In the play on the double meaning, "wind" is primary.

answered and said to him, "How can this happen?" 10Jesus answered and said to him, "You are the teacher of Israel and you do not understand this? 11Amen, amen, I say to you, we speak of what we know and we testify to what we have seen, but you people do not accept our testimony. 12If I tell you about earthly things and you do not believe, how will you believe if I tell you about heavenly things? 13No one has gone up to heaven except the one who has come down from heaven, the Son of Man. 14And just as Moses lifted up* the serpent in the desert, so must the Son of Man be lifted up, 15*so that everyone who believes in him may have eternal life."

16For God so loved the world that he gave* his only Son, so that everyone who believes in him might not perish but might have eternal life. 17For God did not send his Son into the world to condemn* the world, but that the world might be saved through him. 18Whoever believes in him will not be condemned, but whoever does not believe has already been condemned, because he has not believed in the name of the only Son of God. 19*And this is the verdict, that the light came into the world, but people preferred darkness to light, because their works were evil. 20For everyone who does wicked things hates the light and does not come toward the light, so that his works might not be exposed. 21But whoever lives the truth comes to the light, so that his works may be clearly seen as done in God.

樣能成就呢？」10耶穌回答說：「你是以色列的師傅，連這事你都不知道嗎？11我實實在在告訴你：我們知道的，我們纔講論；我們見過的，我們纔作證；而你們卻不接受我們的見證。12若我給你們說地上的事，你們尚且不信；若我給你們說天上的事，你們怎麼會信呢？13沒有人上過天，除了那自天降下而仍在天上的人子。14正如梅瑟曾在曠野裡高舉了蛇，人子也應照樣被舉起來，15使凡信的人，在他內得永生。」

聖史的感想 16天主竟這樣愛了世界，甚至賜下了自己的獨生子，使凡信他的人不至喪亡，反而獲得永生，17因為天主沒有派遣子到世界上來審判世界，而是為叫世界藉著他而獲救。18那信從他的，不受審判；那不信的，已受了審判，因為他沒有信從天主獨生子的名字。19審判就在於此：光明來到了世界，世人卻愛黑暗甚於光明，因為他們的行為是邪惡的。20的確，凡作惡的，都憎惡光明，也不來就光明，怕自己的行為彰顯出來；21然而履行真理的，卻來就光明，為顯示出他的行為是在天主內完成的。

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* [3:14] **Lifted up**: in Numbers 21:9 Moses simply "mounted" a serpent upon a pole. John here substitutes a verb implying glorification. Jesus, exalted to glory at his cross and resurrection, represents healing for all.
* [3:15] **Eternal life**: used here for the first time in John, this term stresses quality of life rather than duration.
* [3:16] **Gave**: as a gift in the incarnation, and also "over to death" in the crucifixion; cf Romans 8:32.
* [3:17–19] **Condemn**: the Greek root means both judgment and condemnation. Jesus' purpose is to save, but his coming provokes judgment; some condemn themselves by turning from the light.
* [3:19] Judgment is not only future but is partially realized here and now.

Final Witness of the Baptist. 22*After this, Jesus and his disciples went into the region of Judea, where he spent some time with them baptizing. 23John was also baptizing in Aenon near Salim,* because there was an abundance of water there, and people came to be baptized, 24*for John had not yet been imprisoned. 25Now a dispute arose between the disciples of John and a Jew* about ceremonial washings. 26So they came to John and said to him, "Rabbi, the one who was with you across the Jordan, to whom you testified, here he is baptizing and everyone is coming to him." 27John answered and said, "No one can receive anything except what has been given him from heaven. 28You yourselves can testify that I said [that] I am not the Messiah, but that I was sent before him. 29The one who has the bride is the bridegroom; the best man,* who stands and listens for him, rejoices greatly at the bridegroom's voice. So this joy of mine has been made complete. 30He must increase; I must decrease."

若翰再給耶穌作證 22此後，耶穌和門徒來到猶太地，同他們一起住在那裡施洗。23那時若翰也在臨近撒林的艾農施洗，因為那裡水多，人們常來受洗。24那時，若翰尚未被投在監獄裡。25若翰的門徒和一個猶太人，關於取潔禮發生了爭辯。26他們便來到若翰前對他說：「辣彼！曾同你一起在約但河對岸，你給他作證的那位，看，他也施洗；並且眾人都到他那裡去了。」27若翰回答說：「人不能領受什麼，除非有天上的賞賜。28你們自己可以給我作證，我曾說過：我不是默西亞，我只是被派遣作他前驅的，29有新娘的是新郎；新郎的朋友，侍立靜聽，一聽得新郎的聲音，就非常喜樂：我的喜樂已滿足了。30他應該興盛，我卻應該衰微。」

The One from Heaven. 31*The one who comes from above is above all. The one who is of the earth is earthly and speaks of earthly things. But the one who comes from heaven [is above all]. 32He testifies to what he has seen and heard, but no one accepts his testimony. 33Whoever does accept his testimony certifies that God is

聖史的感想 31那由上而來的，超越一切。那出於下地的，是屬於下地，且講論下地的事；那自上天而來的，超越萬有之上，32他對所見所聞的，予以作證，卻沒有人接受他的見證。33那接受他見證的人，就是證實天主是真實

* [3:22–26] Jesus' ministry in Judea is only loosely connected with John 2:13–3:21; cf John 1:19–36. Perhaps John the Baptist's further testimony was transposed here to give meaning to "water" in John 3:5. Jesus is depicted as baptizing (John 3:22); contrast John 4:2.
* [3:23] **Aenon near Salim**: site uncertain, either in the upper Jordan valley or in Samaria.
* [3:24] A remark probably intended to avoid objections based on a chronology like that of the synoptics (Matthew 4:12; Mark 1:14).
* [3:25] **A Jew**: some think Jesus is meant. Many manuscripts read "Jews."
* [3:29] **The best man**: literally, "the friend of the groom," the *shoshben* of Jewish tradition, who arranged the wedding. Competition between him and the groom would be unthinkable.
* [3:31–36] It is uncertain whether these are words by the Baptist, Jesus, or the evangelist. They are reflections on the two preceding scenes.

trustworthy. 34For the one whom God sent speaks the words of God. He does not ration his gift* of the Spirit. 35The Father loves the Son and has given everything over to him. 36Whoever believes in the Son has eternal life, but whoever disobeys the Son will not see life, but the wrath of God remains upon him.

CHAPTER 4

1*Now when Jesus learned that the Pharisees had heard that Jesus was making and baptizing more disciples than John 2(although Jesus himself was not baptizing, just his disciples),* 3he left Judea and returned to Galilee.

The Samaritan Woman. 4He had to* pass through Samaria. 5So he came to a town of Samaria called Sychar,* near the plot of land that Jacob had given to his son Joseph. 6Jacob's well was there. Jesus, tired from his journey, sat down there at the well. It was about noon. 7A woman of Samaria came to draw water. Jesus said to her, "Give me a drink." 8His disciples had gone into the town to buy food. 9*The Samaritan woman said to him, "How can you, a Jew, ask me, a Samaritan woman, for a drink?" (For Jews use nothing in common with Samaritans.) 10*Jesus answered and said to her, "If you knew the gift of God and who is saying to

的。34天主所派遣的，講論天主的話，因為天主把聖神無限量地賞賜了他。35父愛子，並把一切交在他手中。36那信從子的，便有永生；那不信從子的，不但不會見到生命，反有天主的義怒常在他身上。

第四章

向撒瑪黎雅婦人顯示自己 1耶穌一知道法利塞人聽說他已收徒，施洗比若翰還多——2其實耶穌本人並沒有施洗，而是他的門徒——3便離開猶太，又往加里肋亞去了。4他必須途經撒瑪黎雅。5於是到了撒瑪黎雅的一座城，名叫息哈爾，靠近雅各伯給他兒子若瑟的莊田，6在那裡有「雅各伯泉」。耶穌因行路疲倦，就順便坐在泉傍；那時，大約是第六時辰。7有一個撒瑪黎雅婦人來汲水，耶穌向她說：「請給我點水喝！」8那時，他的門徒已往城裡買食物去了。9那撒瑪黎雅婦人就回答說：「你既是個猶太人，怎麼向我一個撒瑪黎雅婦人要水喝呢？」原來，猶太人和撒瑪黎雅人不相往來。10耶穌回答她說：「若是你知道天主的恩賜，並知道向你

* [3:34] **His gift**: of God or to Jesus, perhaps both. This verse echoes John 5:8.
* [4:1–42] Jesus in Samaria. The self-revelation of Jesus continues with his second discourse, on his mission to "half-Jews." It continues the theme of replacement, here with regard to cult (John 4:21). Water (John 4:7–15) serves as a symbol (as at Cana and in the Nicodemus episode).
* [4:2] An editorial refinement of John 3:22, perhaps directed against followers of John the Baptist who claimed that Jesus imitated him.
* [4:4] **He had to**: a theological necessity; geographically, Jews often bypassed Samaria by taking a route across the Jordan.
* [4:5] **Sychar**: Jerome identifies this with Shechem, a reading found in Syriac manuscripts.
* [4:9] Samaritan women were regarded by Jews as ritually impure, and therefore Jews were forbidden to drink from any vessel they had handled.
* [4:10] **Living water**: the water of life, i.e., the revelation that Jesus brings; the woman thinks of "flowing water," so much more desirable than stagnant cistern water. On John's device of such misunderstanding, cf the note on John 3:3.

you, 'Give me a drink,' you would have asked him and he would have given you living water." 11[The woman] said to him, "Sir,* you do not even have a bucket and the cistern is deep; where then can you get this living water? 12Are you greater than our father Jacob, who gave us this cistern and drank from it himself with his children and his flocks?" 13Jesus answered and said to her, "Everyone who drinks this water will be thirsty again; 14but whoever drinks the water I shall give will never thirst; the water I shall give will become in him a spring of water welling up to eternal life." 15The woman said to him, "Sir, give me this water, so that I may not be thirsty or have to keep coming here to draw water."

16Jesus said to her, "Go call your husband and come back." 17The woman answered and said to him, "I do not have a husband." Jesus answered her, "You are right in saying, 'I do not have a husband.' 18For you have had five husbands, and the one you have now is not your husband. What you have said is true." 19The woman said to him, "Sir, I can see that you are a prophet. 20Our ancestors worshiped on this mountain;* but you people say that the place to worship is in Jerusalem." 21Jesus said to her, "Believe me, woman, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. 22You people worship what you do not understand; we worship what we understand, because salvation is from the Jews. 23But the hour is

說：給我水喝的人是誰，你或許早求了他，而他也早賜給了你活水。」11那婦人問說：「先生，你連汲水器也沒有，而井又深，你從那裡得那活水呢？12難道你比我們的祖先雅各伯還大嗎？他留給了我們這口井，他和他的子孫以及他的牲畜，都曾喝過這井裡的水。」13耶穌回答說：「凡喝這水的，還要再渴；14但誰若喝了我賜與他的水，他將永遠不渴；並且我賜給他的水，將在他內成為湧到永生的水泉。」15婦人說：「先生，請給我這水罷！免得我再渴，也免得我再來這裡汲水。」16耶穌向她說：「去，叫你的丈夫，再回這裡來。」17那婦人回答說：「我沒有丈夫。」耶穌說：「你說：我沒有丈夫，正對；18因為你曾有過五個丈夫，而你現在所有的，也不是你的丈夫：你說的這話真對。」19婦人向他說：「先生，我看你是個先知。20我們的祖先一向在這座山上朝拜天主，你們卻說：應該朝拜的地方是在耶路撒冷。」21耶穌回答說：「女人，你相信我罷！到了時候，你們將不在這座山，也不在耶路撒冷朝拜父。22你們朝拜你們所不認識的，我們朝拜我們所認識的，因為救恩是出自猶太人。23然而時候要

* [4:11] **Sir**: the Greek *kyrios* means "master" or "lord," as a respectful mode of address for a human being or a deity; cf John 4:19. It is also the word used in the Septuagint for the Hebrew *'adônai*, substituted for the tetragrammaton YHWH.

* [4:20] **This mountain**: Gerizim, on which a temple was erected in the fourth century B.C. by Samaritans to rival Mount Zion in Jerusalem; cf Deut 27:4 (Mount Ebal = the Jews' term for Gerizim).

* [4:23] **In Spirit and truth**: not a reference to an interior worship within one's own spirit. The Spirit is the spirit given by God that reveals truth and enables one to worship God appropriately (John 14:16–17). Cf "born of water and Spirit (John 3:5).

coming, and is now here, when true worshipers will worship the Father in Spirit and truth;* and indeed the Father seeks such people to worship him. 24God is Spirit, and those who worship him must worship in Spirit and truth." 25*The woman said to him, "I know that the Messiah is coming, the one called the Anointed; when he comes, he will tell us everything." 26Jesus said to her, "I am he,* the one who is speaking with you."

27At that moment his disciples returned, and were amazed that he was talking with a woman,* but still no one said, "What are you looking for?" or "Why are you talking with her?" 28The woman left her water jar and went into the town and said to the people, 29"Come see a man who told me everything I have done. Could he possibly be the Messiah?" 30They went out of the town and came to him. 31Meanwhile, the disciples urged him, "Rabbi, eat." 32But he said to them, "I have food to eat of which you do not know." 33So the disciples said to one another, "Could someone have brought him something to eat?" 34Jesus said to them, "My food is to do the will of the one who sent me and to finish his work. 35Do you not say, 'In four months* the harvest will be here'? I tell you, look up and see the fields ripe for the harvest. 36The reaper is already* receiving his payment and gathering crops for eternal life, so that the sower and reaper can rejoice together. 37For here the saying is

到，且現在就是，那些真正朝拜的人，將以心神以真理朝拜父，因為父就是尋找這樣朝拜他的人。24天主是神，朝拜他的人，應當以心神以真理去朝拜他。」25婦人說：「我知道默西亞——意即基督——要來，他一來了，必會告訴我們一切。」26耶穌向她說：「同你談話的我就是。」

27正在這時，他的門徒回來了，他們就驚奇他同一個婦人談話；但是沒有人問：「你要什麼？」或：「你同她談論什麼？」28於是那婦人撇下自己的水罐，往城裡去向人說：29「你們來看！有一個人說出了我所作過的一切事：莫非他就是默西亞嗎？」30眾人從城裡出來，往他那裡去。31這其間，門徒請求耶穌說：「辣彼，吃罷！」32他卻回答說：「我已有食物吃，那是你們所不知道的。」33門徒便彼此問說：「難道有人給他送來了吃的嗎？」34耶穌向他們說：「我的食物就是承行派遣我者的旨意，完成他的工程。35你們不是說：還有四個月纔到收穫期嗎？看，我給你們說：舉起你們的眼，細看田地，莊稼已經發白，可以收割了。36收割的人已領到工資，且為永生收集了果實，如此，撒種的和收割的將一同喜歡。37這正如俗語所說

* [4:25] The expectations of the Samaritans are expressed here in Jewish terminology. They did not expect a messianic king of the house of David but a prophet like Moses (Deut 18:15).
* [4:26] **I am he**: it could also be translated "I am," an Old Testament self-designation of Yahweh (Isaiah 43:3, etc.); cf John 6:20; 8:24, 28, 58; 13:19; 18:5–6, 8. See the note on Mark 6:50.
* [4:27] **Talking with a woman**: a religious and social restriction that Jesus is pictured treating as unimportant.
* [4:35] **"In four months . . .!**: probably a proverb; cf Matthew 9:37–38.
* [4:36] **Already**: this word may go with the preceding verse rather than with John 4:36.

verified that 'One sows and another reaps.' 38I sent you to reap what you have not worked for; others have done the work, and you are sharing the fruits of their work."

的：撒種的是一人，收割的是另一人。38我派遣你們在你們沒有勞過力的地方去收割；別人勞了力，而你們去收獲他們勞苦的成果。」

39Many of the Samaritans of that town began to believe in him because of the word of the woman* who testified, "He told me everything I have done." 40When the Samaritans came to him, they invited him to stay with them; and he stayed there two days. 41Many more began to believe in him because of his word, 42and they said to the woman, "We no longer believe because of your word; for we have heard for ourselves, and we know that this is truly the savior of the world."

撒瑪黎雅人信從耶穌 39城裡有許多撒瑪黎雅人信從了耶穌，因為那婦人作證說：「他向我說出了我所作過的一切。」40這樣，那些撒瑪黎雅人來到耶穌前，請求他在他們那裡住下；耶穌就在那裡住了兩天。41還有更多的人因著他的講論，信從了他。42他們向那婦人說：「現在我們信，不是為了你的話，而是因為我們親自聽見了，並知道他確實是世界的救主。」

Return to Galilee. 43*After the two days, he left there for Galilee. 44*For Jesus himself testified that a prophet has no honor in his native place. 45When he came into Galilee, the Galileans welcomed him, since they had seen all he had done in Jerusalem at the feast; for they themselves had gone to the feast.

治好王臣的兒子 43過了兩天，耶穌離開那裡，往加里肋亞去了。44耶穌曾親自作證說：「先知在自己的家鄉決受不到尊榮。」45他一來到加里肋亞，加里肋亞人便接待了他，因為他們也曾上了耶路撒冷去過節，並親眼見了他在慶節中所行的一切。

Second Sign at Cana. 46*Then he returned to Cana in Galilee, where he had made the water wine. Now there was a royal official whose son was ill in Capernaum. 47When he heard that Jesus had arrived in Galilee from

46耶穌又來到加里肋亞加納，即他變水為酒的地方，那裡有一位王臣，他的兒子在葛法翁患病。47這人一聽說耶穌從猶太到加里肋亞來了，就到他那裡去，

* [4:39] The woman is presented as a missionary, described in virtually the same words as the disciples are in Jesus' prayer (John 17:20).
* [4:43–54] Jesus' arrival in Cana in Galilee; the second sign. This section introduces another theme, that of the life-giving word of Jesus. It is explicitly linked to the first sign (John 2:11). The royal official believes (John 4:50). The natural life given his son is a sign of eternal life.
* [4:44] Probably a reminiscence of a tradition as in Mark 6:4. Cf Gospel of Thomas 4:31: "No prophet is acceptable in his village, no physician heals those who know him."
* [4:46–54] The story of the cure of the royal official's son may be a third version of the cure of the centurion's son (Matthew 8:5–13) or servant (Luke 7:1–10). Cf also Matthew 15:21–28; Mark 7:24–30.

Judea, he went to him and asked him to come down and heal his son, who was near death. 48Jesus said to him, "Unless you people see signs and wonders, you will not believe." 49The royal official said to him, "Sir, come down before my child dies." 50Jesus said to him, "You may go; your son will live." The man believed what Jesus said to him and left. 51While he was on his way back, his slaves met him and told him that his boy would live. 52He asked them when he began to recover. They told him, "The fever left him yesterday, about one in the afternoon." 53The father realized that just at that time Jesus had said to him, "Your son will live," and he and his whole household came to believe. 54[Now] this was the second sign Jesus did when he came to Galilee from Judea.

CHAPTER 5

Cure on a Sabbath. 1*After this, there was a feast of the Jews, and Jesus went up to Jerusalem.* 2Now there is in Jerusalem at the Sheep [Gate]* a pool called in Hebrew Bethesda, with five porticoes. 3In these lay a large number of ill, blind, lame, and crippled.* (4)*

懇求他下來醫治他的兒子，因為他快要死了。48耶穌對他說：「除非你們看到神跡和奇事，你們總是不信。」49那王臣向他說：「主，在我的小孩未死以前，請你下來罷！」50耶穌回答說：「去罷！你的兒子活了。」那人信了耶穌向他所說的話，便走了。51他正下去的時候，僕人們迎上他來，說他的孩子活了。52他問他們孩子病勢好轉的時刻，他們給他說：「昨天第七時辰，熱就退了。」53父親就知道正是耶穌向他說：「你的兒子活了」的那個時辰；他和他的全家便都信了。54這是耶穌從猶太回到加里肋亞後，所行的第二個神跡。

耶穌顯示給不信的猶太

第五章

治好無助的癱子 1這些事後，正是猶太人的慶節，耶穌便上了耶路撒冷。2在耶路撒冷靠近羊門有一個水池，希伯來語叫作貝特匝達，周圍有五個走廊。3在這些走廊內，躺著許多患病的，瞎眼的，瘸腿的，痲痺的，都在等候水動，4因為有天使按時下到水

* [5:1–47] The self-revelation of Jesus continues in Jerusalem at a feast. The third sign (cf John 2:11; 4:54) is performed, the cure of a paralytic by Jesus' life-giving word. The water of the pool fails to bring life; Jesus' word does.

* [5:1] The reference in John 5:45–46 to Moses suggests that the feast was Pentecost. The connection of that feast with the giving of the law to Moses on Sinai, attested in later Judaism, may already have been made in the first century. The feast could also be Passover (cf John 6:4). John stresses that the day was a sabbath (John 5:9).

* [5:2] There is no noun with **Sheep.** "Gate" is supplied on the grounds that there must have been a gate in the NE wall of the temple area where animals for sacrifice were brought in; cf Neh 3:1, 32; 12:39. **Hebrew**: more precisely, Aramaic. **Bethesda**: preferred to variants "Be(th)zatha" and "Bethsaida"; *bêt-ĕśdatayin* is given as the name of a double pool northeast of the temple area in the Qumran Copper Roll. **Five porticoes**: a pool excavated in Jerusalem actually has five porticoes.

* [5:3] The Caesarean and Western recensions, followed by the Vulgate, add "waiting for the movement of the water." Apparently an intermittent spring in the pool bubbled up occasionally (see John 5:7). This turbulence was believed to cure.

* [5:4] Toward the end of the second century in the West and among the fourth-century Greek Fathers,

5One man was there who had been ill
for thirty-eight years. 6When Jesus saw
him lying there and knew that he had
been ill for a long time, he said to him,
"Do you want to be well?" 7The sick
man answered him, "Sir, I have no one
to put me into the pool when the water
is stirred up; while I am on my way,
someone else gets down there before
me." 8Jesus said to him, "Rise, take up
your mat, and walk." 9Immediately
the man became well, took up his mat,
and walked.

Now that day was a sabbath. 10So
the Jews said to the man who was
cured, "It is the sabbath, and it is not
lawful for you to carry your mat." 11He
answered them, "The man who made
me well told me, 'Take up your mat
and walk.'" 12They asked him, "Who is
the man who told you, 'Take it up and
walk'?" 13The man who was healed did
not know who it was, for Jesus had
slipped away, since there was a crowd
there. 14*After this Jesus found him in
the temple area and said to him, "Look,
you are well; do not sin any more, so
that nothing worse may happen to
you." 15The man went and told the
Jews that Jesus was the one who had
made him well. 16Therefore, the Jews
began to persecute Jesus because he
did this on a sabbath. 17*But Jesus
answered them, "My Father is at work
until now, so I am at work." 18For this
reason the Jews tried all the more to

池中，攪動池水；水動後，第一個下去的，無論他患什麼病，必會痊愈。5在那裡有一個人，患病已三十八年。6耶穌看見這人躺在那裡，知道他已病了多時，就向他說：「你願意痊愈嗎？」7那病人回答說：「主，我沒有人在水動的時候，把我放到水池中；我正到的時候，別人在我以前已經下去了。」8耶穌向他說：「起來，拿起你的床，行走罷！」9那人便立刻痊愈了，拿起自己的床，行走起來；那一天正是安息日。10於是猶太人對那痊愈的人說：「今天是安息日，不許你拿床。」11他回答他們說：「叫我痊愈了的那一位給我說：拿起你的床，行走罷！」12他們就問他：「給你說拿起床來，而行走的那人是誰？」13那痊愈的人卻不知道他是誰，因為那地方人多，耶穌已躲開了。14事後，耶穌在聖殿裡遇見了他，便向他說：「看，你已痊愈了，不要再犯罪，免得你遭遇更不幸的事。」15那人就去告訴猶太人：使他痊愈的就是耶穌。16為此猶太人便開始迫害耶穌，因為他在安息日作這樣的事。17耶穌遂向他們說：「我父到現在一直工作，我也應該工作。」18為此猶太人越發想要殺

an additional verse was known: "For [from time to time] an angel of the Lord used to come down into the pool; and the water was stirred up, so the first one to get in [after the stirring of the water] was healed of whatever disease afflicted him." The angel was a popular explanation of the turbulence and the healing powers attributed to it. This verse is missing from all early Greek manuscripts and the earliest versions, including the original Vulgate. Its vocabulary is markedly non-Johannine.

* [5:14] While the cure of the paralytic in Mark 2:1–12 is associated with the forgiveness of sins, Jesus never drew a one-to-one connection between sin and suffering (cf John 9:3; Luke 12:1–5), as did Ezekiel 18:20.

* [5:17] Sabbath observance (10) was based on God's resting on the seventh day (cf Genesis 2:2–3; Exodus 20:11). Philo and some rabbis insisted that God's providence remains active on the sabbath, keeping all things in existence, giving life in birth and taking it away in death. Other rabbis taught that God rested from creating, but not from judging (=ruling, governing). Jesus here claims the same authority to work as the Father, and, in the discourse that follows, the same divine prerogatives: power over life and death (John 5:21, 24–26) and judgment (John 5:22, 27).

kill him, because he not only broke the sabbath but he also called God his own father, making himself equal to God.

害他，因為他不但犯了安息日，而且又稱天主是自己的父，使自己與天主平等。

The Work of the Son. 19*Jesus answered and said to them, "Amen, amen, I say to you, a son cannot do anything on his own, but only what he sees his father doing; for what he does, his son will do also. 20For the Father loves his Son and shows him everything that he himself does, and he will show him greater works than these, so that you may be amazed. 21For just as the Father raises the dead and gives life,* so also does the Son give life to whomever he wishes. 22Nor does the Father judge anyone, but he has given all judgment* to his Son, 23so that all may honor the Son just as they honor the Father. Whoever does not honor the Son does not honor the Father who sent him. 24Amen, amen, I say to you, whoever hears my word and believes in the one who sent me has eternal life and will not come to condemnation, but has passed from death to life. 25Amen, amen, I say to you, the hour is coming and is now here when the dead will hear the voice of the Son of God, and those who hear will live. 26For just as the Father has life in himself, so also he gave to his Son the possession of life in himself. 27And he gave him power to exercise judgment, because he is the Son of Man. 28*Do not be amazed at this, because the hour is coming in which all who are in the tombs will hear his voice 29and will come out, those

顯示自己與天父的關係 19耶穌於是回答他們說：「我實實在在告訴你們：子不能由自己作什麼，他看見父作什麼，纔能作什麼；凡父所作的，子也照樣作，20因為父愛子，凡自己所作的都指示給他；並且還要把比這些更大的工程指示給他，為叫你們驚奇。21就如父喚起死者，使他們復生，照樣子也使他所願意的人復生。22父不審判任何人，但他把審判的全權交給了子，23為叫眾人尊敬子如同尊敬父；不尊敬子的，就是不尊敬派遣他來的父。24我實實在在告訴你們：聽我的話，相信派遣我來者的，便有永生，不受審判，而已出死入生。25我實實在在告訴你們：時候要到，且現在就是，死者要聽見天主子的聲音，凡聽從的，就必生存。26就如父是生命之源，照樣他也使子成為生命之源；27並且賜給他行審判的權柄，因為他是人子。28你們不要驚奇這事，因為時候要到，那時，凡在墳墓裡的，都要聽見他的聲音，29而出來：行過善的，復活進

* [5:19] This proverb or parable is taken from apprenticeship in a trade: the activity of a son is modeled on that of his father. Jesus' dependence on the Father is justification for doing what the Father does.
* [5:21] **Gives life**: in the Old Testament, a divine prerogative (Deut 32:39; 1 Sam 2:6; 2 Kings 5:7; Tobit 13:2; Isaiah 26:19; Daniel 12:2).
* [5:22] **Judgment**: another divine prerogative, often expressed as acquittal or condemnation (Deut 32:36; Psalm 43:1).
* [5:28–29] While John 5:19–27 present realized eschatology, John 5:28–29 are future eschatology; cf Daniel 12:2.

who have done good deeds to the resurrection of life, but those who have done wicked deeds to the resurrection of condemnation.

30"I cannot do anything on my own;
I judge as I hear, and my judgment is
just, because I do not seek my own will
but the will of the one who sent me.

Witnesses to Jesus. 31"If I testify on my own behalf, my testimony cannot be verified. 32But there is another* who testifies on my behalf, and I know that the testimony he gives on my behalf is true. 33You sent emissaries to John, and he testified to the truth. 34I do not accept testimony from a human being, but I say this so that you may be saved. 35He was a burning and shining lamp,* and for a while you were content to rejoice in his light. 36But I have testimony greater than John's. The works that the Father gave me to accomplish, these works that I perform testify on my behalf that the Father has sent me. 37Moreover, the Father who sent me has testified on my behalf. But you have never heard his voice nor seen his form, 38and you do not have his word remaining in you, because you do not believe in the one whom he has sent. 39You search* the scriptures, because you think you have eternal life through them; even they testify on my behalf. 40But you do not want to come to me to have life.

Unbelief of Jesus' Hearers. 41"I do not accept human praise;* 42moreover, I know that you do not have the love

人生命；作過惡的，復活而受審判。30我由我自己什麼也不能作；父怎樣告訴我，我就怎樣審判，所以我的審判是正義的，因為我不尋求我的旨意，而只尋求那派遣我來者的旨意。」

父為子作證 31「如果我為我自己作證，我的證據不足憑信；32但另有一位為我作證，我知道他為我作的證足以憑信。33你們曾派人到若翰那裡去，他就為真理作過證。34其實我並不需要人的證據，我提及這事，只是為叫你們得救。35若翰好比是一盞點著而發亮的燈，你們只一時高興享受了他的光明。36但我有比若翰更大的證據，即父所托付我要我完成的工程，就是我所行的這些工程，為我作證：證明是父派遣了我。37派遣我來的父，親自為我作證；你們從未聽見過他的聲音，也從未看見過他的儀容，38並且你們也沒有把他的話存留在心中，因為你們不相信他所派遣的那位。39你們查考經典，因你們認為其中有永生，正是這些經典為我作證；40但你們不願意到我這裡來，為獲得生命。」

猶太人不信耶穌 41「我不求人的光榮；42而且我認得你們，知道

* [5:32] **Another**: likely the Father, who in four different ways gives testimony to Jesus, as indicated in the verse groupings John 5:33–34, 36, 37–38, 39–40.
* [5:35] **Lamp**: cf Psalm 132:17—"I will place a lamp for my anointed (= David)," and possibly the description of Elijah in Sirach 48:1. But only **for a while**, indicating the temporary and subordinate nature of John's mission.
* [5:39] **You search**: this may be an imperative: "Search the scriptures, because you think that you have eternal life through them."
* [5:41] **Praise**: the same Greek word means "praise" or "honor" (from others) and "glory" (from God). There is a play on this in John 5:44.

of God in you. 43I came in the name of my Father, but you do not accept me; yet if another comes in his own name, you will accept him. 44How can you believe, when you accept praise from one another and do not seek the praise that comes from the only God? 45Do not think that I will accuse you before the Father: the one who will accuse you is Moses, in whom you have placed your hope. 46For if you had believed Moses, you would have believed me, because he wrote about me. 47But if you do not believe his writings, how will you believe my words?"

在你們內沒有天主的愛情。43我因我父的名而來，你們卻不接納我；如果有人因自己的名而來，你們反而接納他。44你們既然彼此尋求光榮，而不尋求出於惟一天主的光榮，你們怎麼能相信我呢？45不要想我要在父面前控告你們；有一位控告你們的，就是你們所寄望的梅瑟。46若是你們相信梅瑟，必會相信我，因為他是指著我而寫的。47如果你們不相信他所寫的，怎麼會相信我的話呢？」

CHAPTER 6

Multiplication of the Loaves. 1*After this, Jesus went across the Sea of Galilee [of Tiberias].* 2A large crowd followed him, because they saw the signs he was performing on the sick. 3Jesus went up on the mountain, and there he sat down with his disciples. 4The Jewish feast of Passover was near. 5*When Jesus raised his eyes and saw that a large crowd was coming to him, he said to Philip, "Where can we buy enough food for them to eat?" 6*He said this to test him, because he himself knew what he was going to do. 7Philip answered him, "Two hundred days' wages* worth of food would not be enough for each of them to have a little [bit]." 8One of his disciples, Andrew, the brother of Simon Peter,

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增餅奇蹟 1這些事以後，耶穌往加里肋亞海，即提庇黎雅海的對岸去了。2大批群眾，因為看見他在患病者身上所行的神跡，都跟隨著他。3耶穌上了山，和他的門徒一起坐在那裡。4那時，猶太人的慶節，即逾越節，已臨近了。5耶穌舉目看見大批群眾來到他前，就對斐理伯說：「我們從那裡買餅給這些人吃呢？」6他說這話，是為試探斐理伯；他自己原知道要作什麼。7斐理伯回答說：「就是二百塊『德納』的餅，也不夠每人分得一小塊。」8有一個門徒，即西滿伯多祿的哥哥安

* [6:1] **[Of Tiberias]**: the awkward apposition represents a later name of the Sea of Galilee. It was probably originally a marginal gloss.
* [6:1–15] This story of the multiplication of the loaves is the fourth sign (cf the note on John 5:1–47). It is the only miracle story found in all four gospels (occurring twice in Mark and Matthew). See the notes on Matthew 14:13–21; 15:32–39. John differs on the roles of Philip and Andrew, the proximity of Passover (John 6:4), and the allusion to Elisha (see John 6:9). The story here symbolizes the food that is really available through Jesus. It connotes a new exodus and has eucharistic overtones.
* [6:5] Jesus takes the initiative (in the synoptics, the disciples do), possibly pictured as (cf John 6:14) the new Moses (cf Numbers 11:13).
* [6:6] Probably the evangelist's comment; in this gospel Jesus is never portrayed as ignorant of anything.
* [6:7] **Days' wages**: literally, "denarii"; a Roman denarius is a day's wage in Matthew 20:2.

said to him, 9"There is a boy here who has five barley loaves* and two fish; but what good are these for so many?" 10Jesus said, "Have the people recline." Now there was a great deal of grass* in that place. So the men reclined, about five thousand in number. 11Then Jesus took the loaves, gave thanks, and distributed them to those who were reclining, and also as much of the fish as they wanted. 12When they had had their fill, he said to his disciples, "Gather the fragments left over, so that nothing will be wasted." 13So they collected them, and filled twelve wicker baskets* with fragments from the five barley loaves that had been more than they could eat. 14When the people saw the sign he had done, they said, "This is truly the Prophet,* the one who is to come into the world." 15Since Jesus knew that they were going to come and carry him off to make him king, he withdrew again to the mountain alone.

德肋說：9「這裡有一個兒童，他有五個大麥餅和兩條魚；但是為這麼多的人這算得什麼？」10耶穌說：「你們叫眾人坐下罷！」在那地方有許多青草，於是人們便坐下，男人約有五千。11耶穌就拿起餅，祝謝後，分給坐下的人；對於魚也照樣作了；讓眾人任意吃。12他們吃飽以後，耶穌向門徒說：「把剩下的碎塊收集起來，免得蹧蹋了。」13他們就把人吃後所剩下的五個大麥餅的碎塊，收集起來，裝滿了十二筐。14眾人見了耶穌所行的神跡，就說：「這人確實是那要來到世界上的先知。」15耶穌看出他們要來強迫他，立他為王，就獨自又退避到山裡去了。

Walking on the Water. 16*When it was evening, his disciples went down to the sea, 17embarked in a boat, and went across the sea to Capernaum. It had already grown dark, and Jesus had not yet come to them. 18The sea was stirred up because a strong wind was blowing. 19When they had rowed about three or four miles, they saw Jesus walking on the sea* and coming near the boat, and they began to be afraid. 20But he said to them, "It is I.*

步行海面 16到了晚上，他的門徒下到海邊，17上船要到海對岸的葛法翁去。天已黑了，耶穌還沒有來到他們那裡。18海上因起了大風，便翻騰起來。19當他們搖櫓大約過了二十五或三十「斯塔狄」時，看見耶穌在海面上行走，臨近了船，便害怕起來。20但他卻向他們說：「是我，不要害

* [6:9] **Barley loaves**: the food of the poor. There seems an allusion to the story of Elisha multiplying the barley bread in 2 Kings 4:42–44.
* [6:10] **Grass**: implies springtime, and therefore Passover. **Five thousand**: so Mark 6:39, 44 and parallels.
* [6:13] **Baskets**: the word describes the typically Palestinian wicker basket, as in Mark 6:43 and parallels.
* [6:14] **The Prophet**: probably the prophet like Moses (see the note on John 1:21). **The one who is to come into the world**: probably Elijah; cf Malachi 3:1; 4:5.
* [6:16–21] The fifth sign is a nature miracle, portraying Jesus sharing Yahweh's power. Cf the parallel stories following the multiplication of the loaves in Mark 6:45–52 and Matthew 14:22–33.
* [6:19] **Walking on the sea**: although the Greek (cf John 6:16) could mean "on the seashore" or "by the sea" (cf John 21:1), the parallels, especially Matthew 14:25, make clear that Jesus walked upon the water. John may allude to Job 9:8: God "treads upon the crests of the sea."
* [6:20] **It is I**: literally, "I am." See also the notes on John 4:26 and Mark 6:50.

Do not be afraid." 21They wanted to take him into the boat, but the boat immediately arrived at the shore to which they were heading.

The Bread of Life Discourse. 22*The next day, the crowd that remained across the sea saw that there had been only one boat there, and that Jesus had not gone along with his disciples in the boat, but only his disciples had left. 23*Other boats came from Tiberias near the place where they had eaten the bread when the Lord gave thanks. 24When the crowd saw that neither Jesus nor his disciples were there, they themselves got into boats and came to Capernaum looking for Jesus. 25And when they found him across the sea they said to him, "Rabbi, when did you get here?" 26Jesus answered them and said, "Amen, amen, I say to you, you are looking for me not because you saw signs but because you ate the loaves and were filled. 27Do not work for food that perishes but for the food that endures for eternal life,* which the Son of Man will give you. For on him the Father, God, has set his seal." 28So they said to him, "What can we do to accomplish the works of God?" 29Jesus answered and said to them, "This is the work of God, that you believe in the one he sent." 30So they said to him, "What sign can you do, that we may see and believe in you? What can you do? 31*Our ancestors ate manna in the desert, as it is written:

'He gave them bread from heaven
to eat.'"

怕！」21他們便欣然接他上船，船就立時到了他們所要去的地方。

群眾尋找耶穌 22第二天，留在海對岸的群眾，看見只有一隻小船留在那裡，也知道耶穌沒有同他的門徒一起上船，只有他的門徒走了——23然而從提庇黎雅有別的小船來到了，靠近吾主祝謝後，人們吃餅的地方——24當群眾一發覺耶穌和他的門徒都不在那裡時，他們便上了那些小船，往葛法翁找耶穌去了。25當群眾在海對岸找著他時，就對他說：「辣彼，你什麼時候到了這裡？」

生命之糧的言論 26耶穌回答說：「我實實在在告訴你們：你們尋找我，並不是因為看到了神跡，而是因為吃餅吃飽了。27你們不要為那可損壞的食糧勞碌，而要為那存留到永生的食糧勞碌，即人子所要賜給你們的，因為他是天主聖父所印證的。」28他們問說：「我們該做什麼，纔算做天主的事業呢？」29耶穌回答說：「天主要你們所做的事業，就是要你們信從他所派遣來的。」30他們又說：「那麼，你行什麼神跡給我們看，好叫我們信服你呢？你要行什麼事呢？31我們的祖先在曠野裡吃過「瑪納」正如經上所記載的：『他從天上賜給了他

* [6:22–71] Discourse on the bread of life; replacement of the manna. John 6:22–34 serve as an introduction, John 6:35–59 constitute the discourse proper, John 6:60–71 portray the reaction of the disciples and Peter's confession.
* [6:23] Possibly a later interpolation, to explain how the crowd got to Capernaum.
* [6:27] **The food that endures for eternal life**: cf John 4:14, on water "springing up to eternal life."
* [6:31] **Bread from heaven**: cf Exodus 16:4, 15, 32–34 and the notes there; Psalm 78:24. The manna, thought to have been hidden by Jeremiah (2 Macc 2:5–8), was expected to reappear miraculously at Passover, in the last days.

32So Jesus said to them, "Amen, amen,
I say to you, it was not Moses who
gave the bread from heaven; my Father
gives you the true bread from heaven.
33For the bread of God is that which
comes down from heaven and gives
life to the world."

34So they said to him, "Sir, give us
this bread always." 35*Jesus said to
them, "I am the bread of life; whoever
comes to me will never hunger, and
whoever believes in me will never
thirst. 36But I told you that although
you have seen [me], you do not
believe. 37Everything that the Father
gives me will come to me, and I will
not reject anyone who comes to me,
38because I came down from heaven
not to do my own will but the will of
the one who sent me. 39And this is
the will of the one who sent me, that
I should not lose anything of what he
gave me, but that I should raise it [on]
the last day. 40For this is the will of my
Father, that everyone who sees the Son
and believes in him may have eternal
life, and I shall raise him [on] the last
day."

41The Jews murmured about him
because he said, "I am the bread that
came down from heaven," 42and they
said, "Is this not Jesus, the son of
Joseph? Do we not know his father
and mother? Then how can he say,
'I have come down from heaven'?"
43Jesus answered and said to them,
"Stop murmuring* among yourselves.
44No one can come to me unless the
Father who sent me draw him, and I
will raise him on the last day. 45It is
written in the prophets:

'They shall all be taught by God.'

們食物吃。』」32於是耶穌向他們說：「我實實在在告訴你們：並不是梅瑟賜給了你們那從天上來的食糧，而是我父現今賜給你們從天上來的真正的食糧，33因為天主的食糧，是那由天降下，並賜給世界生命的。」34他們便說：「主！你就把這樣的食糧常常賜給我們罷！」35耶穌回答說：「我就是生命的食糧；到我這裡來的，永不會饑餓；信從我的，總不會渴。36但是，我向你們說過：你們看見了我，仍然不信。37凡父交給我的，必到我這裡來；而到我這裡來的，我必不把他拋棄於外，38因為我從天降下，不是為執行我的旨意，而是為執行派遣我來者的旨意。39派遣我來者的旨意就是：凡他交給我的，叫我連一個也不失掉，而且在末日還要使他復活，40因為這是我父的旨意：凡看見子，並信從子的，必獲得永生；並且在末日，我要使他復活。」

耶穌是生命之糧 41猶太人遂對耶穌竊竊私議，因為他說：我是從天上降下來的食糧。42他們說：「這人不是若瑟的兒子耶穌麼？他的父親和母親，我們豈不是都認識麼？怎麼他竟說：我是從天上降下來的呢？」43耶穌回答說：「你們不要彼此竊竊私議！44凡不是派遣我的父所吸引的人，誰也不能到我這裡來，而我在末日要叫他復活。45在《先知書》上記載：『眾人都要蒙天主的訓

* [6:35–59] Up to John 6:50 "bread of life" is a figure for God's revelation in Jesus; in John 6:51–58, the eucharistic theme comes to the fore. There may thus be a break between John 6:50–51.
* [6:43] **Murmuring**: the word may reflect the Greek of Exodus 16:2, 7–8.

Everyone who listens to my Father and
learns from him comes to me. 46Not
that anyone has seen the Father except
the one who is from God; he has seen
the Father. 47Amen, amen, I say to you,
whoever believes has eternal life.* 48I
am the bread of life. 49Your ancestors
ate the manna in the desert, but they
died; 50this is the bread that comes
down from heaven so that one may eat
it and not die. 51I am the living bread
that came down from heaven; whoever
eats this bread will live forever; and
the bread that I will give is my flesh
for the life of the world."

52The Jews quarreled among
themselves, saying, "How can this man
give us [his] flesh to eat?" 53Jesus said
to them, "Amen, amen, I say to you,
unless you eat the flesh of the Son
of Man and drink his blood, you do
not have life within you. 54Whoever
eats* my flesh and drinks my blood
has eternal life, and I will raise him
on the last day. 55For my flesh is true
food, and my blood is true drink.
56Whoever eats my flesh and drinks
my blood remains in me and I in him.
57Just as the living Father sent me
and I have life because of the Father,
so also the one who feeds on me will
have life because of me. 58This is the
bread that came down from heaven.
Unlike your ancestors who ate and
still died, whoever eats this bread will
live forever." 59These things he said
while teaching in the synagogue in
Capernaum.

誨。』凡由父聽教而學習的，必到我這裡來。46這不是說有人看見過父，只有那從天主來的，纔看見過父。47我實實在在告訴你們：信從的人，必得永生。48我是生命的食糧。49你們的祖先在曠野中吃過「瑪納」，卻死了；50這是從天上降下來的食糧，誰吃了，就不死。51我是從天上降下的生活的食糧；誰若吃了這食糧，必要生活直到永遠。」

人子的血肉是信友的飲食 「我所要賜給的食糧，就是我的肉，是為世界的生命而賜給的。」52因此，猶太人彼此爭論說：「這人怎能把他的肉，賜給我們吃呢？」53耶穌向他們說「我實實在在告訴你們：你們若不吃人子的肉，不喝他的血，在你們內，便沒有生命。54誰吃我的肉，並喝我的血，必得永生，在末日，我且要叫他復活，55因為我的肉，是真實的食品；我的血，是真實的飲料。56誰吃我的肉，並喝我的血，便住在我內，我也住在他內。57就如那生活的父派遣了我，我因父而生活；照樣，那吃我的人，也要因我而生活。58這是從天上降下來的食糧，不像祖先吃了「瑪納」仍然死了；誰吃這食糧，必要生活直到永遠。」59這些話是耶穌在葛法翁會堂教訓人時說的。

* [6:54–58] **Eats**: the verb used in these verses is not the classical Greek verb used of human eating, but that of animal eating: "munch," "gnaw." This may be part of John's emphasis on the reality of the flesh and blood of Jesus (cf John 6:55), but the same verb eventually became the ordinary verb in Greek meaning "eat."

The Words of Eternal Life. 60*Then many of his disciples who were listening said, "This saying is hard; who can accept it?" 61Since Jesus knew that his disciples were murmuring about this, he said to them, "Does this shock you? 62What if you were to see the Son of Man ascending to where he was before?* 63It is the spirit that gives life, while the flesh* is of no avail. The words I have spoken to you are spirit and life. 64But there are some of you who do not believe." Jesus knew from the beginning the ones who would not believe and the one who would betray him. 65And he said, "For this reason I have told you that no one can come to me unless it is granted him by my Father."

66As a result of this, many [of] his disciples returned to their former way of life and no longer accompanied him. 67Jesus then said to the Twelve, "Do you also want to leave?" 68Simon Peter answered him, "Master, to whom shall we go? You have the words of eternal life. 69We have come to believe and are convinced that you are the Holy One of God." 70Jesus answered them, "Did I not choose you twelve? Yet is not one of you a devil?" 71He was referring to Judas, son of Simon the Iscariot; it was he who would betray him, one of the Twelve.

言論的結果 60他的門徒中有許多聽了，便說：「這話生硬，誰能聽得下去呢？」61耶穌自知他的門徒對這話竊竊私議，便向他們說：「這話使你們起反感嗎？62那麼，如果你們看到人子昇到他先前所在的地方去，將怎樣呢？63使生活的是神，肉一無所用；我給你們所講論的話，就是神，就是生命。64但你們中間有些人，卻不相信」。原來，耶穌從起頭就知道那些人不信，和誰要出賣他。65所以他又說：「為此，我對你們說過：除非蒙父恩賜的，誰也不能到我這裡來。」66從此，他的門徒中有許多人退去了，不再同他往來。67於是耶穌向那十二人說：「難道你們也願走嗎？」68西滿伯多祿回答說：「主！惟你有永生的話，我們去投奔誰呢？69我們相信，而且已知道你是天主的聖者。」70耶穌對他們說：「我不是揀選了你們十二個人嗎？你們中卻有一個是魔鬼。」71他是指依斯加略人西滿的兒子猶達斯說的；因為就是這人，十二人中的一個，將要出賣耶穌。

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* [6:60–71] These verses refer more to themes of John 6:35–50 than to those of John 6:51–58 and seem to be addressed to members of the Johannine community who found it difficult to accept the high christology reflected in the bread of life discourse.

* [6:62] This unfinished conditional sentence is obscure. Probably there is a reference to John 6:49–51. Jesus claims to be **the bread that comes down from heaven** (John 6:50); this claim provokes incredulity (John 6:60); and so Jesus is pictured as asking what his disciples will say when he goes up to heaven.

* [6:63] **Spirit . . . flesh**: probably not a reference to the eucharistic body of Jesus but to the supernatural and the natural, as in John 3:6. **Spirit and life**: all Jesus said about the bread of life is the revelation of the Spirit.

CHAPTER 7

The Feast of Tabernacles. 1*After this, Jesus moved about within Galilee; but he did not wish to travel in Judea, because the Jews were trying to kill him. 2But the Jewish feast of Tabernacles was near. 3So his brothers* said to him, "Leave here and go to Judea, so that your disciples also may see the works you are doing. 4No one works in secret if he wants to be known publicly. If you do these things, manifest yourself to the world." 5For his brothers did not believe in him. 6*So Jesus said to them, "My time is not yet here, but the time is always right for you. 7The world cannot hate you, but it hates me, because I testify to it that its works are evil. 8You go up to the feast. I am not going up* to this feast, because my time has not yet been fulfilled." 9After he had said this, he stayed on in Galilee.

10But when his brothers had gone up to the feast, he himself also went up, not openly but [as it were] in secret. 11The Jews were looking for him at the feast and saying, "Where is he?" 12And there was considerable murmuring about him in the crowds. Some said, "He is a good man," [while] others said, "No; on the contrary, he misleads the crowd." 13Still, no one spoke openly about him because they were afraid of the Jews.

第七章

耶穌暗自入京 1這些事以後，耶穌周遊於加里肋亞，而不願周遊於猶太，因為猶太人要圖謀殺害他。2那時，猶太人的慶節，帳棚節近了，3他的弟兄於是對他說：「你離開這裡，往猶太去罷！好叫你的門徒也看見你所行的事，4因為沒有人願意顯揚自己，而在暗地裡行事的；你既然行這些事，就該將自己顯示給世界。」5原來，連他的弟兄們也不相信他。6耶穌回答說：「我的時候還沒有到，你們的時候卻常是現成的。7世界不會恨你們，卻是恨我，因為我指證它的行為是邪惡的。8你們上去過節罷！我還不上去過這慶節，因為我的時候還沒有成熟。」9他說了這些話後，仍留在加里肋亞。10但他的弟兄們上去過節以後，他也去了，但不是明顯的，而是暗中去的。11在慶節中，猶太人尋找他說：「那人在那裡呢？」12在群眾間對他發生了許多私議：有的說：「他是好人」；有的卻說：「不，他在煽惑民眾」。13但是，因為都怕猶太人，誰也不敢公開地講論他。

* [John 7–8] These chapters contain events about the feast of Tabernacles (Sukkoth, Ingathering: Exodus 23:16; Tents, Booths: Deut 16:13–16), with its symbols of booths (originally built to shelter harvesters), rain (water from Siloam poured on the temple altar), and lights (illumination of the four torches in the Court of the Women). They continue the theme of the replacement of feasts (Passover, John 2:13; 6:4; Hanukkah, John 10:22; Pentecost, John 5:1), here accomplished by Jesus as the Living Water. These chapters comprise seven miscellaneous controversies and dialogues. There is a literary inclusion with Jesus in hiding in John 7:4, 10; 8:59. There are frequent references to attempts on his life: John 7:1, 13, 19, 25, 30, 32, 44; 8:37, 40, 59.

* [7:3] **Brothers**: these relatives (cf John 2:12 and see the note on Mark 6:3) are never portrayed as disciples until after the resurrection (Acts 1:14). Matthew 13:55 and Mark 6:3 give the names of four of them. Jesus has already performed works/signs in Judea; cf John 2:23; 3:2; 4:45; 5:8.

* [7:6] **Time**: the Greek word means "opportune time," here a synonym for Jesus' "hour" (see the note on John 2:4), his death and resurrection. In the wordplay, any time is suitable for Jesus' brothers, because they are not dependent on God's will.

* [7:8] **I am not going up**: an early attested reading "not yet" seems a correction, since Jesus in the story does go up to the feast. "Go up," in a play on words, refers not only to going up to Jerusalem but also to exaltation at the cross, resurrection, and ascension; cf John 3:14; 6:62; 20:17.

The First Dialogue. 14*When the feast was already half over, Jesus went up into the temple area and began to teach. 15*The Jews were amazed and said, "How does he know scripture without having studied?" 16Jesus answered them and said, "My teaching is not my own but is from the one who sent me. 17Whoever chooses to do his will* shall know whether my teaching is from God or whether I speak on my own. 18Whoever speaks on his own seeks his own glory, but whoever seeks the glory of the one who sent him is truthful, and there is no wrong in him. 19Did not Moses give you the law? Yet none of you keeps the law. Why are you trying to kill me?" 20The crowd answered, "You are possessed!* Who is trying to kill you?" 21Jesus answered and said to them, "I performed one work* and all of you are amazed 22because of it. Moses gave you circumcision—not that it came from Moses but rather from the patriarchs—and you circumcise a man on the sabbath. 23If a man can receive circumcision on a sabbath so that the law of Moses may not be broken, are you angry with me because I made a whole person well on a sabbath? 24Stop judging by appearances, but judge justly."

25So some of the inhabitants of Jerusalem said, "Is he not the one they are trying to kill? 26And look, he is speaking openly and they say nothing

在聖殿施教 14慶節已過了一半，耶穌就上聖殿裡去施教。15猶太人都驚訝說：「這人沒有進過學，怎麼通曉經書呢？」16耶穌回答他們說：「我的教訓不是我的，而是派遣我來者的。17誰若願意承行他的旨意，就會認出這教訓，是出於天主或由我自己而講的。18由自己而講的，是尋求自己的光榮；但誰若尋求派遣他來者的光榮，他便是誠實的，在他內沒有不義。19梅瑟不是曾給你們頒佈了法律嗎？但你們中卻沒有一人遵行法律；你們為什麼圖謀殺害我？」20群眾回答說：「你附了魔；誰圖謀殺害你？」21耶穌回答說：「我作了一件事，你們就都奇怪。22梅瑟曾給你們頒定了割損禮——其實並不是由梅瑟，而是由祖先開始的，因此，你們也在安息日給人行割損禮。23若是在安息日，為滿全梅瑟的法律，人可受割損禮；那麼，為了我在安息日，使一個人完全恢復健康，你們就對我發怒麼？24你們不要按照外表判斷，但要按照公義判斷」。

耶穌是由父派遣來的 25於是，有幾個耶路撒冷人說：「這不是人們所要圖謀殺害的人嗎？26看，他放膽地講論，而沒有人對他說

* [7:14–31] Jesus teaches in the temple; debate with the Jews.
* [7:15] **Without having studied**: literally, "How does he know letters without having learned?" Children were taught to read and write by means of the scriptures. But here more than Jesus' literacy is being discussed; the people are wondering how he can teach like a rabbi. Rabbis were trained by other rabbis and traditionally quoted their teachers.
* [7:17] **To do his will**: presumably a reference back to the "work" of John 6:29: belief in the one whom God has sent.
* [7:20] **You are possessed**: literally, "You have a demon." The insane were thought to be possessed by a demoniacal spirit.
* [7:21] **One work**: the cure of the paralytic (John 5:1–9) because of the reference to the sabbath (John 7:22; 5:9–10).
* [7:26] **The authorities**: the members of the Sanhedrin (same term as John 3:1).

to him. Could the authorities* have realized that he is the Messiah? 27But we know where he is from. When the Messiah comes, no one will know where he is from." 28So Jesus cried out in the temple area as he was teaching and said, "You know me and also know where I am from. Yet I did not come on my own, but the one who sent me, whom you do not know, is true. 29I know him, because I am from him, and he sent me." 30So they tried to arrest him, but no one laid a hand upon him, because his hour had not yet come. 31But many of the crowd began to believe in him, and said, "When the Messiah comes, will he perform more signs than this man has done?"

Officers Sent to Arrest Jesus. 32*The Pharisees heard the crowd murmuring about him to this effect, and the chief priests and the Pharisees sent guards to arrest him. 33So Jesus said, "I will be with you only a little while longer, and then I will go to the one who sent me. 34You will look for me but not find [me], and where I am you cannot come." 35So the Jews said to one another, "Where is he going that we will not find him? Surely he is not going to the dispersion* among the Greeks to teach the Greeks, is he? 36What is the meaning of his saying, 'You will look for me and not find [me], and where I am you cannot come'?"

Rivers of Living Water. 37*On the last and greatest day of the feast, Jesus stood up and exclaimed, "Let anyone who thirsts come to me and drink. 38Whoever believes in me, as scripture

什麼，難道首長們也確認這人就是默西亞嗎？27可是，我們知道這人是那裡的；然而，當默西亞來時，卻沒有人知道他是那裡的。」28於是耶穌在聖殿施教時，大聲喊說：「你們認識我，也知道我是那裡的；但我不是由我自己而來，而是那真實者派遣我來的，你們卻不認識他；29我認識他，因為我是出於他，是他派遣了我。」30他們想捉往他，但沒有人向他下手，因為他的時辰還沒有到。

派遣人捉拿耶穌 31群眾中有許多人信了他，且說：「默西亞來時，難道會行比這人更多的奇跡嗎？」32法利塞人聽見群眾對耶穌這樣議論紛紛，司祭長和法利塞人便派遣差役去捉拿他。33於是耶穌說：「我和你們同在的時候不多了，我要回到派遣我來的那裡去。34你們要找我，卻找不著；而我所在的地方，你們也不能去。」35猶太人便彼此說：「這人要往那裡去，我們找不著他呢？難道他要往散居在希臘民中的猶太人那裡去，教訓希臘人麼？36他所說：『你們要找我，卻找不著；我所在的地方，你們也不能去』的這話，是什麼意思？」

耶穌為永生的泉源 37在慶節末日最隆重的那一天，耶穌站著大聲喊說：「誰若渴，到我這裡來喝罷！38凡信從我的，就如經上

* [7:32–36] Jesus announces his approaching departure (cf also John 8:21; 12:36; 13:33) and complete control over his destiny.
* [7:35] **Dispersion**: or "diaspora": Jews living outside Palestine. **Greeks**: probably refers to the Gentiles in the Mediterranean area; cf John 12:20.
* [7:37, 39] Promise of living water through the Spirit.

says:
'Rivers of living water* will flow
from within him.'"
39He said this in reference to the Spirit
that those who came to believe in him
were to receive. There was, of course,
no Spirit yet,* because Jesus had not
yet been glorified.

說：從他的心中要流出活水的江河。」39他說這話，是指那信仰他的人將要領受的聖神；聖神還沒有賜下，因為耶穌還沒有受到光榮。

Discussion about the Origins of the Messiah. 40*Some in the crowd who heard these words said, "This is truly the Prophet." 41Others said, "This is the Messiah." But others said, "The Messiah will not come from Galilee, will he? 42Does not scripture say that the Messiah will be of David's family and come from Bethlehem, the village where David lived?" 43So a division occurred in the crowd because of him. 44Some of them even wanted to arrest him, but no one laid hands on him. 45So the guards went to the chief priests and Pharisees, who asked them, "Why did you not bring him?" 46The guards answered, "Never before has anyone spoken like this one." 47So the Pharisees answered them, "Have you also been deceived? 48Have any of the authorities or the Pharisees believed in him? 49But this crowd, which does not know the law, is accursed." 50Nicodemus, one of their members who had come to him earlier, said to them, 51"Does our law condemn a person before it first hears him and finds out what he is doing?" 52They answered and said to him, "You are not from Galilee also, are you? Look and see that no prophet arises from Galilee."

人論耶穌不同的意見 40群眾中有些人聽了這些話，便說：「這人真是那位先知。」41另有些人說：「這人是默西亞。」但也有人說：「難道默西亞能來自加里肋亞嗎？42經上不是說：默西亞要出自達味的後裔，來自達味出生的村莊白冷嗎？」43因此，為了耶穌的緣故，在群眾中起了紛爭。44他們中有些人願捉拿他，但誰也沒有向他下手。45差役回到司祭長和法利塞人那裡；司祭長和法利塞人問他們說：「為什麼你們沒有把他帶來？」46差役回答說：「從來沒有一個人如此講話，像這人講話一樣。」47法利塞人遂向他們說：「難道你們也受了煽惑嗎？48首長中或法利塞人中，難道有人信仰了他嗎？49但是，這些不明白法律的群眾，是可詛咒的！」50他們中有一個，即先前曾來到耶穌那裡的尼苛德摩，遂向他們說：51「如果不先聽取人的口供，和查明他所作的事，難道我們的法律就許定他的罪麼？」52他們回答他說：「難道你也是出自加里肋亞麼？你去查

* [7:38] **Living water**: not an exact quotation from any Old Testament passage; in the gospel context the gift of the Spirit is meant; cf John 3:5. From within him: either Jesus or the believer; if Jesus, it continues the Jesus-Moses motif (water from the rock, Exodus 17:6; Numbers 20:11) as well as Jesus as the new temple (cf Ezekiel 47:1). Grammatically, it goes better with the believer.

* [7:39] **No Spirit yet**: Codex Vaticanus and early Latin, Syriac, and Coptic versions add "given." In this gospel, the sending of the Spirit cannot take place until Jesus' glorification through his death, resurrection, and ascension; cf John 20:22.

* [7:40–53] Discussion of the Davidic lineage of the Messiah.

A Woman Caught in Adultery.
53*[Then each went to his own house,

考，你就能知道：從加里肋亞不會出先知的。」53然後，他們就各自回家去了。

CHAPTER 8

1while Jesus went to the Mount of Olives.* 2But early in the morning he arrived again in the temple area, and all the people started coming to him, and he sat down and taught them. 3Then the scribes and the Pharisees brought a woman who had been caught in adultery and made her stand in the middle. 4They said to him, "Teacher, this woman was caught in the very act of committing adultery. 5Now in the law, Moses commanded us to stone such women.* So what do you say?" 6They said this to test him, so that they could have some charge to bring against him. Jesus bent down and began to write on the ground with his finger.* 7*But when they continued asking him, he straightened up and said to them, "Let the one among you who is without sin be the first to throw a stone at her." 8Again he bent down and wrote on the ground. 9And in response, they went away one by one, beginning with the elders. So he was left alone with the woman before him. 10Then Jesus straightened up and said to her, "Woman, where are they? Has no one condemned you?" 11She replied,

第八章

憐憫淫婦 1耶穌上了橄欖山。2清晨他又來到聖殿，眾百姓都到他跟前來，他便坐下教訓他們。3那時，經師和法利塞人帶來了一個犯姦淫時被捉住的婦人，叫她站在中間，4便向耶穌說：「師傅！這婦人是正在犯姦淫時被捉住的，5在法律上，梅瑟命令我們該用石頭砸死這樣的婦人；可是，你說什麼呢？」6他們說這話，是要試探耶穌，好能控告他；耶穌卻彎下身去，用指頭在地上畫字。7因為他們不斷地追問，他便直起身來，向他們說：「你們中間誰沒有罪，先向她投石罷！」8他又彎下身去，在地上寫字。9他們一聽這話，就從年老的開始到年幼的，一個一個地都溜走了，只留下耶穌一人和站在那裡的婦人。10耶穌遂直起身來向她說：「婦人！他們在那裡呢？沒有人定你的罪嗎？」11她

* [7:53–8:11] The story of the woman caught in adultery is a later insertion here, missing from all early Greek manuscripts. A Western text-type insertion, attested mainly in Old Latin translations, it is found in different places in different manuscripts: here, or after John 7:36 or at the end of this gospel, or after Lk 21:38, or at the end of that gospel. There are many non-Johannine features in the language, and there are also many doubtful readings within the passage. The style and motifs are similar to those of Luke, and it fits better with the general situation at the end of Luke 21: but it was probably inserted here because of the allusion to Jer 17:13 (cf the note on John John 8:6) and the statement, "I do not judge anyone," in John 8:15. The Catholic Church accepts this passage as canonical scripture.
* [8:1] **Mount of Olives**: not mentioned elsewhere in the gospel tradition outside of passion week.
* [8:5] Lev 20:10 and Deut 22:22 mention only death, but Deut 22:23–24 prescribes stoning for a betrothed virgin.
* [8:6] Cf Jer 17:13 (RSV): "Those who turn away from thee shall be written in the earth, for they have forsaken the LORD, the fountain of living water"; cf John 7:38.
* [8:7] The first stones were to be thrown by the witnesses (Deut 17:7).

"No one, sir." Then Jesus said, "Neither do I condemn you. Go, [and] from now on do not sin any more."]

說：「主！沒有人。」耶穌向她說：「我也不定你的罪；去罷！從今以後，不要再犯罪了！」

The Light of the World. 12*Jesus spoke to them again, saying, "I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life." 13So the Pharisees said to him, "You testify on your own behalf, so your testimony cannot be verified." 14Jesus answered and said to them, "Even if I do testify on my own behalf, my testimony can be verified,* because I know where I came from and where I am going. But you do not know where I come from or where I am going. 15You judge by appearances,* but I do not judge anyone. 16And even if I should judge, my judgment is valid, because I am not alone, but it is I and the Father who sent me. 17Even in your law* it is written that the testimony of two men can be verified. 18I testify on my behalf and so does the Father who sent me." 19So they said to him, "Where is your father?" Jesus answered, "You know neither me nor my Father. If you knew me, you would know my Father also." 20He spoke these words while teaching in the treasury in the temple area. But no one arrested him, because his hour had not yet come.

照世真光 12耶穌又向眾人講說：「我是世界的光；跟隨我的，決不在黑暗中行走，必有生命的光。」13法利塞人於是對他說：「你為你自己作證，你的證據，是不可憑信的。」14耶穌回答說：「我即便為我自己作證，我的證據，是可憑信的，因為我知道：我從那裡來，往那裡去；你們卻不知道：我從那裡來，或往那裡去。15你們只憑肉眼判斷，我卻不判斷任何人；16即使我判斷，我的判斷，仍是真實的，因為我不是獨自一個，而是有我，還有派遣我來的父。17在你們的法律上也記載著：兩個人的作證，是可憑信的。18今有我為我自己作證，也有派遣我的父，為我作證。」19他們便問他說：「你的父在那裡？」耶穌答覆說：「你們不認識我，也不認識我的父；若是你們認識了我，也就認識我的父了。」20這些話是耶穌於聖殿施教時，在銀庫院裡所講的。誰也沒有捉拿他，因為他的時辰還沒有到。

Jesus, the Father's Ambassador. 21*He said to them again, "I am going away and

猶太人必死在罪惡中 21那時，耶穌又向他們說：「我去了，你

* [8:12–20] Jesus the light of the world. Jesus replaces the four torches of the illumination of the temple as the light of joy.
* [8:14] **My testimony can be verified**: this seems to contradict John 5:31 but the emphasis here is on Jesus' origin from the Father and his divine destiny. **Where I am going**: indicates Jesus' passion and glorification.
* [8:15] **By appearances**: literally, "according to the flesh." **I do not judge anyone**: superficial contradiction of John 5:22, 27, 30; here the emphasis is that the judgment is not by material standards.
* [8:17] **Your law**: a reflection of later controversy between church and synagogue.
* [8:21–30] He whose ambassador I am is with me. Jesus' origin is from God; he can reveal God.
* [8:21] **You will die in your sin**: i.e., of disbelief; cf John 8:24. **Where I am going you cannot come**: except through faith in Jesus' passion-resurrection.

you will look for me, but you will die in your sin. Where I am going you cannot come."* 22*So the Jews said, "He is not going to kill himself, is he, because he said, 'Where I am going you cannot come'?" 23He said to them, "You belong to what is below, I belong to what is above. You belong to this world, but I do not belong to this world. 24That is why I told you that you will die in your sins. For if you do not believe that I AM,* you will die in your sins." 25*So they said to him, "Who are you?" Jesus said to them, "What I told you from the beginning. 26I have much to say about you in condemnation. But the one who sent me is true, and what I heard from him I tell the world." 27They did not realize that he was speaking to them of the Father. 28So Jesus said (to them), "When you lift up the Son of Man, then you will realize that I AM, and that I do nothing on my own, but I say only what the Father taught me. 29The one who sent me is with me. He has not left me alone, because I always do what is pleasing to him." 30Because he spoke this way, many came to believe in him.

Jesus and Abraham. 31*Jesus then said to those Jews who believed in him, "If you remain in my word, you will

們要尋找我，你們必要死在你們的罪惡中；我所去的地方，你們不能去。」22猶太人便說：「他說：我所去的地方，你們不能去；莫非他要自殺嗎？」23耶穌向他們說：「你們是出於下，我卻是出於上；你們是出於這個世界，我卻不是出於這個世界。24因此，我對你們說過：你們要死在你們的罪惡中。的確，你們若不相信我就是那一位，你們必要死在你們的罪惡中。」25於是，他們問耶穌說：「你到底是誰？」耶穌回答他們說：「難道從起初我沒有對你們講論過嗎？26對你們我有許多事要說，要譴責；但是派遣我來者是真實的；我由他聽來的，我就講給世界聽。」27他們不明白他是在給他們講論父。28耶穌遂說：「當你們高舉了人子以後，你們便知道我就是那一位。我由我自己不作什麼；我所講論的，都是依照父所教訓我的。29派遣我來者與我在一起，他沒有留下我獨自一個，因為我常作他所喜悅的事。」30當耶穌講這些話時，許多人便信了他。

猶太人自恃為亞巴郎的子孫 31於是，耶穌對那些信他的猶太人說：「你們如果固守我的話，就確是我

* [8:22] The Jews suspect that he is referring to his death. Johannine irony is apparent here; Jesus' death will not be self-inflicted but destined by God.
* [8:24, 28] **I AM**: an expression that late Jewish tradition understood as Yahweh's own self-designation (Isaiah 43:10); see the note on John 4:26. Jesus is here placed on a par with Yahweh.
* [8:25] **What I told you from the beginning**: this verse seems textually corrupt, with several other possible translations: "(I am) what I say to you"; "Why do I speak to you at all?" The earliest attested reading (Bodmer Papyrus P66) has (in a second hand), "I told you at the beginning what I am also telling you (now)." The answer here (cf Prov 8:22) seems to hinge on a misunderstanding of John 8:24 "**that** I AM" as "**what** I am."
* [8:31–59] Jesus' origin ("before Abraham") and destiny are developed; the truth will free them from sin (John 8:34) and death (John 8:51).
* [8:31] **Those Jews who believed in him**: a rough editorial suture, since in John 8:37 they are described as trying to kill Jesus.

truly be my disciples,* 32and you will know the truth, and the truth will set you free." 33They answered him, "We are descendants of Abraham and have never been enslaved to anyone.* How can you say, 'You will become free'?" 34Jesus answered them, "Amen, amen, I say to you, everyone who commits sin is a slave of sin. 35A slave does not remain in a household forever, but a son* always remains. 36So if a son frees you, then you will truly be free. 37I know that you are descendants of Abraham. But you are trying to kill me, because my word has no room among you. 38*I tell you what I have seen in the Father's presence; then do what you have heard from the Father."

39*They answered and said to him, "Our father is Abraham." Jesus said to them, "If you were Abraham's children, you would be doing the works of Abraham. 40But now you are trying to kill me, a man who has told you the truth that I heard from God; Abraham did not do this. 41You are doing the works of your father!" [So] they said to him, "We are not illegitimate. We have one Father, God." 42Jesus said to them, "If God were your Father, you would love me, for I came from God and am here; I did not come on my own, but he sent me. 43Why do you not understand what I am saying? Because you cannot bear to hear my word. 44You belong to your father the devil and you willingly carry out your father's desires. He was a murderer from the beginning and does not stand in truth, because there is no truth in him. When he tells a lie, he speaks in

的門徒，32也會認識真理，而真理必會使你們獲得自由。」33他們回答說：「我們是亞巴郎的後裔，從未給任何人做過奴隸；怎麼你說：你們要成為自由的呢？」34耶穌答覆說：「我實實在在告訴你們：凡是犯罪的，就是罪惡的奴隸。35奴隸不能永遠住在家裡，兒子卻永遠居住。36那麼，如果天主子使你們自由了，你們的確是自由的。37我知道你們是亞巴郎的後裔，你們卻圖謀殺害我，因為你們容納不下我的話。38我說的，是我在父那裡所看見的；而你們行的，卻是從你們的父親那裡所學習的。」39他們回答說：「我們的父親是亞巴郎。」耶穌對他們說：「假如你們是亞巴郎的子女，你們就該作亞巴郎所作的事。40如今，你們竟然圖謀殺害我——這個給你們說出從天主那裡所聽到的真理的人——亞巴郎卻沒有作過這樣的事。41你們正作你們父親的事業。」他們向他說：「我們不是由淫亂生的，我們只有一個父親：就是天主。」42耶穌回答說：「假如天主是你們的父親，你們必愛我，因為我是由天主出發而來的，並不是由我自己來的，而是那一位派遣了我。43為什麼你們不明白我的講論呢？無非是你們不肯聽我的話。44你們是出於你們的父親魔鬼，並願意追隨你們父親的慾望。從

* [8:33] **Have never been enslaved to anyone**: since, historically, the Jews were enslaved almost continuously, this verse is probably Johannine irony, about slavery to sin.

* [8:35] **A slave . . . a son**: an allusion to Ishmael and Isaac (Genesis 16; 21), or to the release of a slave after six years (Exodus 21:2; Deut 15:12).

* [8:38] **The Father**: i.e., God. It is also possible, however, to understand the second part of the verse as a sarcastic reference to descent of the Jews from the devil (John 8:44), "You do what you have heard from [your] father."

* [8:39] **The works of Abraham**: Abraham believed; cf Romans 4:11–17; James 2:21–23.

character, because he is a liar and the father of lies. 45But because I speak the truth, you do not believe me. 46Can any of you charge me with sin? If I am telling the truth, why do you not believe me? 47Whoever belongs to God hears the words of God; for this reason you do not listen, because you do not belong to God."

48The Jews answered and said to him, "Are we not right in saying that you are a Samaritan* and are possessed?" 49Jesus answered, "I am not possessed; I honor my Father, but you dishonor me. 50I do not seek my own glory; there is one who seeks it and he is the one who judges. 51Amen, amen, I say to you, whoever keeps my word will never see death." 52(So) the Jews said to him, "Now we are sure that you are possessed. Abraham died, as did the prophets, yet you say, 'Whoever keeps my word will never taste death.' 53Are you greater than our father Abraham,* who died? Or the prophets, who died? Who do you make yourself out to be?" 54Jesus answered, "If I glorify myself, my glory is worth nothing; but it is my Father who glorifies me, of whom you say, 'He is our God.' 55You do not know him, but I know him. And if I should say that I do not know him, I would be like you a liar. But I do know him and I keep his word. 56Abraham your father rejoiced to see my day; he saw it* and was glad. 57So the Jews said to him, "You are not yet fifty years old and

起初，他就是殺人的兇手，不站在真理上，因為在他內沒有真理；他幾時撒謊，正出於他的本性，因為他是撒謊者，而且又是撒謊者的父親。45至於我，因為我說真理，你們卻不信我。46你們中誰能指證我有罪？若是我說真理，為什麼你們卻不信我呢？47出於天主的，必聽天主的話；你們所以不聽，因為你們不是出於天主。」48猶太人遂向他說：「我們說你是個撒瑪黎雅人，並附有魔鬼，豈不正對嗎？」49耶穌答覆說：「我沒有附魔，我只是尊敬我的父，你們卻侮辱我。50然而，我不尋求我的光榮，有為我尋求而行判斷的一位。51我實實在在告訴你們：誰如果遵行我的話，永遠見不到死亡。」52猶太人向他說：「現在我們知道：你附有魔鬼；亞巴郎和先知都死了；你卻說：誰如果遵行我的話，永遠嘗不到死味。53難道你比我們的父親亞巴郎還大嗎？他死了，先知們也死了。你把你自己當作什麼人呢？」54耶穌答覆說：「我如果光榮我自己，我的光榮算不了什麼；那光榮我的，是我的父，就是你們所稱的「我們的天主。」55你們不認識他，我卻認識他；我若說我不認識他，我便像你們一樣是個撒謊者；但是，我認識他，也遵守他的話。56你們的父親亞巴郎曾歡欣喜樂地企望看到我的日子，他看見了，極其高興。」57猶太人就對他說：

* [8:48] **Samaritan**: therefore interested in magical powers; cf Acts 7:14–24.
* [8:53] **Are you greater than our father Abraham?**: cf John 4:12.
* [8:56] **He saw it**: this seems a reference to the birth of Isaac (Genesis 17:7; 21:6), the beginning of the fulfillment of promises about Abraham's seed.
* [8:57] The evidence of the third-century Bodmer Papyrus P75 and the first hand of Codex Sinaiticus indicates that the text originally read: "How can Abraham have seen you?"

you have seen Abraham?"* 58*Jesus said to them, "Amen, amen, I say to you, before Abraham came to be, I AM." 59So they picked up stones to throw at him; but Jesus hid and went out of the temple area.

「你還沒有五十歲，就見過亞巴郎嗎？」58耶穌回答說：「我實實在在告訴你們：在亞巴郎出現以前，我就有。」59他們就拿起石頭來要向他投去；耶穌卻隱沒了，從聖殿裡出去了。

CHAPTER 9

The Man Born Blind. 1*As he passed by he saw a man blind from birth. 2*His disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?" 3Jesus answered, "Neither he nor his parents sinned; it is so that the works of God might be made visible through him. 4We have to do the works of the one who sent me while it is day. Night is coming when no one can work. 5While I am in the world, I am the light of the world." 6When he had said this, he spat on the ground and made clay with the saliva, and smeared the clay on his eyes, 7and said to him, "Go wash* in the Pool of Siloam" (which means Sent). So he went and washed, and came back able to see.

8His neighbors and those who had seen him earlier as a beggar said, "Isn't this the one who used to sit and beg?" 9Some said, "It is," but others said, "No, he just looks like him." He said, "I am." 10So they said to him, "[So] how

第九章

治好胎生的瞎子 1耶穌前行時，看見了一個生來瞎眼的人。2他的門徒就問他說：「辣彼，誰犯了罪？是他，還是他的父母，竟使他生來瞎眼呢？」3耶穌答覆說：「也不是他犯了罪，也不是他的父母，而是為叫天主的工作，在他身上顯揚出來。4趁著白天，我們應做派遣我來者的工作；黑夜來到，就沒有人能工作了。5當我在世界上的時候，我是世界的光。」6耶穌說了這話以後，便吐唾沫在地上，用唾沫和了些泥，把泥抹在瞎子的眼上，7對他說：「去，到史羅亞水池裡洗洗罷！」──史羅亞解說「被派遣的」──瞎子去了，洗了，回來就看見了。8於是，鄰居和那些素來曾見他討飯的人，就說：「這不是那曾坐著討飯的人麼？」9有的說：「就是這人，」有的說：「不，是另一個很相似他的人。」那人卻說：「就是我。」10他們問他說：「你的眼睛究竟

* [8:58] **Came to be, I AM**: the Greek word used for "came to be" is the one used of all creation in the prologue, while the word used for "am" is the one reserved for the Logos.

* [9:1–10:21] Sabbath healing of the man born blind. This fifth sign is introduced to illustrate the saying, "I am the light of the world" (John 8:12; 9:5). The narrative of conflict about Jesus contrasts Jesus (light) with the Jews (blindness, John 9:39–41). The theme of water is reintroduced in the reference to the pool of Siloam. Ironically, Jesus is being judged by the Jews, yet the Jews are judged by the Light of the world; cf John 3:19–21.

* [9:2] See the note on John 5:14, and Exodus 20:5, that parents' sins were visited upon their children. Jesus denies such a cause and emphasizes the purpose: the infirmity was providential.

* [9:7] **Go wash**: perhaps a test of faith; cf 2 Kings 5:10–14. The water tunnel Siloam (= Sent) is used as a symbol of Jesus, sent by his Father.

were your eyes opened?" 11He replied, "The man called Jesus made clay and anointed my eyes and told me, 'Go to Siloam and wash.' So I went there and washed and was able to see." 12And they said to him, "Where is he?" He said, "I don't know."

13They brought the one who was once blind to the Pharisees. 14Now Jesus had made clay* and opened his eyes on a sabbath. 15So then the Pharisees also asked him how he was able to see. He said to them, "He put clay on my eyes, and I washed, and now I can see." 16So some of the Pharisees said, "This man is not from God, because he does not keep the sabbath." [But] others said, "How can a sinful man do such signs?" And there was a division among them. 17So they said to the blind man again, "What do you have to say about him, since he opened your eyes?" He said, "He is a prophet."

18Now the Jews did not believe that he had been blind and gained his sight until they summoned the parents of the one who had gained his sight. 19They asked them, "Is this your son, who you say was born blind? How does he now see?" 20His parents answered and said, "We know that this is our son and that he was born blind. 21We do not know how he sees now, nor do we know who opened his eyes. Ask him, he is of age; he can speak for himself." 22*His parents said this because they were afraid of the Jews,

是怎樣開的呢？」11他答覆說：「名叫耶穌的那個人，和了些泥，抹在我的眼上，給我說：你往史羅亞去洗洗罷；我去了，洗了，就看見了。」12他們又問他說：「那個人在那裡？」他說：「我不知道。」

法利塞人的盤問 13他們便將先前瞎眼的人，領到法利塞人那裡。14耶穌和泥開他眼睛的那天，正是安息日。15於是，法利塞人又詰問他怎樣看見了。那人就向他們說：「他把泥放在我的眼上，我洗了，就看見了。」16法利塞人中有的說：「這人不是從天主來的，因為他不遵守安息日。」有的卻說：「一個罪人怎能行這樣的奇跡？」他們中間便發生了紛爭。17於是，他們又問瞎子說：「對於那開了你眼睛的人，你說什麼呢？」瞎子說：「他是一位先知。」18可是，猶太人不肯相信他先是瞎子而後看見了，等到叫了復明者的父母來，19問他們說：「這是你們的兒子麼？你們說他生來就瞎麼？怎麼他現在竟看見了呢？」20他的父母答覆說：「我們知道這是我們的兒子，也生來就瞎。21如今他究竟怎麼看見了，我們卻不知道；或者誰開了他的眼睛，我們也不知道。你們問他罷！他已經成年，會說自己的事了。」22他的父母因為害怕猶太人，纔這樣說，因為猶太

* [9:14] In using spittle, kneading clay, and healing, Jesus had broken the sabbath rules laid down by Jewish tradition.

* [9:22] This comment of the evangelist (in terms used again in John 12:42; John 16:2) envisages a situation after Jesus' ministry. Rejection/excommunication from the synagogue of Jews who confessed Jesus as Messiah seems to have begun ca. A.D. 85, when the curse against the *mînîm* or heretics was introduced into the "Eighteen Benedictions."

for the Jews had already agreed that if anyone acknowledged him as the Messiah, he would be expelled from the synagogue. 23For this reason his parents said, "He is of age; question him."

24So a second time they called the man who had been blind and said to him, "Give God the praise!* We know that this man is a sinner." 25He replied, "If he is a sinner, I do not know. One thing I do know is that I was blind and now I see." 26So they said to him, "What did he do to you? How did he open your eyes?" 27He answered them, "I told you already and you did not listen. Why do you want to hear it again? Do you want to become his disciples, too?" 28They ridiculed him and said, "You are that man's disciple; we are disciples of Moses! 29We know that God spoke to Moses, but we do not know where this one is from." 30The man answered and said to them, "This is what is so amazing, that you do not know where he is from, yet he opened my eyes. 31We know that God does not listen to sinners, but if one is devout and does his will, he listens to him. 32*It is unheard of that anyone ever opened the eyes of a person born blind. 33If this man were not from God, he would not be able to do anything." 34They answered and said to him, "You were born totally in sin, and are you trying to teach us?" Then they threw him out.

35When Jesus heard that they had thrown him out, he found him and said, "Do you believe in the Son of Man?" 36He answered and said, "Who is he, sir, that I may believe in him?" 37Jesus said to him, "You have seen

人早已議定：誰若承認耶穌是默西亞，就必被逐出會堂。23為此，他的父母說：他已經成年，你們問他罷！24於是法利塞人再把那先前瞎眼的人叫過來，向他說：「歸光榮於天主罷！我們知道這人是個罪人。」25那人回答說：「他是不是罪人，我不知道；有一件事我知道：我曾是個瞎子，現在我卻看見了。」26他們又問他說：「他給你作了什麼？怎樣開了你的眼睛？」27他回答說：「我已經告訴了你們，你們不聽；為什麼又願意聽呢？莫非你們也願意做他的門徒麼？」28他們辱罵他說：「你去做他的門徒好了！我們是梅瑟的門徒。29我們知道：天主曾給梅瑟說過話；至於這人，我們不知道他是從那裡來的。」30那人回答說：「這真奇怪！你們不知道他是從那裡來的，他卻開了我的眼睛。31我們都曉得天主不俯聽罪人，只俯聽那恭敬天主，並承行他旨意的人。32自古以來從未聽說：有人開了生來就是瞎子的眼睛。33這人若不是由天主來的，他什麼也不能作。」34他們卻向他說：「你整個生於罪惡中，竟來教訓我們？」便把他趕出去了。

人子來世判別世人 35耶穌聽說他們把他趕出去了，後來遇見了他，就給他說：「你信人子麼？」36那人便回答說：「主，是誰，好使我去信他呢？」37耶穌對

* [9:24] **Give God the praise!**: an Old Testament formula of adjuration to tell the truth; cf Joshua 7:19; 1 Sam 6:5 LXX. Cf John 5:41.
* [9:32] **A person born blind**: the only Old Testament cure from blindness is found in Tobit (cf Tobit 7:7; 11:7–13; 14:1–2), but Tobit was not born blind.

him and the one speaking with you is he." 38He said, "I do believe, Lord," and he worshiped him. 39*Then Jesus said, "I came into this world for judgment, so that those who do not see might see, and those who do*see might become blind."

40Some of the Pharisees who were with him heard this and said to him, "Surely we are not also blind, are we?" 41Jesus said to them, "If you were blind, you would have no sin; but now you are saying, 'We see,' so your sin remains.

他說：「你已看見他了，和你講話的就是！」38他遂說道：「主，我信。」遂俯伏朝拜了耶穌。39耶穌遂說：「我是為了判別，纔到這世界上來，叫那些看不見的，看得見；叫那些看得見的，反而成為瞎子。」40有些和他在一起的法利塞人，一聽了這話，就說：「難道我們也是瞎子麼？」41耶穌回答說：「你們如果是瞎子，就沒有罪了；但你們如今說：我們看得見，你們的罪惡便存留下了。」

CHAPTER 10

The Good Shepherd. 1*"Amen, amen, I say to you, whoever does not enter a sheepfold through the gate but climbs over elsewhere is a thief and a robber.* 2But whoever enters through the gate is the shepherd of the sheep. 3The gatekeeper opens it for him, and the sheep hear his voice, as he calls his own sheep by name and leads them out. 4*When he has driven out all his own, he walks ahead of them, and the sheep follow him, because they recognize his voice. 5But they will not follow a stranger; they will run away from him, because they do not recognize the voice of strangers." 6Although Jesus used this figure of speech,* they did not realize what he was trying to tell them.

第十章

耶穌是善牧 1「我實實在在告訴你們：凡不由門進入羊棧，而由別處爬進去的，便是賊，是強盜。2由門進去的，纔是羊的牧人。3看門的給他開門，羊聽他的聲音；他按著名字呼喚自己的羊，並引領出來。4當他把羊放出來以後，就走在羊前面，羊也跟隨他，因為認得他的聲音。5羊決不跟隨陌生人，反而逃避他，因為羊不認得陌生人的聲音。」6耶穌給他們講了這個比喻，他們卻不明白給他們所講的是什麼。

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* [9:39–41] These verses spell out the symbolic meaning of the cure; the Pharisees are not the innocent blind, willing to accept the testimony of others.

* [10:1–21] The good shepherd discourse continues the theme of attack on the Pharisees that ends John 9. The figure is allegorical: the hired hands are the Pharisees who excommunicated the cured blind man. It serves as a commentary on John 9. For the shepherd motif, used of Yahweh in the Old Testament, cf Exodus 34; Genesis 48:15; 49:24; Micah 7:14; Psalm 23:1–4; 80:1.

* [10:1] **Sheepfold**: a low stone wall open to the sky.

* [10:4] **Recognize his voice**: the Pharisees do not recognize Jesus, but the people of God, symbolized by the blind man, do.

* [10:6] **Figure of speech**: John uses a different word for illustrative speech than the "parable" of the synoptics, but the idea is similar.

Jn 若

7*So Jesus said again, "Amen, amen,
I say to you, I am the gate for the
sheep. 8*All who came [before me]
are thieves and robbers, but the sheep
did not listen to them. 9I am the gate.
Whoever enters through me will be
saved, and will come in and go out
and find pasture. 10A thief comes only
to steal and slaughter and destroy; I
came so that they might have life and
have it more abundantly. 11I am the
good shepherd. A good shepherd lays
down his life for the sheep. 12A hired
man, who is not a shepherd and whose
sheep are not his own, sees a wolf
coming and leaves the sheep and runs
away, and the wolf catches and scatters
them. 13This is because he works for
pay and has no concern for the sheep.
14I am the good shepherd, and I know
mine and mine know me, 15just as
the Father knows me and I know the
Father; and I will lay down my life for
the sheep. 16I have other sheep* that
do not belong to this fold. These also
I must lead, and they will hear my
voice, and there will be one flock, one
shepherd. 17This is why the Father
loves me, because I lay down my life
in order to take it up again. 18No one
takes it from me, but I lay it down on
my own. I have power to lay it down,
and power to take it up again.* This
command I have received from my
Father."

19Again there was a division among
the Jews because of these words.
20Many of them said, "He is possessed
and out of his mind; why listen to
him?" 21Others said, "These are not

7於是耶穌又對他們說：「我
實實在在告訴你們：我是羊的
門；8凡在我以先來的，都是賊
和強盜，羊沒有聽從他們。9我就
是門，誰若經過我進來，必得安
全；可以進，可以出，可以找著
草場。10賊來，無非是為偷竊、
殺害、毀滅；我來，卻是為叫他
們獲得生命，且獲得更豐富的生
命。11我是善牧：善牧為羊捨掉
自己的性命。12傭工，因不是牧
人，羊也不是他自己的，一看
見狼來，便棄羊逃跑——狼就抓
住羊，把羊趕散了，13因為他是
傭工，對羊漠不關心。14我是善
牧，我認識我的羊，我的羊也認
識我，15正如父認識我，我也認
識父一樣；我並且為羊捨掉我的
性命。16我還有別的羊，還不屬
於這一棧，我也該把他們引來，
他們要聽我的聲音，這樣，將只
有一個羊群，一個牧人。17父愛
我，因為我捨掉我的性命，為再
取回它來：18誰也不能奪去我的
性命，而是我甘心情願捨掉它；
我有權捨掉它，我也有權再取回
它來：這是由我父所接受的命
令。」19因了這些話，猶太人中
間又發生了紛爭；20他們中有許多
人說：「他附魔發瘋，為什麼還
聽他呢？」21另有些人說：「這

* [10:7–10] In John 10:7–8, the figure is of a gate for the shepherd to come to the sheep; in John 10:9–10, the figure is of a gate for the sheep to come in and go out.
* [10:8] **[Before me]**: these words are omitted in many good early manuscripts and versions.
* [10:16] **Other sheep**: the Gentiles, possibly a reference to "God's dispersed children" of John 11:52 destined to be gathered into one, or "apostolic Christians" at odds with the community of the beloved disciple.
* [10:18] **Power to take it up again**: contrast the role of the Father as the efficient cause of the resurrection in Acts 2:24; 4:10; etc.; Romans 1:4; 4:24. Yet even here is added: **This command I have received from my Father.**

the words of one possessed; surely a demon cannot open the eyes of the blind, can he?"

Feast of the Dedication. 22The feast of the Dedication* was then taking place in Jerusalem. It was winter. 23*And Jesus walked about in the temple area on the Portico of Solomon. 24So the Jews gathered around him and said to him, "How long are you going to keep us in suspense?* If you are the Messiah, tell us plainly." 25Jesus answered them, "I told you* and you do not believe. The works I do in my Father's name testify to me. 26But you do not believe, because you are not among my sheep. 27My sheep hear my voice; I know them, and they follow me. 28I give them eternal life, and they shall never perish. No one can take them out of my hand. 29My Father, who has given them to me, is greater than all,* and no one can take them out of the Father's hand. 30*The Father and I are one."

31The Jews again picked up rocks to stone him. 32Jesus answered them, "I have shown you many good works from my Father. For which of these are you trying to stone me?" 33The Jews answered him, "We are not stoning you for a good work but for blasphemy. You, a man, are making

話不是附魔的人所能說的；難道魔鬼能開瞎子的眼睛麼？」

耶穌是天主子 22那時，在耶路撒冷舉行重建節，正是冬天。23耶穌徘徊於聖殿內撒羅滿遊廊下。24猶太人圍起他來，向他說：「你使我們的心神懸疑不定，要到幾時呢？你如果是默西亞，就坦白告訴我們罷！」25耶穌答覆說：「我已告訴了你們，你們卻不相信；我以我父的名所作的工作，為我作證，26但你們還是不信，因為你們不是屬於我的羊。27我的羊聽我的聲音，我也認識他們，他們也跟隨我；28我賜予他們永生，他們永遠不會喪亡；誰也不能從我手中把他們奪去。29我那賜給我羊群的父，超越一切，為此，誰也不能從我父手裡將他們奪去。30我與父原是一體。」

31猶太人又拿起石頭來，要砸死他。32耶穌向他們說：「我賴我父給你們顯示了許多善事，為了那一件，你們要砸死我呢？」33猶太人回答說：「為了善事，我們不會砸死你；而是為了褻瀆的話，因為你是人，卻把你自己當作天

* [10:22] **Feast of the Dedication**: an eight-day festival of lights (Hebrew, Hanukkah) held in December, three months after the feast of Tabernacles (John 7:2), to celebrate the Maccabees' rededication of the altar and reconsecration of the temple in 164 B.C., after their desecration by Antiochus IV Epiphanes (Daniel 8:13; 9:27; cf 1 Macc 4:36–59; 2 Macc 1:18–2:19; 10:1–8).

* [10:23] **Portico of Solomon**: on the east side of the temple area, offering protection against the cold winds from the desert.

* [10:24] **Keep us in suspense**: literally, "How long will you take away our life?" Cf John 11:48–50. **If you are the Messiah, tell us plainly**: cf Luke 22:67. This is the climax of Jesus' encounters with the Jewish authorities. There has never yet been an open confession before them.

* [10:25] **I told you**: probably at John 8:25 which was an evasive answer.

* [10:29] The textual evidence for the first clause is very divided; it may also be translated: "As for the Father, what he has given me is greater than all," or "My Father is greater than all, in what he has given me."

* [10:30] This is justification for John 10:29; it asserts unity of power and reveals that the words and deeds of Jesus are the words and deeds of God.

yourself God.” 34*Jesus answered them, “Is it not written in your law, ‘I said, “You are gods”’? 35If it calls them gods to whom the word of God came, and scripture cannot be set aside, 36can you say that the one whom the Father has consecrated* and sent into the world blasphemes because I said, ‘I am the Son of God’? 37If I do not perform my Father’s works, do not believe me; 38but if I perform them, even if you do not believe me, believe the works, so that you may realize [and understand] that the Father is in me and I am in the Father.” 39[Then] they tried again to arrest him; but he escaped from their power.

40He went back across the Jordan to the place where John first baptized, and there he remained. 41Many came to him and said, “John performed no sign,* but everything John said about this man was true.” 42And many there began to believe in him.

主。」34耶穌卻向他們說：「在你們的法律上不是記載著：『我說過：你們是神』麼？35如果，那些承受天主話的，天主尚且稱他們為神——而經書是不能廢棄的——36那麼，父所祝聖並派遣到世界上來的，因為說過：我是天主子，你們就說：你說褻瀆的話麼？37假使我不作我父的工作，你們就不必信我；38但若是我作了，你們縱然不肯信我，至少要信這些工作，如此你們必定認出父在我內，我在父內。」39他們又企圖捉拿他，他卻從他們手中走脫了。

40耶穌又到約但河對岸，若翰先前施洗的地方去了，並住在那裡。41有許多人來到他那裡說：「若翰固然沒有行過神跡，但若翰關於這人所說的一切，都是真的。」42許多人就在那裡信了耶穌。

CHAPTER 11

The Raising of Lazarus. 1*Now a man was ill, Lazarus from Bethany, the village of Mary and her sister Martha. 2Mary was the one who had anointed the Lord with perfumed oil and dried his feet with her hair;

第十一章

拉匝祿病死 1有一個病人，名叫拉匝祿，住在伯達尼，即瑪利亞和她姐姐瑪爾大所住的村莊。2瑪利亞就是那曾用香液傅抹過主，並用自己的頭髮擦乾過他腳的婦

* [10:34] This is a reference to the judges of Israel who, since they exercised the divine prerogative to judge (Deut 1:17), were called “gods”; cf Exodus 21:6, besides Psalm 82:6 from which the quotation comes.
* [10:36] **Consecrated**: this may be a reference to the rededicated altar at the Hanukkah feast; see the note on John 10:22.
* [10:41] **Performed no sign**: this is to stress the inferior role of John the Baptist. The Transjordan topography recalls the great witness of John the Baptist to Jesus, as opposed to the hostility of the authorities in Jerusalem.
* [11:1–44] The raising of Lazarus, the longest continuous narrative in John outside of the passion account, is the climax of the signs. It leads directly to the decision of the Sanhedrin to kill Jesus. The theme of life predominates. Lazarus is a token of the real life that Jesus dead and raised will give to all who believe in him. Johannine irony is found in the fact that Jesus’ gift of life leads to his own death. The story is not found in the synoptics, but cf Mark 5:21 and parallels; Luke 7:11–17. There are also parallels between this story and Luke’s parable of the rich man and poor Lazarus (Luke 16:19–31). In both a man named Lazarus dies; in Luke, there is a request that he return to convince his contemporaries of the need for faith and repentance, while in John, Lazarus does return and some believe but others do not.

it was her brother Lazarus who was ill. 3So the sisters sent word to him, saying, "Master, the one you love is ill." 4When Jesus heard this he said, "This illness is not to end in death,* but is for the glory of God, that the Son of God may be glorified through it." 5Now Jesus loved Martha and her sister and Lazarus. 6So when he heard that he was ill, he remained for two days in the place where he was. 7Then after this he said to his disciples, "Let us go back to Judea." 8The disciples said to him, "Rabbi, the Jews were just trying to stone you, and you want to go back there?" 9Jesus answered, "Are there not twelve hours in a day? If one walks during the day, he does not stumble, because he sees the light of this world. 10But if one walks at night, he stumbles, because the light is not in him."* 11He said this, and then told them, "Our friend Lazarus is asleep, but I am going to awaken him." 12So the disciples said to him, "Master, if he is asleep, he will be saved." 13But Jesus was talking about his death, while they thought that he meant ordinary sleep. 14So then Jesus said to them clearly, "Lazarus has died. 15And I am glad for you that I was not there, that you may believe. Let us go to him." 16So Thomas, called Didymus,* said to his fellow disciples, "Let us also go to die with him."

17When Jesus arrived, he found that Lazarus had already been in the tomb for four days. 18Now Bethany was near Jerusalem, only about two miles* away. 19And many of the Jews had

人，患病的拉匝祿是她的兄弟。3他們姊妹二人便派人到耶穌那裡說：「主啊，你所愛的病了！」4耶穌聽了，便說：「這病不至於死，只是為彰顯天主的光榮，並為叫天主子因此受到光榮。」5耶穌素愛瑪爾大及她的妹妹和拉匝祿。6當他聽說拉匝祿病了，仍在原地逗留了兩天。7此後，纔對門徒說：「我們再往猶太去罷！」8門徒向他說：「辣彼，近來猶太人圖謀砸死你，你又要往那裡去麼？」9耶穌回答說：「白日不是有十二個時辰麼？人若在白日行路，不會碰跌，因為看得見這世界的光；10人若在黑夜行路，就要碰跌，因為他沒有光。」11耶穌說了這些話，又給他們說：「我們的朋友拉匝祿睡著了，我要去叫醒他。」12門徒便對他說：「主，若是他睡著了，必定好了。」13耶穌原是指他的死說的，他們卻以為他是指安眠睡覺說的。14然後，耶穌就明明地向他們說：「拉匝祿死了。15為了你們，我喜歡我不在那裡，好叫你們相信；我們到他那裡去罷！」16號稱狄狄摩的多默便向其他的同伴說：「我們也去，同他一起死罷！」

拉匝祿復活 17耶穌一到了伯達尼，得知拉匝祿在墳墓裡已經四天了。18伯達尼靠近耶路撒冷，相距約十五「斯塔狄」，19因而

* [11:4] **Not to end in death**: this is misunderstood by the disciples as referring to physical death, but it is meant as spiritual death.
* [11:10] **The light is not in him**: the ancients apparently did not grasp clearly the entry of light **through** the eye; they seem to have thought of it as being in the eye; cf Luke 11:34; Matthew 6:23.
* [11:16] **Called Didymus**: **Didymus** is the Greek word for twin. Thomas is derived from the Aramaic word for twin; in an ancient Syriac version and in the Gospel of Thomas (80:11–12) his given name, Judas, is supplied.
* [11:18] **About two miles**: literally, "about fifteen stades"; a stade was 607 feet.

come to Martha and Mary to comfort them about their brother. 20When Martha heard that Jesus was coming, she went to meet him; but Mary sat at home. 21Martha said to Jesus, "Lord, if you had been here, my brother would not have died. 22[But] even now I know that whatever you ask of God, God will give you." 23Jesus said to her, "Your brother will rise." 24Martha said to him, "I know he will rise, in the resurrection on the last day." 25Jesus told her, "I am the resurrection and the life; whoever believes in me, even if he dies, will live, 26and everyone who lives and believes in me will never die. Do you believe this?" 27*She said to him, "Yes, Lord. I have come to believe that you are the Messiah, the Son of God, the one who is coming into the world."

28When she had said this, she went and called her sister Mary secretly, saying, "The teacher is here and is asking for you." 29As soon as she heard this, she rose quickly and went to him. 30For Jesus had not yet come into the village, but was still where Martha had met him. 31So when the Jews who were with her in the house comforting her saw Mary get up quickly and go out, they followed her, presuming that she was going to the tomb to weep there. 32When Mary came to where Jesus was and saw him, she fell at his feet and said to him, "Lord, if you had been here, my brother would not have died." 33When Jesus saw her weeping and the Jews who had come with her weeping, he became perturbed* and deeply troubled, 34and said, "Where have you laid him?" They said to him, "Sir, come and see." 35And Jesus wept. 36So the Jews said, "See how he loved him." 37But some of them said, "Could

有許多猶太人來到瑪爾大和瑪利亞那裡，為她們兄弟的死安慰她們。20瑪爾大一聽說耶穌來了，便去迎接他；瑪利亞仍坐在家裡。21瑪爾大對耶穌說：「主若你在這裡，我的兄弟決不會死！22就是現在，我也知道：你無論向天主求什麼，天主必要賜給你。」23耶穌對她說：「你的兄弟必定要復活。」24瑪爾大說：「我知道在末日復活時，他必要復活。」25耶穌對她說：「我就是復活，就是生命；信從我的，即使死了，仍要活著；26凡活著而信從我的人，必永遠不死。你信麼？」27她回答說：「是的，主，我信你是默西亞，天主子，要來到世界上的那一位。」28她說了這話，就去叫她的妹妹瑪利亞，偷偷地說：「師傅來了，他叫你。」29瑪利亞一聽說，立時起身到耶穌那裡去了。30那時，耶穌還沒有進村莊，仍在瑪爾大迎接他的地方。31那些同瑪利亞在家，安慰她的猶太人，見她急忙起身出去，便跟著她，以為她往墳墓上去哭泣。32當瑪利亞來到耶穌所在的地方，一看見他，就俯伏在他腳前，向他說：「主！若是你在這裡，我的兄弟決不會死！」33耶穌看見她哭泣，還有同她一起來的猶太人也哭泣，便心神感傷，難過起來，34遂說：「你們把他安放在那裡？」他們回答說：「主，你來，看罷！」35耶穌流淚了。36於是猶太人說：「看，他多麼愛他啊！」37其中有些人說：「這個開

* [11:27] The titles here are a summary of titles given to Jesus earlier in the gospel.
* [11:33] **Became perturbed**: a startling phrase in Greek, literally, "He snorted in spirit," perhaps in anger at the presence of evil (death).

not the one who opened the eyes of the blind man have done something so that this man would not have died?"

38So Jesus, perturbed again, came to the tomb. It was a cave, and a stone lay across it. 39Jesus said, "Take away the stone." Martha, the dead man's sister, said to him, "Lord, by now there will be a stench; he has been dead for four days." 40Jesus said to her, "Did I not tell you that if you believe you will see the glory of God?" 41So they took away the stone. And Jesus raised his eyes and said, "Father,* I thank you for hearing me. 42I know that you always hear me; but because of the crowd here I have said this, that they may believe that you sent me." 43And when he had said this, he cried out in a loud voice,* "Lazarus, come out!" 44The dead man came out, tied hand and foot with burial bands, and his face was wrapped in a cloth. So Jesus said to them, "Untie him and let him go."

Session of the Sanhedrin. 45Now many of the Jews who had come to Mary and seen what he had done began to believe in him. 46But some of them went to the Pharisees and told them what Jesus had done. 47So the chief priests and the Pharisees convened the Sanhedrin and said, "What are we going to do? This man is performing many signs. 48If we leave him alone, all will believe in him, and the Romans will come* and take away both our land and our nation." 49But one of them, Caiaphas, who was high priest that year,* said to them, "You know nothing, 50nor do you consider that it is better for you that one man

了瞎子眼睛的，豈不能使這人也不死麼？」38耶穌心中又感傷起來，來到墳墓前。這墳墓是個洞穴，前面有一塊石頭堵著。39耶穌說：「挪開這塊石頭！」死者的姐姐瑪爾大向他說：「主！已經臭了，因為已有四天了。」40耶穌對她說：「我不是告訴過你：如果你信，就會看到天主的光榮嗎？」41他們便挪開了石頭；耶穌舉目向上說：「父啊！我感謝你，因為你俯聽了我。42我本來知道你常常俯聽我，但是，我說這話，是為了四周站立的群眾，好叫他們信是你派遣了我。」43說完這話，便大聲喊說：「拉匝祿！出來罷！」44死者便出來了，腳和手都纏著布條，面上還蒙著汗巾。耶穌向他們說：「解開他，讓他行走罷。」

公議會決議殺害耶穌 45那些來到瑪利亞那裡的猶太人，一看到耶穌所行的事，就有許多人信了他。46他們中也有一些到法利塞人那裡去，把耶穌所行的，報告給他們。47因此，司祭長和法利塞人召集了會議，說：「這人行了許多奇跡，我們怎麼辦呢？48如果讓他這樣，眾人都會信從他，羅馬人必要來，連我們的聖殿和民族都要除掉。」49他們中有一個名叫蓋法的，正是那一年的大司祭，對他們說：「你們什麼都不懂，50也不想想：叫一個人替百

* [11:41] **Father**: in Aramaic, "*abba*". See the note on Mark 14:36.
* [11:43] **Cried out in a loud voice**: a dramatization of John 5:28; "the hour is coming when all who are in the tombs will hear his voice."
* [11:48] **The Romans will come**: Johannine irony; this is precisely what happened after Jesus' death.
* [11:49] **That year**: emphasizes the conjunction of the office and the year. Actually, Caiaphas was high priest A.D. 18–36. The Jews attributed a gift of prophecy, sometimes unconscious, to the high priest.

should die instead of the people, so that the whole nation may not perish." 51He did not say this on his own, but since he was high priest for that year, he prophesied that Jesus was going to die for the nation, 52and not only for the nation, but also to gather into one the dispersed children of God.* 53So from that day on they planned to kill him.

54So Jesus no longer walked about in public among the Jews, but he left for the region near the desert, to a town called Ephraim,* and there he remained with his disciples.

The Last Passover. 55Now the Passover of the Jews was near, and many went up from the country to Jerusalem before Passover to purify* themselves. 56They looked for Jesus and said to one another as they were in the temple area, "What do you think? That he will not come to the feast?" 57For the chief priests and the Pharisees had given orders that if anyone knew where he was, he should inform them, so that they might arrest him.

CHAPTER 12

The Anointing at Bethany. 1*Six days before Passover Jesus came to Bethany, where Lazarus was, whom Jesus had raised from the dead. 2They gave a dinner for him there, and Martha served, while Lazarus was one of those reclining at table with him. 3Mary took a liter of costly perfumed

姓死，以免全民族滅亡：這為你們多麼有利。」51這話不是由他自己說出的，只因他是那年的大司祭，纔預言了耶穌將為民族而死；52不但為猶太民族，而且也是為使那四散的天主的兒女都聚集歸一。53從那一天起，他們就議決要殺害耶穌。54因此，耶穌不再公開地在猶太人中往來，卻從那裡往臨近荒野的地方去，來到一座名叫厄弗辣因的城，在那裡和他的門徒住下了。55猶太人的逾越節臨近了，所以，許多人在逾越節前，從鄉間上了耶路撒冷，要聖潔自己。56他們就尋找耶穌，並站在聖殿內，彼此談論說：「你們想什麼？他來不來過節呢？」57司祭長和法利塞人早已頒發命令：如果有人知道他在那裡，就該通知他們，好去捉拿他。

第十二章

伯達尼晚宴 1逾越節前六天，耶穌來到伯達尼，就是耶穌從死者中喚起拉匝祿的地方。2有人在那裡為他擺設了晚宴，瑪爾大伺候，而拉匝祿也是和耶穌一起坐席的一位。3那時，瑪利亞拿

* [11:52] **Dispersed children of God**: perhaps the "other sheep" of John 10:16.
* [11:54] Ephraim is usually located about twelve miles northeast of Jerusalem, where the mountains descend into the Jordan valley.
* [11:55] **Purify**: prescriptions for purity were based on Exodus 19:10–11, 15; Numbers 9:6–14; 2 Chron 30:1–3, 15–18.
* [12:1–8] This is probably the same scene of anointing found in Mark 14:3–9 (see the note there) and Matthew 26:6–13. The anointing by a penitent woman in Luke 7:36–38 is different. Details from these various episodes have become interchanged.
* [12:3] **The feet of Jesus**: so Mark 14:3; but in Matthew 26:6, Mary anoints Jesus' head as a sign of regal, messianic anointing.

oil made from genuine aromatic nard and anointed the feet of Jesus* and dried them with her hair; the house was filled with the fragrance of the oil. 4Then Judas the Iscariot, one [of] his disciples, and the one who would betray him, said, 5"Why was this oil not sold for three hundred days' wages*and given to the poor?" 6He said this not because he cared about the poor but because he was a thief and held the money bag and used to steal the contributions. 7So Jesus said, "Leave her alone. Let her keep this for the day of my burial.* 8You always have the poor with you, but you do not always have me."

9[The] large crowd of the Jews found out that he was there and came, not only because of Jesus, but also to see Lazarus, whom he had raised from the dead. 10And the chief priests plotted to kill Lazarus too, 11because many of the Jews were turning away and believing in Jesus because of him.

The Entry into Jerusalem. 12*On the next day, when the great crowd that had come to the feast heard that Jesus was coming to Jerusalem, 13they took palm branches* and went out to meet him, and cried out:

"Hosanna!
Blessed is he who comes in the
name of the Lord,
[even] the king of Israel."

14Jesus found an ass and sat upon it,
as is written:

了一斤極珍貴的純「拿爾多」香液，敷抹了耶穌的腳，並用自己的頭髮擦乾，屋裡便充滿了香液的氣味。4那要負賣耶穌的依斯加略猶達斯——即他的一個門徒——便說：5「為什麼不把這香液去賣三百塊『德納』，施捨給窮人呢？」6他說這話，並不是因為他關心窮人，只因為他是個賊，掌管錢囊，常偷取其中所存放的。7耶穌就說：「由她罷！這原是她為我安葬之日而保存的。8你們常有窮人和你們在一起；至於我，你們卻不常有。」9有許多猶太人聽說耶穌在那裡，就來了，不但是為耶穌，也是為看他從死者中所喚起的拉匝祿。10為此，司祭長議決連拉匝祿也要殺掉，11因為有許多猶太人為了拉匝祿的緣故，離開他們，而信從了耶穌。

耶穌榮進聖京 12第二天，來過節的群眾，聽說耶穌來到耶路撒冷，13便拿了棕櫚枝，出去迎接他，喊說：「賀三納！因上主之名而來的，以色列的君王，應受讚頌。」14耶穌找了一匹小驢，就騎上去，正如經上所記載

* [12:5] **Days' wages**: literally, "denarii." A denarius is a day's wage in Matthew 20:2; see the note on John 6:7.
* [12:7] Jesus' response reflects the rabbinical discussion of what was the greatest act of mercy, almsgiving or burying the dead. Those who favored proper burial of the dead thought it an essential condition for sharing in the resurrection.
* [12:12–19] In John, the entry into Jerusalem follows the anointing whereas in the synoptics it precedes. In John, the crowd, not the disciples, are responsible for the triumphal procession.
* [12:13] **Palm branches**: used to welcome great conquerors; cf 1 Macc 13:51; 2 Macc 10:7. They may be related to the *lûlāb*, the twig bundles used at the feast of Tabernacles. **Hosanna**: see Psalm 118:25–26. The Hebrew word means: "(O Lord), grant salvation." **He who comes in the name of the Lord**: referred in Psalm 118:26 to a pilgrim entering the temple gates, but here a title for Jesus (see the notes on Matthew 11:3 and John 6:14; 11:27). **The king of Israel**: perhaps from Zeph 3:14–15 in connection with the next quotation from Zech 9:9.

15"Fear no more, O daughter Zion;*
see, your king comes, seated
upon an ass's colt."
16His disciples did not understand
this at first, but when Jesus had been
glorified they remembered that these
things were written about him and
that they had done this* for him.
17*So the crowd that was with him
when he called Lazarus from the tomb
and raised him from death continued
to testify. 18This was [also] why the
crowd went to meet him, because they
heard that he had done this sign. 19So
the Pharisees said to one another, "You
see that you are gaining nothing. Look,
the whole world* has gone after him."

The Coming of Jesus' Hour. 20*Now
there were some Greeks* among those
who had come up to worship at the
feast. 21*They came to Philip, who
was from Bethsaida in Galilee, and
asked him, "Sir, we would like to see
Jesus." 22Philip went and told Andrew;
then Andrew and Philip went and told
Jesus. 23*Jesus answered them, "The
hour has come for the Son of Man to
be glorified. 24*Amen, amen, I say to
you, unless a grain of wheat falls to the
ground and dies, it remains just a grain

15『熙雍女子，不要害怕！
看，你的君王騎著驢駒來了！』
16起初他的門徒也沒有明白這些
事，然而，當耶穌受光榮以後，
他們纔想起這些話是指著他而記
載的。為此，他們就這樣對他做
了。17當耶穌叫拉匝祿從墳墓中
出來，由死者中喚起他時，那時
同他在一起的眾人，都為所見的
作證；18因此，有一群人去迎接
他，因為他們聽說他行了這個神
跡；19於是法利塞人便彼此說：
「看，你們一無所成！瞧，全世
界都跟他去了。」

耶穌對民眾最後的講詞 20在那
些上來過節，崇拜天主的人中，
有些希臘人。21他們來到加里肋
亞貝特賽達人斐理伯前，請求
他說：「先生！我們願拜見耶
穌。」22斐理伯就去告訴安德肋，
然後安德肋和斐理伯便來告訴耶
穌。23耶穌開口向他們說：「人
子要受光榮的時辰到了。24我實實
在在告訴你們：一粒麥子如果不落

* [12:15] **Daughter Zion**: Jerusalem. **Ass's colt**: symbol of peace, as opposed to the war horse.
* [12:16] **They had done this**: the antecedent of **they** is ambiguous.
* [12:17–18] There seem to be two different crowds in these verses. There are some good witnesses to the text that have another reading for John 12:17: "Then the crowd that was with him began to testify that he had called Lazarus out of the tomb and raised him from the dead."
* [12:19] **The whole world**: the sense is that everyone is following Jesus, but John has an ironic play on **world**; he alludes to the universality of salvation (John 3:17; 4:42).
* [12:20–36] This announcement of glorification by death is an illustration of "the whole world" (19) going after him.
* [12:20] **Greeks**: not used here in a nationalistic sense. These are probably Gentile proselytes to Judaism; cf John 7:35.
* [12:21–22] **Philip . . . Andrew**: the approach is made through disciples who have distinctly Greek names, suggesting that access to Jesus was mediated to the Greek world through his disciples. Philip and Andrew were from Bethsaida (John 1:44); Galileans were mostly bilingual. See: here seems to mean "have an interview with."
* [12:23] Jesus' response suggests that only after the crucifixion could the gospel encompass both Jew and Gentile.
* [12:24] This verse implies that through his death Jesus will be accessible to all. **It remains just a grain of wheat**: this saying is found in the synoptic triple and double traditions (Mark 8:35; Matthew 16:25; Luke 9:24; Matthew 10:39; Luke 17:33). John adds the phrases (John 12:25) **in this world** and **for eternal life**.

of wheat; but if it dies, it produces much fruit. 25Whoever loves his life* loses it, and whoever hates his life in this world will preserve it for eternal life. 26Whoever serves me must follow me, and where I am, there also will my servant be. The Father will honor whoever serves me.

27"I am troubled* now. Yet what should I say? 'Father, save me from this hour'? But it was for this purpose that I came to this hour. 28Father, glorify your name." Then a voice came from heaven, "I have glorified it and will glorify it again." 29The crowd there heard it and said it was thunder; but others said, "An angel has spoken to him." 30Jesus answered and said, "This voice did not come for my sake but for yours. 31Now is the time of judgment on this world; now the ruler of this world* will be driven out. 32And when I am lifted up from the earth, I will draw everyone to myself." 33He said this indicating the kind of death he would die. 34So the crowd answered him, "We have heard from the law that the Messiah remains forever.* Then how can you say that the Son of Man must be lifted up? Who is this Son of Man?" 35Jesus said to them, "The light will be among you only a little while. Walk while you have the light, so that darkness may not overcome you. Whoever walks in the dark does not know where he is going. 36While you have the light, believe in the light, so that you may become children of the light."

在地裡死了，仍只是一粒；如果死了，纔結出許多子粒來。25愛惜自己性命的，必要喪失性命；在現世憎恨自己性命的，必要保存性命入於永生。26誰若事奉我，就當跟隨我；如此，我在那裡，我的僕人也要在那裡；誰若事奉我，我父必要尊重他。27現在我心神煩亂，我可說什麼呢？我說：父啊！救我脫離這時辰罷？但正是為此，我纔到了這時辰。28父啊！光榮你的名罷！」當時有聲音來自天上：「我已光榮了我的名，我還要光榮。」29在場聽見的群眾，便說：「這是打雷。」另有人說：「是天使同他說話。」30耶穌回答說：「這聲音不是為我而來，而是為你們。31現在就是這世界應受審判的時候，現在這世界的元首就要被趕出去；32至於我，當我從地上被舉起來時，便要吸引眾人來歸向我。」33他說這話，是表明他要以怎樣的死而死。34於是群眾回答他說：「我們從《法律》上知道：默西亞要存留到永遠；你怎麼說：人子必須被舉起呢？這個人子是誰？」35耶穌遂給他們說：「光在你們中間還有片刻。你們趁著還有光的時候，應該行走，免得黑暗籠罩了你們。那在黑暗中行走的，不知道往那裡去。36幾時你們還有光，應當信從光，好成為光明之子。」耶穌講完了這些話，就躲開他們，隱藏去了。

* [12:25] **His life**: the Greek word *psychē* refers to a person's natural life. It does not mean "soul," for Hebrew anthropology did not postulate body/soul dualism in the way that is familiar to us.
* [12:27] **I am troubled**: perhaps an allusion to the Gethsemane agony scene of the synoptics.
* [12:31] **Ruler of this world**: Satan.
* [12:34] There is no passage in the Old Testament that states precisely that the **Messiah remains forever**. Perhaps the closest is Psalm 89:37.

Unbelief and Belief among the Jews.
After he had said this, Jesus left and
hid from them. 37*Although he had
performed so many signs in their
presence they did not believe in him,
38*in order that the word which Isaiah
the prophet spoke might be fulfilled:
"Lord, who has believed our
preaching,
to whom has the might of the
Lord been revealed?"
39For this reason they could not
believe, because again Isaiah said:
40"He blinded their eyes
and hardened their heart,
so that they might not see with their
eyes
and understand with their heart
and be converted,
and I would heal them."
41Isaiah said this because he saw
his glory* and spoke about him.
42Nevertheless, many, even among
the authorities, believed in him, but
because of the Pharisees they did not
acknowledge it openly in order not to
be expelled from the synagogue. 43For
they preferred human praise to the
glory of God.

聖史的感想 37耶穌雖然在他們面前行了這麼多的神跡，他們仍然不信他；38這正應驗了依撒意亞先知所說的話：『上主！有誰會相信我們的報道呢？上主的手臂又向誰顯示了出來呢？』39他們不能信，因為依撒意亞又說過：40『上主使他們瞎了眼，使他們硬了心，免得他們眼睛看見，心裡覺悟而悔改，使我治好他們。』41依撒意亞因為看見了他的光榮，所以指著他講了這話。42事雖如此，但在首領中，仍有許多人信從了耶穌，只為了法利塞人而不敢明認，免得被逐出會堂，43因為他們喜愛世人的光榮，勝過天主的光榮。

Recapitulation. 44Jesus cried out and
said, "Whoever believes in me believes
not only in me but also in the one who
sent me, 45and whoever sees me sees
the one who sent me. 46I came into
the world as light, so that everyone
who believes in me might not remain
in darkness. 47And if anyone hears
my words and does not observe them,
I do not condemn him, for I did not
come to condemn the world but to

耶穌宣言的大綱 44耶穌呼喊說：「信我的，不是信我，而是信那派遣我來的；45看見我的，也就是看見那派遣我來的。46我身為光明，來到了世界上，使凡信我的，不留在黑暗中。47無論誰，若聽我的話而不遵行，我不審判他，因為我不是為審判世界

* [12:37–50] These verses, on unbelief of the Jews, provide an epilogue to the Book of Signs.
* [12:38–41] John gives a historical explanation of the disbelief of the Jewish people, not a psychological one. The Old Testament had to be fulfilled; the disbelief that met Isaiah's message was a foreshadowing of the disbelief that Jesus encountered. In John 12:42 and also in John 3:20 we see that there is no negation of freedom.
* [12:41] **His glory**: Isaiah saw the glory of Yahweh enthroned in the heavenly temple, but in John the antecedent of his is Jesus.

save the world. 48Whoever rejects me
and does not accept my words has
something to judge him: the word that
I spoke, it will condemn him on the
last day, 49because I did not speak on
my own, but the Father who sent me
commanded me what to say and speak.
50And I know that his commandment
is eternal life. So what I say, I say as
the Father told me."

而來，乃是為拯救世界。48拒絕
我，及不接受我話的，自有審判
他的：就是我所說的話，要在末
日審判他。49因為我沒有憑我自
己說話，而是派遣我來的父，他
給我出了命，叫我該說什麼，該
講什麼。50我知道他的命令就是永
生；所以，我所講論的，全是依
照父對我所說的而講論的。」

*III: The Book of Glory**

CHAPTER 13

The Washing of the Disciples' Feet.

1*Before the feast of Passover, Jesus
knew that his hour had come to pass
from this world to the Father. He
loved his own in the world and he
loved them to the end.* 2The devil
had already induced* Judas, son of
Simon the Iscariot, to hand him over.
So, during supper, 3fully aware that
the Father had put everything into
his power and that he had come from
God and was returning to God, 4he
rose from supper and took off his
outer garments. He took a towel and
tied it around his waist. 5*Then he
poured water into a basin and began
to wash the disciples' feet and dry
them with the towel around his waist.
6He came to Simon Peter, who said
to him, "Master, are you going to
wash my feet?" 7Jesus answered and

耶穌回到父那裡
顯示於門徒

第十三章

給門徒洗腳 1在逾越節慶日前，
耶穌知道他離此世歸父的時辰已
到，他既然愛了世上屬於自己的
人，就愛他們到底。2正吃晚餐的
時候——魔鬼已使依斯加略人西
滿的兒子猶達斯決意出賣耶穌——
3耶穌因知道父把一切已交在他手
中，也知道自己是從天主來的，
又要往天主那裡去，4就從席間
起來，脫下外衣，拿起一條手巾
束在腰間，5然後把水倒在盆裡，
開始洗門徒的腳，用束著的手巾
擦乾。6及至來到西滿伯多祿跟
前，伯多祿對他說：「主！你給
我洗腳嗎？」7耶穌回答說：「我

* [13:1–19:42] The Book of Glory. There is a major break here; the word "sign" is used again only in John 20:30. In this phase of Jesus' return to the Father, the discourses (John 13–17) precede the traditional narrative of the passion (John 18–20) to interpret them for the Christian reader. This is the only extended example of esoteric teaching of disciples in John.

* [13:1–20] Washing of the disciples' feet. This episode occurs in John at the place of the narration of the institution of the Eucharist in the synoptics. It may be a dramatization of Luke 22:27—"I am your servant." It is presented as a "model" ("pattern") of the crucifixion. It symbolizes cleansing from sin by sacrificial death.

* [13:1] **Before the feast of Passover**: this would be Thursday evening, before the day of preparation; in the synoptics, the Last Supper is a Passover meal taking place, in John's chronology, on Friday evening. **To the end**: or, "completely."

* [13:2] **Induced**: literally, "The devil put into the heart that Judas should hand him over."

* [13:5] The act of washing another's feet was one that could not be required of the lowliest Jewish slave. It is an allusion to the humiliating death of the crucifixion.

said to him, "What I am doing, you do not understand now, but you will understand later." 8Peter said to him, "You will never wash my feet." Jesus answered him, "Unless I wash you, you will have no inheritance with me." 9Simon Peter said to him, "Master, then not only my feet, but my hands and head as well." 10Jesus said to him, "Whoever has bathed* has no need except to have his feet washed, for he is clean all over; so you are clean, but not all." 11For he knew who would betray him; for this reason, he said, "Not all of you are clean."

12So when he had washed their feet [and] put his garments back on and reclined at table again, he said to them, "Do you realize what I have done for you? 13You call me 'teacher' and 'master,' and rightly so, for indeed I am. 14If I, therefore, the master and teacher, have washed your feet, you ought to wash one another's feet. 15I have given you a model to follow, so that as I have done for you, you should also do. 16Amen, amen, I say to you, no slave is greater than his master nor any messenger* greater than the one who sent him. 17If you understand this, blessed are you if you do it. 18I am not speaking of all of you. I know those whom I have chosen. But so that the scripture might be fulfilled, 'The one who ate my food has raised his heel against me.' 19From now on I am telling you before it happens, so that when it happens you may believe that I AM. 20Amen, amen, I say to you, whoever receives the one I send receives me, and whoever receives me receives the one who sent me."

所做的，你現在還不明白，但以後你會明白。」8伯多祿對他說：「不，你永遠不可給我洗腳！」耶穌回答說：「我若不洗你，你就與我無分。」9西滿伯多祿遂說：「主！不但我的腳，而且連手帶頭，都給我洗罷！」10耶穌向他說：「沐浴過的人，已全身清潔，只需洗腳就夠了。你們原是潔淨的，但不都是。」11原來，耶穌知道誰要出賣他，為此說：你們不都是潔淨的。12及至耶穌洗完了他們的腳，穿上外衣，又去坐下，對他們說：「你們明白我給你們所做的嗎？13你們稱我「師傅」、「主子」，說得正對：我原來是。14若我為主子，為師傅的，給你們洗腳，你們也該彼此洗腳；15我給你們立了榜樣，叫你們也照我給你們所做的去做。16我實實在在告訴你們：沒有僕人大過主人的，也沒有奉使的大過派遣他的。17你們既知道了這些事，如果實行，便是有福的。18我不是說你們全體，我認識我所揀選的；但經上所記載的必須應驗：『吃過我飯的人，也舉腳踢我。』19就在現在，事未發生以前，我告訴你們，好叫事發生以後，你們相信我就是那一位。20我實實在在告訴你們：凡接待我所派遣的，就是接待我；接待我的，就是接待那派遣我來的。」

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* [13:10] **Bathed**: many have suggested that this passage is a symbolic reference to baptism. The Greek root involved is used in baptismal contexts in 1 Cor 6:11; Eph 5:26; Titus 3:5; Hebrews 10:22.

* [13:16] **Messenger**: the Greek has *apostolos*, the only occurrence of the term in John. It is not used in the technical sense here.

Announcement of Judas's Betrayal.
21When he had said this, Jesus was
deeply troubled and testified, "Amen,
amen, I say to you, one of you will
betray me." 22The disciples looked at
one another, at a loss as to whom he
meant. 23One of his disciples, the one
whom Jesus loved,* was reclining at
Jesus' side. 24So Simon Peter nodded
to him to find out whom he meant.
25He leaned back against Jesus' chest
and said to him, "Master, who is it?"
26Jesus answered, "It is the one to
whom I hand the morsel* after I have
dipped it." So he dipped the morsel
and [took it and] handed it to Judas,
son of Simon the Iscariot. 27After he
took the morsel, Satan entered him. So
Jesus said to him, "What you are going
to do, do quickly." 28[Now] none of
those reclining at table realized why he
said this to him. 29Some thought that
since Judas kept the money bag, Jesus
had told him, "Buy what we need for
the feast," or to give something to the
poor. 30So he took the morsel and left
at once. And it was night.

預言將被出賣 21耶穌說了這些
話，心神煩亂，就明明地說：
「我實實在在告訴你們：你們中
有一個要出賣我。」22門徒便互相
觀望，猜疑他說的是誰。23他門徒
中有一個是耶穌所愛的，他那時
斜依在耶穌的懷裡，24西滿伯多
祿就向他示意說：「你問他說的
是誰？」25那位就緊靠在耶穌的胸
膛上，問他說：「主！是誰？」
26耶穌答覆說：「我蘸這片餅遞給
誰，誰就是。」耶穌就蘸了一片
餅，遞給依斯加略人西滿的兒子
猶達斯。27隨著那片餅，撒殫進
入了他的心，於是耶穌對他說：
「你所要做的，你快去做罷！」
28同席的人誰也沒有明白耶穌為什
麼向他說了這話。29不過，有人因
為猶達斯掌管錢囊，以為耶穌是
給他說：「你去買我們過節所需
要的，」或者，要他給窮人施捨
一些東西。30猶達斯一吃了那一片
餅，就立時出去了：那時，正是
黑夜。

臨別贈言

The New Commandment. 31*When
he had left, Jesus said, "Now is the Son
of Man glorified, and God is glorified
in him.* 32[If God is glorified in him,]
God will also glorify him in himself,

彼此相愛的命令 31猶達斯出去
以後，耶穌就說：「現在人子受
到了光榮，天主也在人子身上受
到了光榮。32天主既然在人子身上
得到了光榮，天主也要在自己內

* [13:23] **The one whom Jesus loved**: also mentioned in John 19:26; 20:2; 21:7. A disciple, called "another disciple" or "the other disciple," is mentioned in John 18:15 and John 20:2; in the latter reference he is identified with the disciple whom Jesus loved. There is also an unnamed disciple in John 1:35–40; see the note on John 1:37.

* [13:26] **Morsel**: probably the bitter herb dipped in salt water.

* [13:31–17:26] Two farewell discourses and a prayer. These seem to be Johannine compositions, including sayings of Jesus at the Last Supper and on other occasions, modeled on similar farewell discourses in Greek literature and the Old Testament (of Moses, Joshua, David).

* [13:31–38] Introduction: departure and return. Terms of coming and going predominate. These verses form an introduction to the last discourse of Jesus, which extends through John 14–17. In it John has collected Jesus' words to his own (John 13:1). There are indications that several speeches have been fused together, e.g., in John 14:31 and John 17:1.

and he will glorify him at once. 33My children, I will be with you only a little while longer. You will look for me, and as I told the Jews, 'Where I go you cannot come,' so now I say it to you. 34I give you a new commandment:* love one another. As I have loved you, so you also should love one another. 35This is how all will know that you are my disciples, if you have love for one another."

使人子得到光榮，並且立時就要光榮他。33孩子們！我同你們在一起的時候不多了；以後你們要尋找我，就如我曾向猶太人說過：我所去的地方，你們不能去；現在我也給你們說。34我給你們一條新命令：你們該彼此相愛；如同我愛了你們，你們也該照樣彼此相愛。35如果你們之間彼此相親相愛，世人因此就可認出你們是我的門徒。」

Peter's Denial Predicted. 36Simon Peter said to him, "Master, where are you going?" Jesus answered [him], "Where I am going, you cannot follow me now, though you will follow later." 37Peter said to him, "Master, why can't I follow you now? I will lay down my life for you." 38Jesus answered, "Will you lay down your life for me? Amen, amen, I say to you, the cock will not crow before you deny me three times."

預言伯多祿背主 36西滿伯多祿問耶穌說：「主！你往那裡去？」耶穌回答說：「我所去的地方，你如今不能跟我去，但後來卻要跟我去。」37伯多祿向他說：「主！為什麼現在我不能跟你去？我要為你捨掉我的性命！」38耶穌答覆說：「你要為我捨掉你的性命嗎？我實實在在告訴你：雞未叫以前，你要三次不認我。」

CHAPTER 14

Last Supper Discourses. 1*"Do not let your hearts be troubled. You have faith in God; have faith also in me.* 2In my Father's house there are many dwelling places. If there were not, would I have told you that I am going to prepare a place for you? 3*And if I go and prepare a place for you, I will come back again and take you to myself, so that where I am you also may be. 4Where [I] am going you

第十四章

耶穌先去為信徒預備地方 1「你們心裡不要煩亂；你們要信賴天主，也要信賴我。2在我父的家裡，有許多住處。我去，原是為給你們預備地方；如不然，我早就告訴了你們。3我去了，為你們預備了地方以後，我必再來接你們到我那裡去，為的是我在那裡，你們也在那裡。4我去的地

* [13:34] **I give you a new commandment**: this puts Jesus on a par with Yahweh. The commandment itself is not new; cf Lev 19:18 and the note there.
* [14:1–31] Jesus' departure and return. This section is a dialogue marked off by a literary inclusion in John 14:1, 27: "Do not let your hearts be troubled."
* [14:1] **You have faith**: could also be imperative: "Have faith."
* [14:3] **Come back again**: a rare Johannine reference to the parousia; cf 1 John 2:28.
* [14:4] **The way**: here, of Jesus himself; also a designation of Christianity in Acts 9:2; 19:9, 23; 22:4; 24:14, 22.

know the way."* 5Thomas said to him, "Master, we do not know where you are going; how can we know the way?" 6Jesus said to him, "I am the way and the truth* and the life. No one comes to the Father except through me. 7If you know me, then you will also know my Father.* From now on you do know him and have seen him." 8Philip said to him, "Master, show us the Father,* and that will be enough for us." 9Jesus said to him, "Have I been with you for so long a time and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, 'Show us the Father'? 10Do you not believe that I am in the Father and the Father is in me? The words that I speak to you I do not speak on my own. The Father who dwells in me is doing his works. 11Believe me that I am in the Father and the Father is in me, or else, believe because of the works themselves. 12Amen, amen, I say to you, whoever believes in me will do the works that I do, and will do greater ones than these, because I am going to the Father. 13And whatever you ask in my name, I will do, so that the Father may be glorified in the Son. 14If you ask anything of me in my name, I will do it.

方，你們知道往那裡去的路。」5多默說：「主！我們不知道你往那裡去，怎麼會知道那條路呢？」6耶穌回答說：「我是道路、真理、生命，除非經過我，誰也不能到父那裡去。7你們若認識我，也就必然認識我父；現在你們已認識他，並且已經看見他。」8斐理伯對他說：「主！把父顯示給我們，我們就心滿意足了。」9耶穌回答說：「斐理伯！這麼長久的時候，我和你們在一起，而你還不認識我嗎？誰看見了我，就是看見了父；你怎麼說：把父顯示給我們呢？10你不信我在父內，父在我內嗎？我對你們所說的話，不是憑我自己講的；而是住在我內的父，作他自己的事業。11你們要相信我：我在父內，父也在我內；若不然，你們至少該因那些事業而相信。」

祈禱的神效 12「我實實在在告訴你們：凡信我的，我所做的事業，他也要做，並且還要作比這些更大的事業，因為我往父那裡去。13你們因我的名無論求父什麼，我必要踐行，為叫父在子身上獲得光榮。14你們若因我的名向我求什麼，我必要踐行。」

The Advocate. 15"If you love me, you will keep my commandments. 16And I will ask the Father, and he will give

預許另一位護慰者 15「如果你們愛我，就要遵守我的命令；16我也要求父，他必會賜給你們另一位

* [14:6] **The truth**: in John, the divinely revealed reality of the Father manifested in the person and works of Jesus. The possession of truth confers knowledge and liberation from sin (John 8:32).
* [14:7] An alternative reading, "If you knew me, then you would have known my Father also," would be a rebuke, as in John 8:19.
* [14:8] **Show us the Father**: Philip is pictured asking for a theophany like Exodus 24:9–10; 33:18.
* [14:16] **Another Advocate**: Jesus is the first advocate (*paraclete*); see 1 John 2:1, where Jesus is an advocate in the sense of intercessor in heaven. The Greek term derives from legal terminology for an advocate or defense attorney, and can mean spokesman, mediator, intercessor, comforter, consoler,

you another Advocate* to be with you always, 17the Spirit of truth,* which the world cannot accept, because it neither sees nor knows it. But you know it, because it remains with you, and will be in you. 18I will not leave you orphans; I will come to you.* 19In a little while the world will no longer see me, but you will see me, because I live and you will live. 20On that day you will realize that I am in my Father and you are in me and I in you. 21Whoever has my commandments and observes them is the one who loves me. And whoever loves me will be loved by my Father, and I will love him and reveal myself to him." 22Judas, not the Iscariot,* said to him, "Master, [then] what happened that you will reveal yourself to us and not to the world?" 23Jesus answered and said to him, "Whoever loves me will keep my word, and my Father will love him, and we will come to him and make our dwelling with him. 24Whoever does not love me does not keep my words; yet the word you hear is not mine but that of the Father who sent me.

25"I have told you this while I am with you. 26The Advocate, the holy Spirit that the Father will send in my name—he will teach you everything and remind you of all that [I] told you.

護慰者，使他永遠與你們同在；17他是世界所不能領受的真理之神，因為世界看不見他，也不認識他；你們卻認識他，因為他與你們同在，並在你們內。」

耶穌顯示給愛慕他的人 18「我必不留下你們為孤兒；我要回到你們這裡來。19不久以後，世界就再看不見我，你們卻要看見我，因為我生活，你們也要生活。20到那一天，你們便知道我在我父內，你們在我內，我也在你們內。21接受我的命令而遵守的，便是愛我的人；誰愛我，我父也必愛他，我也要愛他，並將我自己顯示給他。」22猶達斯——不是那個依斯加略人——遂問他說：「主，究竟為了什麼你要將你自己顯示給我們，而不顯示給世界呢？」23耶穌回答說：「誰愛我，必遵守我的話，我父也必愛他，我們要到他那裡去，並要在他那裡作我們的住所；24那不愛我的，就不遵守我的話；你們所聽到的話，並不是我的，而是派遣我來的父的話。

25我還與你們同在的時候，給你們講論了這些事；26但那護慰者，就是父因我的名所要派遣來的聖神，他必要教訓你們一切，也要使你們想起，我對你們所說的一切。」

although no one of these terms encompasses the meaning in John. The Paraclete in John is a teacher, a witness to Jesus, and a prosecutor of the world, who represents the continued presence on earth of the Jesus who has returned to the Father.

* [14:17] The Spirit of truth: this term is also used at Qumran, where it is a moral force put into a person by God, as opposed to the spirit of perversity. It is more personal in John; it will teach the realities of the new order (John 14:26), and testify to the truth (John 14:6). While it has been customary to use masculine personal pronouns in English for the Advocate, the Greek word for "spirit" is neuter, and the Greek text and manuscript variants fluctuate between masculine and neuter pronouns.

* [14:18] **I will come to you**: indwelling, not parousia.

* [14:22] **Judas, not the Iscariot**: probably not the brother of Jesus in Mark 6:3 // Matthew 13:55 or the apostle named Jude in Luke 6:16 but Thomas (see the note on John 11:16), although other readings have "Judas the Cananean."

27Peace* I leave with you; my peace I
give to you. Not as the world gives do
I give it to you. Do not let your hearts
be troubled or afraid. 28*You heard me
tell you, 'I am going away and I will
come back to you.' If you loved me,
you would rejoice that I am going to
the Father; for the Father is greater
than I. 29And now I have told you
this before it happens, so that when it
happens you may believe. 30I will no
longer speak much with you, for the
ruler of the world* is coming. He has
no power over me, 31but the world
must know that I love the Father
and that I do just as the Father has
commanded me. Get up, let us go.

鼓勵和安慰 27「我把平安留給你
們，我將我的平安賜給你們；我
所賜給你們的，不像世界所賜的
一樣。你們心裡不要煩亂，也不
要膽怯。28你們聽見了我給你們說
過：我去；但我還要回到你們這
裡來。如果你們愛我，就該喜歡
我往父那裡去，因為父比我大。
29如今在事發生前，我就告訴了
你們，為叫你們當事發生時能相
信。30我不再同你們多談了，因為
世界的首領就要來到；他在我身
上一無所能，31但為叫世界知道
我愛父，並且父怎樣命令我，我
就照樣去行；起來，我們從這裡
走罷！」

CHAPTER 15

The Vine and the Branches. 1*"I am
the true vine, and my Father is the
vine grower.* 2He takes away every
branch in me that does not bear fruit,
and everyone that does he prunes*
so that it bears more fruit. 3You are
already pruned because of the word
that I spoke to you. 4Remain in me,
as I remain in you. Just as a branch
cannot bear fruit on its own unless
it remains on the vine, so neither
can you unless you remain in me. 5I
am the vine, you are the branches.
Whoever remains in me and I in him
will bear much fruit, because without

第十五章

葡萄樹的比喻 1「我是真葡萄
樹，我父是園丁。2凡在我身上
不結實的枝條，他便剪掉；凡結
實的，他就清理，使他結更多的
果實；3你們因我對你們所講的
話，已是清潔的了。4你們住在
我內，我也住在你們內。正如枝
條若不留在葡萄樹上，憑自己不
能結實；你們若不住在我內，也
一無所能。5我是葡萄樹，你們
是枝條；那住在我內，我也住在
他內的，他就結許多的果實，因

* [14:27] **Peace**: the traditional Hebrew salutation *šālôm*; but Jesus' "Shalom" is a gift of salvation, connoting the bounty of messianic blessing.
* [14:28] **The Father is greater than I**: because he **sent, gave**, etc., and Jesus is "a man who has told you the truth that I heard from God" (John 8:40).
* [14:30] **The ruler of the world**: Satan; cf John 12:31; 16:11.
* [15:1–16:4] Discourse on the union of Jesus with his disciples. His words become a monologue and go beyond the immediate crisis of the departure of Jesus.
* [15:1–17] Like John 10:1–5, this passage resembles a parable. Israel is spoken of as a vineyard at Isaiah 5:1–7; Matthew 21:33–46 and as a vine at Psalm 80:9–17; Jer 2:21; Ezekiel 15:2; 17:5–10; 19:10; Hosea 10:1. The identification of the vine as the Son of Man in Psalm 80:15 and Wisdom's description of herself as a vine in Sirach 24:17 are further background for portrayal of Jesus by this figure. There may be secondary eucharistic symbolism here; cf Mark 14:25 "the fruit of the vine."
* [15:2] **Takes away . . . prunes**: in Greek there is a play on two related verbs.

me you can do nothing. 6*Anyone who
does not remain in me will be thrown
out like a branch and wither; people
will gather them and throw them into
a fire and they will be burned. 7If you
remain in me and my words remain in
you, ask for whatever you want and
it will be done for you. 8By this is my
Father glorified, that you bear much
fruit and become my disciples. 9As the
Father loves me, so I also love you.
Remain in my love. 10If you keep my
commandments, you will remain in
my love, just as I have kept my Father's
commandments and remain in his love.

11"I have told you this so that my
joy may be in you and your joy may be
complete. 12This is my commandment:
love one another as I love you. 13*No
one has greater love than this, to
lay down one's life for one's friends.
14You are my friends if you do what
I command you. 15I no longer call
you slaves, because a slave does not
know what his master is doing. I
have called you friends,* because I
have told you everything I have heard
from my Father. 16It was not you who
chose me, but I who chose you and
appointed you to go and bear fruit that
will remain, so that whatever you ask
the Father in my name he may give
you. 17This I command you: love one
another.

為離了我，你們什麼也不能作。
6誰若不住在我內，便彷彿枝條，
丟在外面而枯乾了，人便把它拾
起來，投入火中焚燒。7你們如
果住在我內，而我的話也存在你
們內，如此，你們願意什麼，求
罷！必給你們成就。8我父受光
榮，即在於你們多結果實，如此
你們就成為我的門徒。9正如父愛
了我，同樣我也愛了你們；你們
應存在我的愛內。10如果你們遵
守我的命令，便存在我的愛內，
正如我遵守了我父的命令而存在
他的愛內一樣。11我對你們講論
了這些事，為使我的喜樂存在你
們內，使你們的喜樂圓滿無缺。」

彼此相愛的命令 12「這是我的
命令：你們該彼此相愛，如同我
愛了你們一樣。13人若為自己的
朋友捨掉性命，再沒有比這更大
的愛情了。14你們如果實行我所
命令你們的，你們就是我的朋
友。15我不再稱你們為僕人，因
為僕人不知道他主人所做的事。
我稱你們為朋友，因為凡由我父
聽來的一切，我都顯示給你們
了。16不是你們揀選了我，而是
我揀選了你們，並派你們去結果
實，去結常存的果實；如此，你
們因我的名無論向父求什麼，他
必賜給你們。17這就是我命令你
們的：你們應該彼此相愛。」

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* [15:6] Branches were cut off and dried on the wall of the vineyard for later use as fuel.
* [15:13] **For one's friends**: or: "those whom one loves." In John 15:9–13a, the words for love are related to the Greek *agapaō*. In John 15:13b–15, the words for love are related to the Greek *phileō*. For John, the two roots seem synonymous and mean "to love"; cf also John 21:15–17. The word *philos* is used here.
* [15:15] **Slaves . . . friends**: in the Old Testament, Moses (Deut 34:5), Joshua (Joshua 24:29), and David (Psalm 89:21) were called "servants" or "slaves of Yahweh"; only Abraham (Isaiah 41:8; 2 Chron 20:7; cf James 2:23) was called a "friend of God."

The World's Hatred. 18*"If the world hates you, realize that it hated me first. 19If you belonged to the world, the world would love its own; but because you do not belong to the world, and I have chosen you out of the world, the world hates you. 20Remember the word I spoke to you,* 'No slave is greater than his master.' If they persecuted me, they will also persecute you. If they kept my word, they will also keep yours. 21And they will do all these things to you on account of my name,* because they do not know the one who sent me. 22If I had not come and spoken* to them, they would have no sin; but as it is they have no excuse for their sin. 23Whoever hates me also hates my Father. 24If I had not done works among them that no one else ever did, they would not have sin; but as it is, they have seen and hated both me and my Father. 25But in order that the word written in their law* might be fulfilled, 'They hated me without cause.'

26"When the Advocate comes whom I will send* you from the Father, the Spirit of truth that proceeds from the Father, he will testify to me. 27And you also testify, because you have been with me from the beginning.

世界必惱恨信徒 18「世界若恨你們，你們該知道，在你們以前，它已恨了我。19若是你們屬於世界，世界必喜愛你們，有如屬於自己的人；但因你們不屬於世界，而是我從世界中揀選了你們，為此，世界纔恨你們。20你們要記得我對你們所說過的話：沒有僕人大過主人的；如果人們迫害了我，也要迫害你們；如果他們遵守了我的話，也要遵守你們的。21但是，他們為了我名字的緣故，要向你們作這一切，因為他們不認識那派遣我來的。22假使我沒有來，沒有教訓他們，他們就沒有罪；但現在他們對自己的罪，是無可推諉的。23恨我的，也恨我的父。24假使我在他們中，沒有做過其他任何人從未做過的事業，他們便沒有罪；然而，現在他們看見了，卻仍恨了我和我父。25但這是為應驗他們法律上所記載的話：『他們無故地惱恨了我。』26當護慰者，就是我從父那裡給你們派遣的，那發於父的真理之神來到時，他必要為我作證；27並且你們也要作證，因為你們從開始就和我在一起。」

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* [15:18–16:4] The hostile reaction of the world. There are synoptic parallels, predicting persecution, especially at Matthew 10:17–25; 24:9–10.
* [15:20] **The word I spoke to you**: a reference to John 13:16.
* [15:21] **On account of my name**: the idea of persecution for Jesus' name is frequent in the New Testament (Matthew 10:22; 24:9; Acts 9:14). For John, association with Jesus' name implies union with Jesus.
* [15:22, 24] Jesus' words (**spoken**) and deeds (**works**) are the great motives of credibility. **They have seen and hated**: probably means that they have seen his works and still have hated; but the Greek can be read: "have seen both me and my Father and still have hated both me and my Father." **Works . . . that no one else ever did**: so Yahweh in Deut 4:32–33.
* [15:25] **In their law**: law is here used as a larger concept than the Pentateuch, for the reference is to Psalm 35:19 or Psalm 69:5. See the notes on John 10:34; 12:34. **Their** law reflects the argument of the church with the synagogue.
* [15:26] **Whom I will send**: in John 14:16, 26 the Paraclete is to be sent by the Father, at the request of Jesus. Here the Spirit comes from both Jesus and the Father in mission; there is no reference here to the eternal procession of the Spirit.

CHAPTER 16

1"I have told you this so that you
may not fall away. 2They will expel you
from the synagogues; in fact, the hour*
is coming when everyone who kills
you will think he is offering worship to
God. 3They will do this because they
have not known either the Father or
me. 4I have told you this so that when
their hour comes you may remember
that I told you.*

Jesus' Departure; Coming of the Advocate. "I did not tell you this from
the beginning, because I was with you.
5But now I am going to the one who
sent me, and not one of you asks me,*
'Where are you going?' 6But because
I told you this, grief has filled your
hearts. 7But I tell you the truth, it is
better for you that I go. For if I do
not go, the Advocate will not come
to you. But if I go, I will send him to
you. 8*And when he comes he will
convict the world in regard to sin and
righteousness and condemnation: 9sin,
because they do not believe in me;
10righteousness, because I am going to
the Father and you will no longer see
me; 11condemnation, because the ruler
of this world has been condemned.

12"I have much more to tell you,
but you cannot bear it now. 13*But
when he comes, the Spirit of truth, he
will guide you to all truth. He will not

第十六章

門徒必遭迫害 1「我給你們講論了這些事，免得你們的信仰受動搖。2人要把你們逐出會堂；並且時候必到，凡殺害你們的，還以為是盡恭敬天主的義務。3他們這樣作，是因為沒有認識父，也沒有認識我。4我給你們講論了這一切，是為叫你們在這一切發生時，想起我早就告訴了你們這一切。這些事起初我沒有告訴你們，因為我還與你們同在。」

聖神的降臨與使命 5「現在我就往派遣我者那裡去，你們中卻沒有人問我：你往那裡去？6只因我給你們說了這話，你們就滿心憂悶。7然而，我將真情告訴你們：我去為你們有益，因為我若不去，護慰者便不會到你們這裡來；我若去了，就要派遣他到你們這裡來。8當他來到時，就要指證世界關於罪惡、正義和審判所犯的錯誤：9關於罪惡，因為他們沒有信從我；10關於正義，因為我往父那裡去，而你們再見不到我；11關於審判，因為這世界的首領已被判斷了。

12我本來還有許多事要告訴你們，然而你們現在不能擔負。13當那一位真理之神來時，他要把你們

* [16:2] **Hour**: of persecution, not Jesus' "hour" (see the note on John 2:4).
* [16:4b–33] A duplicate of John 14:1–31 on departure and return.
* [16:5] **Not one of you asks me**: the difficulty of reconciling this with Simon Peter's question in John 13:36 and Thomas' words in John 14:5 strengthens the supposition that the last discourse has been made up of several collections of Johannine material.
* [16:8–11] These verses illustrate the forensic character of the Paraclete's role: in the forum of the disciples' conscience he prosecutes the world. He leads believers to see (a) that the basic sin was and is refusal to believe in Jesus; (b) that, although Jesus was found guilty and apparently died in disgrace, in reality righteousness has triumphed, for Jesus has returned to his Father; (c) finally, that it is the ruler of this world, Satan, who has been condemned through Jesus' death (John 12:32).
* [16:13] **Declare to you the things that are coming**: not a reference to new predictions about the future, but interpretation of what has already occurred or been said.

speak on his own, but he will speak what he hears, and will declare to you the things that are coming. 14He will glorify me, because he will take from what is mine and declare it to you. 15Everything that the Father has is mine; for this reason I told you that he will take from what is mine and declare it to you.

16"A little while and you will no longer see me, and again a little while later and you will see me." 17So some of his disciples said to one another, "What does this mean that he is saying to us, 'A little while and you will not see me, and again a little while and you will see me,' and 'Because I am going to the Father'?" 18So they said, "What is this 'little while' [of which he speaks]? We do not know what he means." 19Jesus knew that they wanted to ask him, so he said to them, "Are you discussing with one another what I said, 'A little while and you will not see me, and again a little while and you will see me'? 20Amen, amen, I say to you, you will weep and mourn, while the world rejoices; you will grieve, but your grief will become joy. 21When a woman is in labor, she is in anguish because her hour has arrived; but when she has given birth to a child, she no longer remembers the pain because of her joy that a child has been born into the world. 22So you also are now in anguish. But I will see you again, and your hearts will rejoice, and no one will take your joy away from you. 23On that day you will not question me about anything. Amen, amen, I say to you, whatever you ask the Father in my name he will give you. 24Until now you have not asked anything in my name; ask and you will receive, so that your joy may be complete.

引入一切真理，因為他不憑自己講論，只把他所聽到的講出來，並把未來的事傳告給你們。14他要光榮我，因為他要把由我所領受的，傳告給你們。15凡父所有的一切，都是我的；為此我說：他要由我領受而傳告給你們。」

主必再來 16「只有片時，你們就看不見我了；再過片時，你們又要看見我。」17於是他門徒中有幾個彼此說：「他給我們所說的：『只有片時，你們就看不見我了；再過片時，你們又要看見我。』還有『我往父那裡去』，是什麼意思？」18又說：「他說的這『只有片時』，究竟有什麼意思？我們不明白他講什麼。」19耶穌看出他們願意問他，就對他們說：「你們不是彼此詢問我所說的：『只有片時，你們就看不見我了；再過片時，你們又要看見我』的話嗎？20我實實在在告訴你們：你們要痛哭，哀號，世界卻要歡樂；你們將要憂愁，但你們的憂愁卻要變為喜樂。21婦女生產的時候，感到憂苦，因為她的時辰來到了；既生了孩子，因了喜樂再不記憶那苦楚了，因為一個人已生在世上了。22如今，你們固然感到憂愁，但我要再見到你們，那時，你們心裡要喜樂，並且你們的喜樂誰也不能從你們奪去。23到那一天，你們什麼也不必問我了。我實實在在告訴你們：你們因我的名無論向父求什麼，他必賜給你們。24直到現在，你們沒有因我的名求什麼；求罷！必會得到，好使你們的喜樂得以圓滿。」

25*"I have told you this in figures of speech. The hour is coming when I will no longer speak to you in figures but I will tell you clearly about the Father. 26On that day you will ask in my name, and I do not tell you that I will ask the Father for you. 27For the Father himself loves you, because you have loved me and have come to believe that I came from God. 28I came from the Father and have come into the world. Now I am leaving the world and going back to the Father." 29His disciples said, "Now you are talking plainly, and not in any figure of speech. 30Now we realize that you know everything and that you do not need to have anyone question you. Because of this we believe that you came from God."* 31Jesus answered them, "Do you believe now? 32Behold, the hour is coming and has arrived when each of you will be scattered* to his own home and you will leave me alone. But I am not alone, because the Father is with me. 33I have told you this so that you might have peace in me. In the world you will have trouble, but take courage, I have conquered the world."

耶穌戰勝了世界 25「我用比喻對你們講了這一切；但時候來到，我不再用比喻對你們說話，而要明明地向你們傳報有關父的一切。26在那一天，你們要因我的名祈求，我不向你們說：我要為你們求父，27因為父自己愛你們，因你們愛了我，且相信我出自天主。28我出自父，來到了世界上；我又離開世界，往父那裡去。」29他的門徒便說：「看，現在你明明地講論，不用什麼比喻了。30現在，我們曉得你知道一切，不需要有人問你；因此，我們相信你是出自天主。」31耶穌回答說：「現在你們相信嗎？32看，時辰要來，且已來到，你們要被驅散，各人歸各人的地方去，撇下我獨自一個，其實我並不是獨自一個，因為有父與我同在。33我給你們講了這一切，是要你們在我內得到平安。在世界上你們要受苦難；然而你們放心，我已戰勝了世界。」

CHAPTER 17

The Prayer of Jesus. 1*When Jesus had said this, he raised his eyes to heaven and said, "Father, the hour has

大司祭的祈禱

第十七章

為自己祈禱 1耶穌講完了這些話，便舉目向天說：「父啊！時

* [16:25] See the note on John 10:6. Here, possibly a reference to John 15:1–16 or John 16:21.
* [16:30] The reference is seemingly to the fact that Jesus could anticipate their question in John 16:19. The disciples naively think they have the full understanding that is the climax of "the hour" of Jesus' death, resurrection, and ascension (John 16:25), but the only part of the hour that is at hand for them is their share in the passion (John 16:32).
* [16:32] **You will be scattered**: cf Mark 14:27 and Matthew 26:31, where both cite Zech 13:7 about the sheep being dispersed.
* [17:1–26] Climax of the last discourse(s). Since the sixteenth century, this chapter has been called the "high priestly prayer" of Jesus. He speaks as intercessor, with words addressed directly to the Father and not to the disciples, who supposedly only overhear. Yet the prayer is one of petition, for immediate (John 17:6–19) and future (John 17:20–21) disciples. Many phrases reminiscent of the Lord's Prayer occur. Although still in the world (John 17:13), Jesus looks on his earthly ministry as a thing of the past (John 17:4, 12). Whereas Jesus has up to this time stated that the disciples could follow him (John 13:33, 36), now he wishes them to be with him in union with the Father (John 17:12–14).

come. Give glory to your son, so that your son may glorify you,* 2*just as you gave him authority over all people, so that he may give eternal life to all you gave him. 3*Now this is eternal life, that they should know you, the only true God, and the one whom you sent, Jesus Christ. 4I glorified you on earth by accomplishing the work that you gave me to do. 5Now glorify me, Father, with you, with the glory that I had with you before the world began.
6"I revealed your name* to those whom you gave me out of the world. They belonged to you, and you gave them to me, and they have kept your word. 7Now they know that everything you gave me is from you, 8because the words you gave to me I have given to them, and they accepted them and truly understood that I came from you, and they have believed that you sent me. 9I pray for them. I do not pray for the world but for the ones you have given me, because they are yours, 10and everything of mine is yours and everything of yours is mine, and I have been glorified in them. 11And now I will no longer be in the world, but they are in the world, while I am coming to you. Holy Father, keep them in your name that you have given me, so that they may be one just as we are. 12When I was with them I protected them in your name that you gave me, and I guarded them, and none of them was lost except the son of destruction, in order that the

辰來到了，求你光榮你的子，好叫子也光榮你：2因為你賜給了他權柄掌管凡有血肉的人，是為叫他將永生賜給一切你所賜給他的人。3永生就是：認識你，唯一的真天主，和你所派遣來的耶穌基督。4我在地上，已光榮了你，完成了你所委托我所作的工作。5父啊！現在，在你面前光榮我罷！賜給我在世界未有以前，我在你前所有的光榮罷！」

為門徒祈禱 6「我將你的名，已顯示給那些你由世界中所賜給我的人。他們原屬於你，你把他們托給了我，他們也遵守了你的話。7現在，他們已知道：凡你賜給我的，都是由你而來的，8因為你所授給我的話，我都傳給了他們；他們也接受了，也確實知道我是出於你，並且相信是你派遣了我。9我為他們祈求，不為世界祈求，只為你賜給我的人祈求，因為他們原是屬於你的。10我的一切都是你的，你的一切都是我的：我因他們已受到了光榮。11從今以後，我不在世界上了，但他們仍在世界上，我卻到你那裡去。聖父啊！求你因你的名，保全那些你所賜給我的人，使他們合而為一，正如我們一樣。12當我和他們同在時，我因你的名，保全了你所賜給我的人，護衛了他們，其中除了那喪亡之子，沒有喪亡

* [17:1] The action of looking up to heaven and the address Father are typical of Jesus at prayer; cf John 11:41 and Luke 11:2.
* [17:2] Another possible interpretation is to treat the first line of the verse as parenthetical and the second as an appositive to the clause that ends v 1: **so that your son may glorify you (just as . . . all people), so that he may give eternal life. . .**.
* [17:3] This verse was clearly added in the editing of the gospel as a reflection on the preceding verse; Jesus nowhere else refers to himself as Jesus Christ.
* [17:6] **I revealed your name**: perhaps the name **I AM**; cf John 8:24, 28, 58; 13:19.

scripture might be fulfilled. 13But now I am coming to you. I speak this in the world so that they may share my joy completely. 14I gave them your word, and the world hated them, because they do not belong to the world any more than I belong to the world. 15*I do not ask that you take them out of the world but that you keep them from the evil one. 16They do not belong to the world any more than I belong to the world. 17Consecrate them in the truth. Your word is truth. 18As you sent me into the world, so I sent them into the world. 19And I consecrate myself for them, so that they also may be consecrated in truth.

一個，這是為應驗經上的話。13但如今我到你那裡去，我在世上講這話，是為叫他們的心充滿我的喜樂。14我已將你的話授給了他們，世界卻憎恨他們，因為他們不屬於世界，就如我不屬於世界一樣。15我不求你將他們從世界上撤去，只求你保護他們脫免邪惡。16他們不屬於世界，就如我不屬於世界一樣。17求你以真理祝聖他們；你的話就是真理。18就如你派遣我到世界上來，照樣我也派遣他們到世界上去。19我為他們祝聖我自己，為叫他們也因真理而被祝聖。」

20"I pray not only for them, but also for those who will believe in me through their word, 21so that they may all be one, as you, Father, are in me and I in you, that they also may be in us, that the world may believe that you sent me. 22And I have given them the glory you gave me, so that they may be one, as we are one, 23I in them and you in me, that they may be brought to perfection as one, that the world may know that you sent me, and that you loved them even as you loved me. 24Father, they are your gift to me. I wish that where I am* they also may be with me, that they may see my glory that you gave me, because you loved me before the foundation of the world. 25Righteous Father, the world also does not know you, but I know you, and they know that you sent me. 26I made known to them your name and I will make it known,* that the

為信徒祈禱 20「我不但為他們祈求，而且也為那些因他們的話而信從我的人祈求。21願眾人都合而為一！父啊！願他們在我們內合而為一，就如你在我內，我在你內，為叫世界相信是你派遣了我。22我將你賜給我的光榮賜給了他們，為叫他們合而為一，就如我們原為一體一樣。23我在他們內，你在我內，使他們完全合而為一，為叫世界知道是你派遣了我，並且你愛了他們，如愛了我一樣。24父啊！你所賜給我的人，我願我在那裡，他們也同我在一起，使他們享見你所賜給我的光榮，因為你在創世之前，就愛了我。25公義的父啊！世界沒有認識你，我卻認識了你，這些人也知道是你派遣了我。26我已經將你的名宣示給他們了，我還要

* [17:15] Note the resemblance to the petition of the Lord's Prayer, "deliver us from the evil one." Both probably refer to the devil rather than to abstract evil.
* [17:24] **Where I am**: Jesus prays for the believers ultimately to join him in heaven. Then they will not see his glory as in a mirror but clearly (2 Cor 3:18; 1 John 3:2).
* [17:26] **I will make it known**: through the Advocate.

love with which you loved me may be in them and I in them."

宣示，好使你愛我的愛，在他們內，我也在他們內。」

CHAPTER 18

Jesus Arrested. 1*When he had said this, Jesus went out with his disciples across the Kidron valley to where there was a garden, into which he and his disciples entered.* 2Judas his betrayer also knew the place, because Jesus had often met there with his disciples. 3So Judas got a band of soldiers* and guards from the chief priests and the Pharisees and went there with lanterns, torches, and weapons. 4Jesus, knowing everything that was going to happen to him, went out and said to them, "Whom are you looking for?" 5They answered him, "Jesus the Nazorean."* He said to them, "I AM." Judas his betrayer was also with them. 6When he said to them, "I AM," they turned away and fell to the ground. 7So he again asked them, "Whom are you looking for?" They said, "Jesus the Nazorean." 8Jesus answered, "I told you that I AM. So if you are looking for me, let these men go." 9*This was to fulfill what he had said, "I have not lost any of those you gave me." 10Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was

耶穌受難史

第十八章

耶穌被捕 1耶穌說完了這些話，就和門徒出去，到了克德龍溪的對岸，在那裡有一個園子，他和門徒便進去了。2出賣他的猶達斯也知道那地方，因為耶穌同門徒曾屢次在那裡聚集。3猶達斯便領了一隊兵和由司祭長及法利塞人派來的差役，帶著火把、燈籠與武器，來到那裡。4耶穌既知道要臨到他身上的一切事，便上前去問他們說：「你們找誰？」5他們答覆說：「納匝肋人耶穌。」他向他們說：「我就是」。出賣他的猶達斯也同他們站在一起。6耶穌一對他們說了「我就是」，他們便倒退跌在地上。7於是他又問他們說：「你們找誰？」他們說：「納匝肋人耶穌。」8耶穌答覆說：「我已給你們說了『我就是』；你們既然找我，就讓這些人去罷！」9這是為應驗他先前所說的話：「你賜給我的人，其中我沒有喪失一個。」10西滿伯多祿有一把劍，就拔出來，向大司祭的一個僕人砍去，削下了他的

* [18:1–14] John does not mention the agony in the garden and the kiss of Judas, nor does he identify the place as Gethsemane or the Mount of Olives.
* [18:1] **Jesus went out**: see John 14:31 where it seems he is leaving the supper room. **Kidron valley**: literally, "the winter-flowing Kidron"; this wadi has water only during the winter rains.
* [18:3] **Band of soldiers**: seems to refer to Roman troops, either the full cohort of 600 men (1/10 of a legion), or more likely the maniple of 200 under their tribune (John 18:12). In this case, John is hinting at Roman collusion in the action against Jesus before he was brought to Pilate. The lanterns and torches may be symbolic of the hour of darkness.
* [18:5] **Nazorean**: the form found in Matthew 26:71 (see the note on Matthew 2:23) is here used, not **Nazarene** of Mark. **I AM**: or "I am he," but probably intended by the evangelist as an expression of divinity (cf their appropriate response in John 18:6); see the note on John 8:24. John sets the confusion of the arresting party against the background of Jesus' divine majesty.
* [18:9] The citation may refer to John 6:39; 10:28; or John 17:12.
* [18:10] Only John gives the names of the two antagonists; both John and Luke mention the right ear.

Malchus.* 11Jesus said to Peter, "Put your sword into its scabbard. Shall I not drink the cup* that the Father gave me?"

右耳；那僕人名叫瑪耳曷。11耶穌就對伯多祿說：「把劍收入鞘內！父賜給我的杯，我豈能不喝嗎？」

12So the band of soldiers, the tribune, and the Jewish guards seized Jesus, bound him, 13and brought him to Annas* first. He was the father-in-law of Caiaphas, who was high priest that year. 14It was Caiaphas who had counseled the Jews that it was better that one man should die rather than the people.

受大司祭審問　伯多祿背主 12於是兵隊、千夫長和猶太人的差役拘捕了耶穌，把他綑起來，13先解送到亞納斯那裡，亞納斯是那一年當大司祭的蓋法的岳父。14就是這個蓋法曾給猶太人出過主意：叫一個人替百姓死，是有利的。

Peter's First Denial. 15Simon Peter and another disciple* followed Jesus. Now the other disciple was known to the high priest, and he entered the courtyard of the high priest with Jesus. 16But Peter stood at the gate outside. So the other disciple, the acquaintance of the high priest, went out and spoke to the gatekeeper and brought Peter in. 17Then the maid who was the gatekeeper said to Peter, "You are not one of this man's disciples, are you?" He said, "I am not." 18Now the slaves and the guards were standing around a charcoal fire that they had made, because it was cold, and were warming themselves. Peter was also standing there keeping warm.

15那時，西滿伯多祿同另一個門徒跟著耶穌；那門徒是大司祭所認識的，便同耶穌一起進了大司祭的庭院，16伯多祿卻站在門外；大司祭認識的那個門徒遂出來，對看門的侍女說了一聲，就領伯多祿進去。17那看門的侍女對伯多祿說：「你不也是這人的一個門徒嗎？」他說：「我不是。」18那時，僕人和差役，因為天冷就生了炭火，站著烤火取煖；伯多祿也同他們站在一起，烤火取煖。

The Inquiry before Annas. 19The high priest questioned Jesus about his disciples and about his doctrine. 20Jesus answered him, "I have spoken publicly to the world. I have always taught in a synagogue or in the temple area* where all the Jews gather, and

19大司祭就有關他的門徒和他的教義審問耶穌。20耶穌答覆他說：「我向來公開地對世人講話，我常常在會堂和聖殿內，即眾猶太人所聚集的地方施教，在暗地裡我並沒有講過什

* [18:11] The theme of the cup is found in the synoptic account of the agony (Mark 14:36 and parallels).
* [18:13] **Annas**: only John mentions an inquiry before Annas; cf John 18:16, 19–24; see the note on Luke 3:2. It is unlikely that this nighttime interrogation before Annas is the same as the trial before Caiaphas placed by Matthew and Mark at night and by Luke in the morning.
* [18:15–16] **Another disciple . . . the other disciple**: see the note on John 13:23.
* [18:20] **I have always taught . . . in the temple area**: cf Mark 14:49 for a similar statement.

in secret I have said nothing. 21Why ask me? Ask those who heard me what I said to them. They know what I said." 22When he had said this, one of the temple guards standing there struck Jesus and said, "Is this the way you answer the high priest?" 23Jesus answered him, "If I have spoken wrongly, testify to the wrong; but if I have spoken rightly, why do you strike me?" 24Then Annas sent him bound to Caiaphas* the high priest.

Peter Denies Jesus Again. 25Now Simon Peter was standing there keeping warm. And they said to him, "You are not one of his disciples, are you?" He denied it and said, "I am not." 26One of the slaves of the high priest, a relative of the one whose ear Peter had cut off, said, "Didn't I see you in the garden with him?" 27Again Peter denied it. And immediately the cock crowed.*

The Trial before Pilate. 28Then they brought Jesus from Caiaphas to the praetorium.* It was morning. And they themselves did not enter the praetorium, in order not to be defiled so that they could eat the Passover. 29So Pilate came out to them and said, "What charge do you bring [against] this man?" 30They answered and said to him, "If he were not a criminal, we would not have handed him over to you." 31At this, Pilate said to them, "Take him yourselves, and judge him according to your law." The Jews answered him, "We do not have

麼。21你為什麼問我？你問那些聽過我的人，我給他們講了什麼；他們知道我所說的。」22他剛說完這話，侍立在旁的一個差役，就給了耶穌一個耳光，說：「你就這樣答覆大司祭嗎？」23耶穌答覆他說：「我若說得不對，你指證那裡不對；若對，你為什麼打我？」24亞納斯遂把被捆的耶穌，解送到大司祭蓋法那裡去。25西滿伯多祿仍站著烤火取煖，於是有人向他說：「你不也是他門徒中的一個嗎？」伯多祿否認說：「我不是。」26有大司祭的一個僕役，是伯多祿削下耳朵的那人的親戚，對他說：「我不是在山園中看見你同他在一起嗎？」27伯多祿又否認了，立時雞就叫了。

比拉多審問耶穌 28然後他們從蓋法那裡把耶穌解往總督府，那時是清晨；他們自己卻沒有進入總督府，怕受了沾污，而不能吃逾越節的羔羊。29因此，比拉多出來，到外面向他們說：「你們對這人提出什麼控告？」30他們回答說：「如果這人不是作惡的，我們便不會把他交給你。」31比拉多便對他們說：「你們自己把他帶去，按照你們的法律審判他罷！」猶太人回答說：「我們是

* [18:24] **Caiaphas**: see Matthew 26:3, 57; Luke 3:2; and the notes there. John may leave room here for the trial before Caiaphas described in the synoptic gospels.
* [18:27] Cockcrow was the third Roman division of the night, lasting from midnight to 3 A.M.
* [18:28] **Praetorium**: see the note on Matthew 27:27. **Morning**: literally, "the early hour," or fourth Roman division of the night, 3 to 6 A.M. **The Passover**: the synoptic gospels give the impression that the Thursday night supper was the Passover meal (Mark 14:12); for John that meal is still to be eaten Friday night.
* [18:31] **We do not have the right to execute anyone**: only John gives this reason for their bringing Jesus to Pilate. Jewish sources are not clear on the competence of the Sanhedrin at this period to sentence and to execute for political crimes.

the right to execute anyone,"* 32*in order that the word of Jesus might be fulfilled that he said indicating the kind of death he would die. 33So Pilate went back into the praetorium and summoned Jesus and said to him, "Are you the King of the Jews?" 34Jesus answered, "Do you say this on your own or have others told you about me?" 35Pilate answered, "I am not a Jew, am I? Your own nation and the chief priests handed you over to me. What have you done?" 36Jesus answered, "My kingdom does not belong to this world. If my kingdom did belong to this world, my attendants [would] be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not here." 37So Pilate said to him, "Then you are a king?" Jesus answered, "You say I am a king.* For this I was born and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice." 38Pilate said to him, "What is truth?"

When he had said this, he again went out to the Jews and said to them, "I find no guilt in him. 39But you have a custom that I release one prisoner to you at Passover.* Do you want me to release to you the King of the Jews?" 40They cried out again, "Not this one but Barabbas!"* Now Barabbas was a revolutionary.

不許處死任何人的！」32這是為應驗耶穌論及自己將怎樣死去而說過的話。33比拉多於是又進了總督府，叫了耶穌來，對他說：「你是猶太人的君王嗎？」34耶穌答覆說：「這話是你由自己說的，或是別人論我而對你說的？」35比拉多答說：「莫非我是猶太人？你的民族和司祭長把你交付給我，你作了什麼？」36耶穌回答說：「我的國不屬於這世界；假使我的國屬於這世界，我的臣民早已反抗了，使我不至於被交給猶太人；但是，我的國不是這世界的。」37於是比拉多對他說：「那麼，你就是君王了？」耶穌回答說：「你說的是，我是君王。我為此而生，我也為此而來到世界上，為給真理作證：凡屬於真理的，必聽從我的聲音。」38比拉多遂說：「什麼是真理？」說了這話，再出去到猶太人那裡，向他們說：「我在這人身上查不出什麼罪狀來。39你們有個慣例：在逾越節我該給你們釋放一人；那麼，你們願意我給你們釋放猶太人的君王嗎？」40他們就大聲喊說：「不要這人，而要巴辣巴！」巴辣巴原是個強盜。

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* [18:32] The Jewish punishment for blasphemy was stoning (Lev 24:16). In coming to the Romans to ensure that Jesus would be crucified, the Jewish authorities fulfilled his prophecy that he would be exalted (John 3:14; 12:32–33). There is some historical evidence, however, for Jews crucifying Jews.

* [18:37] **You say I am a king**: see Matthew 26:64 for a similar response to the high priest. It is at best a reluctant affirmative.

* [18:39] See the note on Matthew 27:15.

* [18:40] **Barabbas**: see the note on Matthew 27:16–17. **Revolutionary**: a guerrilla warrior fighting for nationalistic aims, though the term can also denote a robber. See the note on Matthew 27:38.

CHAPTER 19

1*Then Pilate took Jesus and had
him scourged. 2And the soldiers wove
a crown out of thorns and placed it
on his head, and clothed him in a
purple cloak, 3and they came to him
and said, "Hail, King of the Jews!"
And they struck him repeatedly. 4Once
more Pilate went out and said to
them, "Look, I am bringing him out
to you, so that you may know that I
find no guilt in him." 5So Jesus came
out, wearing the crown of thorns
and the purple cloak. And he said to
them, "Behold, the man!" 6When the
chief priests and the guards saw him
they cried out, "Crucify him, crucify
him!" Pilate said to them, "Take him
yourselves and crucify him. I find no
guilt in him." 7*The Jews answered,
"We have a law, and according to that
law he ought to die, because he made
himself the Son of God." 8Now when
Pilate heard this statement, he became
even more afraid, 9and went back
into the praetorium and said to Jesus,
"Where are you from?" Jesus did not
answer him. 10So Pilate said to him,
"Do you not speak to me? Do you not
know that I have power to release you
and I have power to crucify you?"
11Jesus answered [him], "You would
have no power over me if it had not
been given to you from above. For
this reason the one who handed
me over to you has the greater sin."
12Consequently, Pilate tried to release
him; but the Jews cried out, "If you
release him, you are not a Friend of
Caesar.* Everyone who makes himself
a king opposes Caesar."

第十九章

耶穌受戲弄 1那時，比拉多命人把耶穌帶去鞭打了。2然後兵士們用荊棘編了個茨冠，放在他頭上，給他披上一件紫紅袍，3來到他跟前說：「猶太人的君王，萬歲！」並給他耳光。4比拉多又出去到外面，向他們說：「看，我給你們領出他來，為叫你們知道我在他身上查不出什麼罪狀。」5於是耶穌帶著茨冠，披著紫紅袍出來了；比拉多就對他們說：「看，這個人！」6司祭長和差役們一看見耶穌，就喊說：「釘在十字架上！釘他在十字架上！」比拉多對他們說：「你們把他帶去，釘在十字架上罷！我在他身上查不出什麼罪狀。」7猶太人答覆他說：「我們有法律，按法律他應該死，因為他自充為天主子。」

比拉多再審耶穌 8比拉多聽了這話，越發害怕，9遂又進了總督府，對耶穌說：「你到底是那裡的？」耶穌卻沒有回答他。10於是比拉多對他說：「你對我也不說話嗎？你不知道我有權柄釋放你，也有權柄釘你在十字架上嗎？」11耶穌答說：「若不是由上賜給你，你對我什麼權柄也沒有；為此，把我交付給你的人，負罪更大。」

耶穌被判死刑 12從此，比拉多設法要釋放耶穌，猶太人卻喊說：「你如果釋放這人，你就不是凱撒的朋友，因為凡自充為王的，

* [19:1] Luke places the mockery of Jesus at the midpoint in the trial when Jesus was sent to Herod. Mark and Matthew place the scourging and mockery at the end of the trial after the sentence of death. Scourging was an integral part of the crucifixion penalty.
* [19:7] **Made himself the Son of God**: this question was not raised in John's account of the Jewish interrogations of Jesus as it was in the synoptic account. Nevertheless, see John 5:18; 8:53; 10:36.
* [19:12] **Friend of Caesar**: a Roman honorific title bestowed upon high-ranking officials for merit.

13When Pilate heard these words he brought Jesus out and seated him* on the judge's bench in the place called Stone Pavement, in Hebrew, Gabbatha. 14It was preparation day for Passover, and it was about noon.* And he said to the Jews, "Behold, your king!" 15They cried out, "Take him away, take him away! Crucify him!" Pilate said to them, "Shall I crucify your king?" The chief priests answered, "We have no king but Caesar." 16Then he handed him over to them to be crucified.*

13比拉多一聽這話，就把耶穌領出來，到了一個名叫「石舖地」──希伯來話叫「加巴達」的地方，坐在審判座位上。14時值逾越節的預備日，約莫第六時辰，比拉多對猶太人說：「看，你們的君王！」15他們就喊叫說：「除掉，除掉，釘他在十字架上！」比拉多對他們說：「要我把你們的君王釘在十字架上嗎？」司祭長答說：「除了凱撒，我們沒有君王。」16於是比拉多把耶穌交給他們去釘死。

The Crucifixion of Jesus. So they took Jesus, 17and carrying the cross himself* he went out to what is called the Place of the Skull, in Hebrew, Golgotha. 18There they crucified him, and with him two others, one on either side, with Jesus in the middle. 19*Pilate also had an inscription written and put on the cross. It read, "Jesus the Nazorean,

耶穌死於苦架 他們就把耶穌帶去了。17耶穌自己背著十字架出來，到了一個名叫「髑髏」的地方，希伯來話叫「哥耳哥達」，18他們就在那裡把他釘在十字架上，同他一起另有兩個人：一個在這邊，一個在那邊，耶穌在中間。19比拉多寫了個牌子，放在十字架上端，寫的是：「納匝肋

* [19:13] **Seated him**: others translate "(Pilate) sat down." In John's thought, Jesus is the real judge of the world, and John may here be portraying him seated on the judgment bench. **Stone pavement**: in Greek *lithostrotos*; under the fortress Antonia, one of the conjectured locations of the praetorium, a massive stone pavement has been excavated. **Gabbatha** (Aramaic rather than Hebrew) probably means "ridge, elevation."

* [19:14] **Noon**: Mark 15:25 has Jesus crucified "at the third hour," which means either 9 A.M. or the period from 9 to 12. Noon, the time when, according to John, Jesus was sentenced to death, was the hour at which the priests began to slaughter Passover lambs in the temple; see John 1:29.

* [19:16] **He handed him over to them to be crucified**: in context this would seem to mean "handed him over to the chief priests." Luke 23:25 has a similar ambiguity. There is a polemic tendency in the gospels to place the guilt of the crucifixion on the Jewish authorities and to exonerate the Romans from blame. But John later mentions the Roman soldiers (John 19:23), and it was to these soldiers that Pilate handed Jesus over.

* [19:17] **Carrying the cross himself**: a different picture from that of the synoptics, especially Luke 23:26 where Simon of Cyrene is made to carry the cross, walking behind Jesus. In John's theology, Jesus remained in complete control and master of his destiny (cf John 10:18). **Place of the Skull**: the Latin word for skull is *Calvaria*; hence "Calvary." **Golgotha** is actually an Aramaic rather than a Hebrew word.

* [19:19] The inscription differs with slightly different words in each of the four gospels. John's form is fullest and gives the equivalent of the Latin *INRI = Iesus Nazarenus Rex Iudaeorum*. Only John mentions its polyglot character (John 19:20) and Pilate's role in keeping the title unchanged (John 19:21–22).

the King of the Jews." 20Now many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, Latin, and Greek. 21So the chief priests of the Jews said to Pilate, "Do not write 'The King of the Jews,' but that he said, 'I am the King of the Jews.'" 22Pilate answered, "What I have written, I have written."

23*When the soldiers had crucified Jesus, they took his clothes and divided them into four shares, a share for each soldier. They also took his tunic, but the tunic was seamless, woven in one piece from the top down. 24So they said to one another, "Let's not tear it, but cast lots for it to see whose it will be," in order that the passage of scripture might be fulfilled [that says]:

"They divided my garments
among them,
and for my vesture they cast lots."

This is what the soldiers did. 25*Standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary of Magdala. 26When Jesus saw his mother* and the disciple there whom he loved, he said to his mother, "Woman, behold, your son." 27Then he said to the disciple, "Behold, your mother." And from that hour the disciple took her into his home.

人耶穌，猶太人的君王。」20這牌子有許多猶太人唸了，因為耶穌被釘在十字架上的地方離城很近，字是用希伯來、羅馬和希臘文寫的。21於是猶太人的司祭長就對比拉多說：「不要寫猶太人的君王，該寫他自己說：我是猶太人的君王。」22比拉多答覆說：「我寫了，就寫了。」23兵士將耶穌釘在十字架上後，拿了他的衣服，分成四分，每人一分；又拿了長衣，因那長衣是無縫的，由上到下渾然織成，24所以他們彼此說：「我們不要把它撕開，我們擲骰，看是誰的。」這就應驗了經上的話：『他們瓜分了我的衣服，為我的長衣，他們拈鬮。』士兵果然這樣作了。25在耶穌的十字架傍，站著他的母親和他母親的姊妹，還有克羅帕的妻子瑪利亞和瑪利亞 瑪達肋納。26耶穌看見母親，又看見他所愛的門徒站在旁邊，就對母親說：「女人，看，你的兒子！」27然後，又對那門徒說：「看，你的母親！」就從那時起，那門徒把

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* [19:23–25a] While all four gospels describe the soldiers casting lots to divide Jesus' garments (see the note on Matthew 27:35), only John quotes the underlying passage from Psalm 22:19, and only John sees each line of the poetic parallelism literally carried out in two separate actions (John 19:23–24).

* [19:25] It is not clear whether four women are meant, or three (i.e., **Mary the wife of Cl[e]opas** [cf Luke 24:18] is in apposition with **his mother's sister**) or two (his mother and his mother's sister, i.e., Mary of Cl[e]opas and Mary of Magdala). Only John mentions the mother of Jesus here. The synoptics have a group of women looking on from a distance at the cross (Mark 15:40).

* [19:26–27] This scene has been interpreted literally, of Jesus' concern for his mother; and symbolically, e.g., in the light of the Cana story in John 2 (the presence of the mother of Jesus, the address **woman**, and the mention of the **hour**) and of the upper room in John 13 (the presence of the beloved disciple; the **hour**). Now that the hour has come (John 19:28), Mary (a symbol of the church?) is given a role as the mother of Christians (personified by the beloved disciple); or, as a representative of those seeking salvation, she is supported by the disciple who interprets Jesus' revelation; or Jewish and Gentile Christianity (or Israel and the Christian community) are reconciled.

28After this, aware that everything
was now finished, in order that the
scripture might be fulfilled,* Jesus
said, "I thirst." 29There was a vessel
filled with common wine.* So they
put a sponge soaked in wine on a sprig
of hyssop and put it up to his mouth.
30*When Jesus had taken the wine, he
said, "It is finished." And bowing his
head, he handed over the spirit.

The Blood and Water. 31Now since
it was preparation day, in order that
the bodies might not remain on the
cross on the sabbath, for the sabbath
day of that week was a solemn one,
the Jews asked Pilate that their legs
be broken and they be taken down.
32So the soldiers came and broke the
legs of the first and then of the other
one who was crucified with Jesus.
33But when they came to Jesus and
saw that he was already dead, they did
not break his legs, 34*but one soldier
thrust his lance into his side, and
immediately blood and water flowed
out. 35An eyewitness has testified, and
his testimony is true; he knows* that
he is speaking the truth, so that you
also may [come to] believe. 36For this
happened so that the scripture passage
might be fulfilled:

"Not a bone of it will be broken."

37And again another passage says:

"They will look upon him whom
they have pierced."

28此後，耶穌因
知道一切事都完成了，為應驗經
上的話，遂說：『我渴。』29有一
個盛滿了醋的器皿放在那裡，有
人便將海綿浸滿了醋，綁在長槍
上，送到他的口邊。30耶穌一嚐了
那醋，便說：「完成了。」就低
下頭，交付了靈魂。31猶太人因
那日子是預備日，免得安息日內
——那安息日原是個大節日——屍
首留在十字架上，就來請求比拉
多打斷他們的腿，把他們拿去。
32士兵遂前來，把第一個人的，並
與耶穌同釘在十字架上的第二個
人的腿打斷了。33可是，及至來到
耶穌跟前，看見他已經死了，就
沒有打斷他的腿；34但是，有一個
士兵用槍刺透了他的肋膀，立時
流出了血和水。35那看見這事的人
就作證，而他的見證是真實的；
並且「那位」知道他所說的是真
實的，為叫你們也相信。36這些
事發生，正應驗了經上的話說：
『不可將他的骨頭打斷。』37經上
另有一句說：『他們要瞻望他們
所刺透的。』

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* [19:28] **The scripture . . . fulfilled**: either in the scene of John 19:25–27, or in the **I thirst** of John 19:28. If the latter, Psalm 22:16; 69:22 deserve consideration.

* [19:29] **Wine**: John does not mention the drugged wine, a narcotic that Jesus refused as the crucifixion began (Mark 15:23), but only this final gesture of kindness at the end (Mark 15:36). **Hyssop**, a small plant, is scarcely suitable for carrying a sponge (Mark mentions a reed) and may be a symbolic reference to the hyssop used to daub the blood of the paschal lamb on the doorpost of the Hebrews (Exodus 12:22).

* [19:30] **Handed over the spirit**: there is a double nuance of dying (giving up the last breath or spirit) and that of passing on the holy Spirit; see John 7:39 which connects the giving of the Spirit with Jesus' glorious return to the Father, and John 20:22 where the author portrays the conferral of the Spirit.

* [19:34–35] John probably emphasizes these verses to show the reality of Jesus' death, against the Docetist heretics. In the blood and water there may also be a symbolic reference to the Eucharist and baptism.

* [19:35] **He knows**: it is not certain from the Greek that this he is the **eyewitness** of the first part of the sentence. **May [come to] believe**: see the note on John 20:31.

The Burial of Jesus. 38*After this, Joseph of Arimathea, secretly a disciple of Jesus for fear of the Jews, asked Pilate if he could remove the body of Jesus. And Pilate permitted it. So he came and took his body. 39Nicodemus, the one who had first come to him at night, also came bringing a mixture of myrrh and aloes weighing about one hundred pounds. 40They took the body of Jesus and bound it with burial cloths along with the spices, according to the Jewish burial custom. 41Now in the place where he had been crucified there was a garden, and in the garden a new tomb, in which no one had yet been buried. 42So they laid Jesus there because of the Jewish preparation day; for the tomb was close by.

安葬於新墳墓內 38這些事以後，阿黎瑪特雅人若瑟——他因怕猶太人，暗中作了耶穌的門徒——來求比拉多，為領取耶穌的遺體；比拉多允許了。於是他來把耶穌的遺體領去了。39那以前夜間來見耶穌的尼苛德摩也來了，帶著沒藥及沉香調和的香料，約有一百斤。40他們取下了耶穌的遺體，照猶太人埋葬的習俗，用殮布和香料把他裹好。41在耶穌被釘在十字架上的地方，有一個園子，在那園子裡有一座新墳墓，裡面還沒有安葬過人。42只因是猶太人的預備日，墳墓又近，就在那裡安葬了耶穌。

CHAPTER 20*

The Empty Tomb. 1*On the first day of the week, Mary of Magdala came to the tomb early in the morning, while it was still dark, and saw the stone removed from the tomb.* 2So she ran* and went to Simon Peter and to the other disciple whom Jesus loved, and told them, "They have taken the Lord from the tomb, and we don't know where they put him." 3*So Peter and the other disciple went out and came to the tomb. 4They both ran, but the other disciple ran faster than Peter and arrived at the tomb first; 5he bent down and saw the burial cloths there,

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墳墓已空 1一週的第一天，清晨，天還黑的時候，瑪利亞瑪達肋納來到墳墓那裡，看見石頭已從墓門挪開了。2於是她跑去見西滿伯多祿和耶穌所愛的那另一個門徒，對他們說：「有人從墳墓中把主搬走了，我們不知道他們把他放在那裡了。」3伯多祿便和那另一個門徒出來，往墳墓那裡去了。4兩人一起跑，但那另一個門徒比伯多祿跑得快，先來到了墳墓那裡。5他俯身看見了放著的

* [19:38–42] In the first three gospels there is no anointing on Friday. In Matthew and Luke the women come to the tomb on Sunday morning precisely to anoint Jesus.
* [20:1–31] The risen Jesus reveals his glory and confers the Spirit. This story fulfills the basic need for testimony to the resurrection. What we have here is not a record but a series of single stories.
* [20:1–10] The story of the empty tomb is found in both the Matthean and the Lucan traditions; John's version seems to be a fusion of the two.
* [20:1] **Still dark**: according to Mark the sun had risen, Matthew describes it as "dawning," and Luke refers to early dawn. Mary sees the stone removed, not the empty tomb.
* [20:2] Mary runs away, not directed by an angel/young man as in the synoptic accounts. The plural "we" in the second part of her statement might reflect a tradition of more women going to the tomb.
* [20:3–10] The basic narrative is told of Peter alone in Luke 24:12, a verse missing in important manuscripts and which may be borrowed from tradition similar to John. Cf also Luke 24:24.

but did not go in. 6When Simon Peter arrived after him, he went into the tomb and saw the burial cloths* there, 7and the cloth that had covered his head, not with the burial cloths but rolled up in a separate place. 8Then the other disciple also went in, the one who had arrived at the tomb first, and he saw and believed. 9*For they did not yet understand the scripture that he had to rise from the dead. 10Then the disciples returned home.

The Appearance to Mary of Magdala. 11*But Mary stayed outside the tomb weeping. And as she wept, she bent over into the tomb 12and saw two angels in white sitting there, one at the head and one at the feet where the body of Jesus had been. 13And they said to her, "Woman, why are you weeping?" She said to them, "They have taken my Lord, and I don't know where they laid him." 14When she had said this, she turned around and saw Jesus there, but did not know it was Jesus. 15Jesus said to her, "Woman, why are you weeping? Whom are you looking for?" She thought it was the gardener and said to him, "Sir, if you carried him away, tell me where you laid him, and I will take him." 16Jesus said to her, "Mary!" She turned and said to him in Hebrew, "Rabbouni," * which means Teacher. 17Jesus said

殮布，卻沒有進去。6隨著他的西滿伯多祿也來到了，進了墳墓，看見了放著的殮布，7也看見耶穌頭上的那塊汗巾，不同殮布放在一起，而另在一處捲著。8那時，先來到墳墓的那個門徒，也進去了，一看見就相信了。9這是因為他們還不明白，耶穌必須從死者中復活的那段聖經。10然後兩個門徒又回到家裡去了。

顯現給瑪利亞 11瑪利亞卻站在墳墓外邊痛哭；她痛哭的時候，就俯身向墳墓裡面窺看，12見有兩位穿白衣的天使，坐在安放過耶穌遺體的地方：一位在頭部，一位在腳部。13那兩位天使對她說：「女人！你哭什麼？」她答說：「有人把我主搬走了，我不知道他們把他放在那裡了。」14說了這話，就向後轉身，見耶穌站在那裡，卻不知道他就是耶穌。15耶穌向她說：「女人，你哭什麼？你找誰？」她以為是園丁，就說：「先生，若是你把他搬走了，請告訴我，你把他放在那裡，我去取回他來。」16耶穌給她說：「瑪利亞！」她便轉身用希伯來話對他說：「辣步尼！」就是說「師傅。」17耶穌

* [20:6–8] Some special feature about the state of the burial cloths caused the beloved disciple to believe. Perhaps the details emphasized that the grave had not been robbed.

* [20:9] Probably a general reference to the scriptures is intended, as in Luke 24:26 and 1 Cor 15:4. Some individual Old Testament passages suggested are Psalm 16:10; Hosea 6:2; Jonah 2:1, 2, 10.

* [20:11–18] This appearance to Mary is found only in John, but cf Matthew 28:8–10 and Mark 16:9–11.

* [20:16] **Rabbouni**: Hebrew or Aramaic for "my master."

* [20:17] **Stop holding on to me**: see Matthew 28:9, where the women take hold of his feet. **I have not yet ascended**: for John and many of the New Testament writers, the ascension in the theological sense of going to the Father to be glorified took place with the resurrection as one action. This scene in John dramatizes such an understanding, for by Easter night Jesus is glorified and can give the Spirit. Therefore his ascension takes place immediately after he has talked to Mary. In such a view, the ascension after forty days described in Acts 1:1–11 would be simply a termination of earthly appearances or, perhaps better, an introduction to the conferral of the Spirit upon the early church, modeled on Elisha's being able to have a (double) share in the spirit of Elijah if he saw him being taken up (same verb as ascending) into heaven (2

to her, "Stop holding on to me,* for I have not yet ascended to the Father. But go to my brothers and tell them, 'I am going to my Father and your Father, to my God and your God.'" 18Mary of Magdala went and announced to the disciples, "I have seen the Lord," and what he told her.

向她說：「你別拉住我不放，因為我還沒有升到父那裡；你到我的弟兄那裡去，告訴他們：我升到我的父和你們的父那裡去，升到我的天主和你們的天主那裡去。」18瑪利亞 瑪達肋納就去告訴門徒說：「我見了主。」並報告了耶穌對她所說的那些話。

Appearance to the Disciples. 19*On the evening of that first day of the week, when the doors were locked, where the disciples were, for fear of the Jews, Jesus came and stood in their midst and said to them, "Peace be with you."* 20When he had said this, he showed them his hands and his side.* The disciples rejoiced when they saw the Lord. 21*[Jesus] said to them again, "Peace be with you. As the Father has sent me, so I send you." 22*And when he had said this, he breathed on them and said to them, "Receive the holy Spirit. 23*Whose sins you forgive are forgiven them, and whose sins you retain are retained."

顯現給門徒 19正是那一週的第一天晚上，門徒所在的地方，因為怕猶太人，門戶都關著，耶穌來了，站在中間對他們說：「願你們平安！」20說了這話，便把手和肋膀指給他們看。門徒見了主，便喜歡起來。21耶穌又對他們說：「願你們平安！就如父派遣了我，我也同樣派遣你們。」22說了這話，就向他們噓了一口氣，說：「你們領受聖神罷！23你們赦免誰的罪，就給誰赦免；你們存留誰的，就給誰存留。」

Kings 2:9–12). **To my Father and your Father, to my God and your God**: this echoes Ruth 1:16: "Your people shall be my people, and your God my God." The Father of Jesus will now become the Father of the disciples because, once ascended, Jesus can give them the Spirit that comes from the Father and they can be reborn as God's children (John 3:5). That is why he calls them **my brothers**.

* [20:19–29] The appearances to the disciples, without or with Thomas (cf John 11:16; 14:5), have rough parallels in the other gospels only for John 20:19–23; cf Luke 24:36–39; Mark 16:14–18.

* [20:19] **The disciples**: by implication from John 20:24 this means ten of the Twelve, presumably in Jerusalem. **Peace be with you**: although this could be an ordinary greeting, John intends here to echo John 14:27. The theme of rejoicing in John 20:20 echoes John 16:22.

* [20:20] **Hands and . . . side**: Luke 24:39–40 mentions "hands and feet," based on Psalm 22:17.

* [20:21] By means of this sending, the Eleven were made apostles, that is, "those sent" (cf John 17:18), though John does not use the noun in reference to them (see the note on John 13:16). A solemn mission or "sending" is also the subject of the post-resurrection appearances to the Eleven in Matthew 28:19; Luke 24:47; Mark 16:15.

* [20:22] This action recalls Genesis 2:7, where God breathed on the first man and gave him life; just as Adam's life came from God, so now the disciples' new spiritual life comes from Jesus. Cf also the revivification of the dry bones in Ezekiel 37. This is the author's version of Pentecost. Cf also the note on John 19:30.

* [20:23] The Council of Trent defined that this power to forgive sins is exercised in the sacrament of penance. See Matthew 16:19; Matthew 18:18.

Thomas. 24Thomas, called Didymus, one of the Twelve, was not with them when Jesus came. 25So the other disciples said to him, "We have seen the Lord." But he said to them, "Unless I see the mark of the nails in his hands and put my finger into the nailmarks and put my hand into his side, I will not believe." 26Now a week later his disciples were again inside and Thomas was with them. Jesus came, although the doors were locked, and stood in their midst and said, "Peace be with you." 27Then he said to Thomas, "Put your finger here and see my hands, and bring your hand and put it into my side, and do not be unbelieving, but believe." 28*Thomas answered and said to him, "My Lord and my God!" 29*Jesus said to him, "Have you come to believe because you have seen me? Blessed are those who have not seen and have believed."

顯現給多默 24十二人中的一個，號稱狄狄摩的多默，當耶穌來時，卻沒有和他們在一起。25別的門徒向他說：「我們看見了主。」但他對他們說：「我除非看見他手上的釘孔，用我的指頭，探入釘孔；用我的手，探入他的肋膀，我決不信」26八天以後，耶穌的門徒又在屋裡，多默也和他們在一起。門戶關著，耶穌來了，站在中間說：「願你們平安！」27然後對多默說：「把你的指頭伸到這裡來，看看我的手罷！並伸過你的手來，探入我的肋膀，不要作無信的人，但要作個有信德的人。」28多默回答說：「我主！我天主！」29耶穌對他說：「因為你看見了我，纔相信嗎？那些沒有看見而相信的，纔是有福的！」

Conclusion. 30*Now Jesus did many other signs in the presence of [his] disciples that are not written in this book. 31But these are written that you may [come to] believe that Jesus is the Messiah, the Son of God, and that through this belief you may have life in his name.

結語 30耶穌在門徒前還行了許多其他的神跡，沒有記在這部書上。31這些所記錄的，是為叫你們信耶穌是默西亞，天主子；並使你們信的人，賴他的名獲得生命。

IV: Epilogue: The Resurrection Appearance in Galilee

附 錄

CHAPTER 21

第二十一章

The Appearance to the Seven Disciples. 1*After this, Jesus revealed himself again to his disciples at the Sea of

耶穌在海邊顯現 1這些事後，耶穌在提庇黎雅海邊，又顯現給

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* [20:28] **My Lord and my God**: this forms a literary inclusion with the first verse of the gospel: "and the Word was God."

* [20:29] This verse is a beatitude on future generations; faith, not sight, matters.

* [20:30–31] These verses are clearly a conclusion to the gospel and express its purpose. While many manuscripts read **come to believe**, possibly implying a missionary purpose for John's gospel, a small number of quite early ones read "continue to believe," suggesting that the audience consists of Christians whose faith is to be deepened by the book; cf John 19:35.

* [21:1–23] There are many non-Johannine peculiarities in this chapter, some suggesting Lucan Greek style;

Tiberias. He revealed himself in this way. 2Together were Simon Peter, Thomas called Didymus, Nathanael from Cana in Galilee, Zebedee's sons,* and two others of his disciples. 3*Simon Peter said to them, "I am going fishing." They said to him, "We also will come with you." So they went out and got into the boat, but that night they caught nothing. 4When it was already dawn, Jesus was standing on the shore; but the disciples did not realize that it was Jesus. 5Jesus said to them, "Children, have you caught anything to eat?" They answered him, "No." 6So he said to them, "Cast the net over the right side of the boat and you will find something." So they cast it, and were not able to pull it in because of the number of fish. 7So the disciple whom Jesus loved said to Peter, "It is the Lord." When Simon Peter heard that it was the Lord, he tucked in his garment, for he was lightly clad, and jumped into the sea. 8The other disciples came in the boat, for they were not far from shore, only about a hundred yards, dragging the net with the fish. 9*When they climbed out on shore, they saw a charcoal fire with fish on it and bread. 10Jesus said to them, "Bring some of the fish you just caught." 11So Simon Peter went over and dragged the net ashore full

門徒；他是這樣顯現的：2當西滿伯多祿，號稱狄狄摩的多默，加里肋亞加納的納塔乃耳，載伯德的兩個兒子，和其他兩個門徒在一起的時候，3西滿伯多祿對他們說：「我去打魚。」他們回答說：「我們也同你一起去。」他們便出去，上了船；但那一夜什麼也沒有捕到。4已經到了早晨，耶穌站在岸上，門徒卻沒有認出他是耶穌來。5於是耶穌對他們說：「孩子們，你們有些魚吃嗎？」他們回答說：「沒有。」6耶穌向他們說：「向船右邊撒網，就會捕到。」他們便撒下網去，因為魚太多，竟不能拉上網來。7耶穌所愛的那個門徒就對伯多祿說：「是主。」西滿伯多祿一聽說是主，他原是赤著身，就束上外衣，縱身跳入海裡；8其他的門徒，因離岸不遠──約有二百肘──坐著小船，拖著一網魚而來。9當他們上了岸，看見放著一堆炭火，上面放著魚和餅。10耶穌對他們說：「把你們剛纔所打得的魚拿一些來！」11西滿伯多祿便上去，把網拉上岸來，網裡滿

yet this passage is closer to John than John 7:53–8:11. There are many Johannine features as well. Its closest parallels in the synoptic gospels are found in Luke 5:1–11 and Matthew 14:28–31. Perhaps the tradition was ultimately derived from John but preserved by some disciple other than the writer of the rest of the gospel. The appearances narrated seem to be independent of those in John 20. Even if a later addition, the chapter was added before publication of the gospel, for it appears in all manuscripts.

* [21:2] **Zebedee's sons**: the only reference to James and John in this gospel (but see the note on John 1:37). Perhaps the phrase was originally a gloss to identify, among the five, the **two others of his disciples**. The anonymity of the latter phrase is more Johannine (Jn 1:35). The total of seven may suggest the community of the disciples in its fullness.

* [21:3–6] This may be a variant of Luke's account of the catch of fish; see the note on Luke 5:1–11.

* [21:9, 12–13] It is strange that Jesus already has fish since none have yet been brought ashore. This meal may have had eucharistic significance for early Christians since John 21:13 recalls John 6:11 which uses the vocabulary of Jesus' action at the Last Supper; but see also the note on Matthew 14:19.

* [21:11] The exact number 153 is probably meant to have a symbolic meaning in relation to the apostles' universal mission; Jerome claims that Greek zoologists catalogued 153 species of fish. Or 153 is the sum of the numbers from 1 to 17. Others invoke Ezekiel 47:10.

of one hundred fifty-three* large fish. Even though there were so many, the net was not torn. 12Jesus said to them, "Come, have breakfast." And none of the disciples dared to ask him,* "Who are you?" because they realized it was the Lord. 13Jesus came over and took the bread and gave it to them, and in like manner the fish. 14*This was now the third time Jesus was revealed to his disciples after being raised from the dead.

了大魚，共一百五十三條；雖然這麼多，網卻沒有破。12耶穌向他們說：「你們來吃早飯罷！」門徒中沒有人敢問他：「你是誰？」因為知道是主。13耶穌遂上前拿起餅來，遞給他們；也同樣拿起魚來，遞給他們。14耶穌從死者中復活後，向門徒顯現，這已是第三次。

Jesus and Peter. 15*When they had finished breakfast, Jesus said to Simon Peter,* "Simon, son of John, do you love me more than these?" He said to him, "Yes, Lord, you know that I love you."* He said to him, "Feed my lambs." 16He then said to him a second time, "Simon, son of John, do you love me?" He said to him, "Yes, Lord, you know that I love you." He said to him, "Tend my sheep." 17He said to him the third time, "Simon, son of John, do you love me?" Peter was distressed that he had said to him a third time, "Do you love me?" and he said to him, "Lord, you know everything; you know that I love you." [Jesus] said to him, "Feed my sheep. 18*Amen, amen, I say to you, when you were younger, you used to dress yourself and go

委托羊群給伯多祿 15吃完了早飯，耶穌對西滿伯多祿說：「若望的兒子西滿，你比他們更愛我嗎？」伯多祿回答說：「主，是的，你知道我愛你。」耶穌就對他說：「你餵養我的羔羊。」16耶穌第二次又問他說：「若望的兒子西滿，你愛我嗎？」伯多祿回答說：「主，是的，你知道我愛你。」耶穌就對他說：「你牧放我的羊群。」17耶穌第三次問他說：「若望的兒子西滿，你愛我嗎？」伯多祿因耶穌第三次問他說：「你愛我嗎？」便憂愁起來，遂向他說：「主啊！一切你都知道，你曉得我愛你。」耶穌對他說：「你餵養我的羊群。」

預言伯多祿致命 18「我實實在在告訴你：你年少時，自己束上

* [21:12] **None . . . dared to ask him**: is Jesus' appearance strange to them? Cf Luke 24:16; Mark 16:12; John 20:14. The disciples do, however, recognize Jesus **before** the breaking of the bread (opposed to Luke 24:35).
* [21:14] This verse connects John 20 and 21; cf John 20:19, 26.
* [21:15–23] This section constitutes Peter's rehabilitation and emphasizes his role in the church.
* [21:15–17] In these three verses there is a remarkable variety of synonyms: two different Greek verbs for **love** (see the note on John 15:13); two verbs for **feed/tend**; two nouns for **sheep**; two verbs for **know**. But apparently there is no difference of meaning. The threefold confession of Peter is meant to counteract his earlier threefold denial (John 18:17, 25, 27). The First Vatican Council cited these verses in defining that Jesus after his resurrection gave Peter the jurisdiction of supreme shepherd and ruler over the whole flock.
* [21:15] **More than these**: probably "more than these disciples do" rather than "more than you love them" or "more than you love these things [fishing, etc.]."
* [21:18] Originally probably a proverb about old age, now used as a figurative reference to the crucifixion of Peter.

where you wanted; but when you grow old, you will stretch out your hands, and someone else will dress you and lead you where you do not want to go." 19He said this signifying by what kind of death he would glorify God. And when he had said this, he said to him, "Follow me."

腰，任意往來；但到了老年，你要伸出手來，別人要給你束上腰，帶你往你不願意去的地方去。」19耶穌說這話，是指他將以怎樣的死，去光榮天主。說完這話，又對他說：「跟隨我罷！」

The Beloved Disciple. 20Peter turned and saw the disciple following whom Jesus loved, the one who had also reclined upon his chest during the supper and had said, "Master, who is the one who will betray you?" 21When Peter saw him, he said to Jesus, "Lord, what about him?" 22Jesus said to him, "What if I want him to remain until I come?* What concern is it of yours? You follow me." 23*So the word spread among the brothers that that disciple would not die. But Jesus had not told him that he would not die, just "What if I want him to remain until I come? [What concern is it of yours?]"

20伯多祿轉過身來，看見耶穌所愛的那個門徒跟著，即在晚餐時靠耶穌胸膛前問：「主！是誰出賣你？」的那個門徒。21伯多祿一看見他，就對耶穌說「主，他怎樣？」22耶穌向他說：「我如果要他存留直到我來，與你何干？你只管跟隨我。」23於是在兄弟們中間傳出這話說：「那門徒不死。」其實耶穌並沒有說：他不死，而只說：「我如果要他存留直到我來，與你何干？」

Conclusion. 24It is this disciple who testifies to these things and has written them,* and we know that his testimony is true. 25There are also many other things that Jesus did, but if these were to be described individually, I do not think the whole world would contain the books that would be written.

結語 24為這些事作證，且寫下這些事的，就是這個門徒，我們知道：他的作證是真實的。25耶穌所行的還有許多別的事；假使要一一寫出來，我想所要寫的書，連這世界也容不下。

* [21:22] **Until I come**: a reference to the parousia.
* [21:23] This whole scene takes on more significance if the disciple is already dead. The death of the apostolic generation caused problems in the church because of a belief that Jesus was to have returned first. Loss of faith sometimes resulted; cf 2 Peter 3:4.
* [21:24] **Who . . . has written them**: this does not necessarily mean he wrote them with his own hand. The same expression is used in John 19:22 of Pilate, who certainly would not have written the inscription himself. **We know**: i.e., the Christian community; cf John 1:14, 16.

宗徒大事錄引言

《宗徒大事錄》是第三部《福音》的續編（1:1-3）。它在《新約全書》內居於《福音》與《保祿書信》之間，實合乎本書的內容，因為本書是全部《福音》的繼續，也是《保祿書信》最詳細的緒論。

本書作者無疑是第三部《福音》的作者路加，這不但是教會最古的傳授，而且也可由本書的內容得到證明，因為在16:10-17; 20:5-15; 21:1-18; 27:1-28:16等處，作者常用複數第一人稱，說明他是保祿的旅伴和弟子。但是在保祿的旅伴和弟子中，從16:10開始，直到本書末，常伴隨保祿的，只有路加一人。此外，若將本書的思想、文筆，尤其醫學辭彙（如3:7; 4:17,22; 9:18等處）和第三《福音》作一比較，亦可看出兩書的作者應同為一人，即保祿所稱「親愛的醫生路加」（哥4:14）。關於路加生平，參閱《路加福音》引言。

本書一如第三《福音》，雖然題名是獻給德敖斐羅的，但是，寫作的對象是由外教歸化的信友，其目的是敘述聖神在初興教會內，藉宗徒們所行所教的事，來堅固他們的信德。

至於本書的寫作時期與地點，不見於初興教會的口傳；但從本書的內容，可知它當成於第三《福音》以後，及公元70年以前，因為本書內沒有耶京毀滅的暗示。作者寫到保祿在羅馬被囚兩年後，突然擱筆，未再繼續記載其餘的事蹟。聖熱羅尼莫已從這樣的結束，斷定本書就在此時，即公元63至64年間，於羅馬寫成。這一論斷很為可取。

就本書的希臘文來說，一如第三《福音》，堪稱佳作，尤其它的序言及13章後的行文，更為典雅。本書實為一部上乘的史書：作者對他本人未曾親身經歷的事，必詳查細考；所用史料或得自口授，或取自文獻，都是足資憑信的。

本書可分為前後兩編：前編（1-12章）可視為《伯多祿事錄》，後編（13-28章）可稱為《保祿事錄》。前編內，作者首先記述教會在耶京的發展史（1:12-8:3），其次在猶太和撒瑪黎雅（8:4-11:18），最後在安提約基雅的發展狀況（11:19-12:25）。在後編內，敘述保祿三次傳教行程，以宗徒在耶京被捕，由凱撒勒雅解往羅馬作結。

本書因為是記述聖教會在聖神不停指引下的發展史，為此金口聖若望早已稱本書為「聖神的福音」，這名稱也實在名實相副。

THE ACTS OF THE APOSTLES

The Acts of the Apostles, the second volume of Luke's two-volume work, continues Luke's presentation of biblical history, describing how the salvation promised to Israel in the Old Testament and accomplished by Jesus has now under the guidance of the holy Spirit been extended to the Gentiles. This was accomplished through the divinely chosen representatives (Acts 10:41) whom Jesus prepared during his historical ministry (Acts 1:21–22) and commissioned after his resurrection as witnesses to all that he taught (Acts 1:8; 10:37–43; Luk 24:48). Luke's preoccupation with the Christian community as the Spirit-guided bearer of the word of salvation rules out of his book detailed histories of the activity of most of the preachers. Only the main lines of the roles of Peter and Paul serve Luke's interest.

Peter was the leading member of the Twelve (Acts 1:13, 15), a miracle worker like Jesus in the gospel (Acts 3:1–10; 5:1–11, 15; 9:32–35, 36–42), the object of divine care (Acts 5:17–21; 12:6–11), and the spokesman for the Christian community (Acts 2:14–36; 3:12–26; 4:8–12; 5:29–32; 10:34–43; 15:7–11), who, according to Luke, was largely responsible for the growth of the community in the early days (Acts 2:4; 4:4). Paul eventually joined the community at Antioch (Acts 11:25–26), which subsequently commissioned him and Barnabas to undertake the spread of the gospel to Asia Minor.

This missionary venture generally failed to win the Jews of the diaspora to the gospel but enjoyed success among the Gentiles (Acts 13:14–14:27).

Paul's refusal to impose the Mosaic law upon his Gentile converts provoked very strong objection among the Jewish Christians of Jerusalem (Acts 15:1), but both Peter and James supported his position (Acts 15:6–21). Paul's second and third missionary journeys (Acts 16:36–21:16) resulted in the same pattern of failure among the Jews generally but of some success among the Gentiles. Paul, like Peter, is presented as a miracle worker (Acts 14:8–18; 19:12; 20:7–12; 28:7–10) and the object of divine care (Acts 16:25–31).

In Acts, Luke has provided a broad survey of the church's development from the resurrection of Jesus to Paul's first Roman imprisonment, the point at which the book ends. In telling this story, Luke describes the emergence of Christianity from its origins in Judaism to its position as a religion of worldwide status and appeal. Originally a Jewish Christian community in Jerusalem, the church was placed in circumstances impelling it to include within its membership people of other cultures: the Samaritans (Acts 8:4–25), at first an occasional Gentile (Acts 8:26–30; 10:1–48), and finally the Gentiles on principle (Acts 11:20–21). Fear on the part of the Jewish people that Christianity, particularly as preached to the Gentiles, threatened their own cultural heritage caused them to be suspicious of Paul's gospel (Acts 13:42–45; 15:1–5; 28:17–24). The inability of Christian missionaries to allay this apprehension inevitably created a situation in which the gospel was preached more and more to the Gentiles. Toward the end of Paul's career, the Christian communities, with the exception of those in Palestine itself (Acts 9:31), were mainly of Gentile membership. In tracing the emergence of Christianity from Judaism, Luke is insistent upon the prominence of Israel in the divine plan of salvation (see the note on Acts 1:26; see also Acts 2:5–6; 3:13–15; 10:36; 13:16–41; 24:14–15) and that the extension of salvation to the Gentiles has been a part of the divine plan from the beginning (see Acts 15:13–18; 26:22–23).

In the development of the church from a Jewish Christian origin in Jerusalem, with its roots in Jewish religious tradition, to a series of Christian communities among the Gentiles of the Roman empire, Luke perceives the action of God in history laying open the heart of all humanity to the divine message of salvation. His approach to the history of the church is motivated by his theological interests. His history of the apostolic church is the story of a Spirit-guided community and a Spirit-guided spread of the Word of God (Acts 1:8). The travels of Peter and Paul are in reality the travels of the Word of God as it spreads from Jerusalem, the city of destiny for Jesus, to Rome, the capital of the civilized world of Luke's day. Nonetheless, the historical data he utilizes are of value for the understanding of the church's early life and development and as general background to the Pauline epistles. In the interpretation of Acts, care must be exercised to determine Luke's theological aims and interests and to evaluate his historical data without either exaggerating their literal accuracy or underestimating their factual worth.

Finally, an apologetic concern is evident throughout Acts. By stressing the continuity between Judaism and Christianity (Acts 13:16–41; 23:6–9; 24:10–21; 26:2–23), Luke argues that Christianity is deserving of the same toleration accorded Judaism by Rome. Part of Paul's defense before Roman authorities is to show that Christianity is not a disturber of the peace of the Roman Empire (Acts 24:5, 12–13; 25:7–8). Moreover, when he stands before Roman authorities, he is declared innocent of any crime against the empire (Acts 18:13–15; 23:29; 25:25–27; 26:31–32). Luke tells his story with the hope that Christianity will be treated as fairly.

Concerning the date of Acts, see the Introduction to the Gospel according to Luke.

The principal divisions of the Acts of the Apostles are the following:

I. The Preparation for the Christian Mission (Acts 1:1–2:13)
II. The Mission in Jerusalem (Acts 2:14–8:3)
III. The Mission in Judea and Samaria (Acts 8:4–9:43)
IV. The Inauguration of the Gentile Mission (Acts 10:1–15:35)
V. The Mission of Paul to the Ends of the Earth (Acts 15:36–28:31)

I: The Preparation for the Christian Mission

CHAPTER 1

The Promise of the Spirit. 1*In the first book, Theophilus, I dealt with all that Jesus did and taught 2until the day he was taken up, after giving instructions through the holy Spirit to the apostles whom he had chosen. 3He presented himself alive to them by many proofs after he had suffered, appearing to them during forty days* and speaking about the kingdom of God. 4While meeting with them, he enjoined them not to depart from Jerusalem, but to wait for "the promise of the Father* about which you have heard me speak; 5for John baptized with water, but in a few days you will be baptized with the holy Spirit."

The Ascension of Jesus. 6When they had gathered together they asked him, "Lord, are you at this time going* to restore the kingdom to Israel?" 7*He answered them, "It is not for you to

宗徒大事錄

第一章

序言 1德敖斐羅！我在第一部書中，已論及耶穌所行所教的一切，2直到他藉聖神囑咐了所選的宗徒之後，被接去的那一天為止；3他受難以後，用了許多憑據，向他們顯明自己還活著，四十天之久發現給他們，講論天主國的事。

耶穌升天 4耶穌與他們一起進食時，吩咐他們不要離開耶路撒冷，但要等候父的恩許，即你們聽我所說過的：5「若翰固然以水施了洗，但不多幾天以後，你們要因聖神受洗。」6他們聚集的時候，就問耶穌說：「主，是此時要給以色列復興國家嗎？」7他回答說：「父以自己的權柄

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* [1:1–26] This introductory material (Acts 1:1–2) connects Acts with the Gospel of Luke, shows that the apostles were instructed by the risen Jesus (Acts 1:3–5), points out that the parousia or second coming in glory of Jesus will occur as certainly as his ascension occurred (Acts 1:6–11), and lists the members of the Twelve, stressing their role as a body of divinely mandated witnesses to his life, teaching, and resurrection (Acts 1:12–26).

* [1:3] **Appearing to them during forty days**: Luke considered especially sacred the interval in which the appearances and instructions of the risen Jesus occurred and expressed it therefore in terms of the sacred number forty (cf Deut 8:2). In his gospel, however, Luke connects the ascension of Jesus with the resurrection by describing the ascension on Easter Sunday evening (Luke 24:50–53). What should probably be understood as one event (resurrection, glorification, ascension, sending of the Spirit—the paschal mystery) has been historicized by Luke when he writes of a visible ascension of Jesus after forty days and the descent of the Spirit at Pentecost. For Luke, the ascension marks the end of the appearances of Jesus except for the extraordinary appearance to Paul. With regard to Luke's understanding of salvation history, the ascension also marks the end of the time of Jesus (Luke 24:50–53) and signals the beginning of the time of the church.

* [1:4] **The promise of the Father**: the holy Spirit, as is clear from the next verse. This gift of the Spirit was first promised in Jesus' final instructions to his chosen witnesses in Luke's gospel (Luke 24:49) and formed part of the continuing instructions of the risen Jesus on the kingdom of God, of which Luke speaks in Acts 1:3.

* [1:6] The question of the disciples implies that in believing Jesus to be the Christ (see the note on Luke 2:11) they had expected him to be a political leader who would restore self-rule to Israel during his historical ministry. When this had not taken place, they ask if it is to take place at this time, the period of the church.

* [1:7] This verse echoes the tradition that the precise time of the parousia is not revealed to human beings; cf Mark 13:32; 1 Thes 5:1–3.

know the times or seasons that the Father has established by his own authority. 8*But you will receive power when the holy Spirit comes upon you, and you will be my witnesses in Jerusalem, throughout Judea and Samaria, and to the ends of the earth." 9When he had said this, as they were looking on, he was lifted up, and a cloud took him from their sight. 10While they were looking intently at the sky as he was going, suddenly two men dressed in white garments stood beside them. 11They said, "Men of Galilee, why are you standing there looking at the sky? This Jesus who has been taken up from you into heaven will return in the same way as you have seen him going into heaven." 12Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a sabbath day's journey away.

The First Community in Jerusalem. 13When they entered the city they went to the upper room where they were staying, Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James son of Alphaeus, Simon the Zealot, and Judas son of James. 14All these devoted themselves with one accord to prayer, together with some women, and Mary the mother of Jesus, and his brothers.

The Choice of Judas's Successor. 15During those days Peter stood up in the midst of the brothers (there was a group of about one hundred and twenty persons in the one place). He said, 16"My brothers, the scripture had

所定的時候和日期，不是你們應當知道的；8但當聖神降臨於你們身上時，你們將充滿聖神的德能，要在耶路撒冷及全猶太和撒瑪黎雅，並直到地極，為我作證人。」9耶穌說完這些話，就在他們觀望中，被舉上升，有塊雲彩接了他去，離開他們的眼界。10他們向天注視著他上升的時候，忽有兩個穿白衣的人站在他們前，11向他們說：「加里肋亞人！你們為甚麼站著望天呢？這位離開你們，被接到天上去的耶穌，你們看見他怎樣升了天，也要怎樣降來。」

前編　伯多祿事錄
耶路撒冷教會

等候聖神降臨 12那時，他們從名叫橄欖的山上，回了耶路撒冷，這山離耶路撒冷不遠，有一安息日的路程。13他們進了城，就上了那座他們所居住的樓房，在那裡有伯多祿、若望、雅各伯、安德肋、斐理伯、多默、巴爾多祿茂、瑪竇、阿耳斐的兒子雅各伯、熱誠者西滿及雅各伯的兄弟猶達。14這些人同一些婦女及耶穌的母親瑪利亞並他的兄弟，都同心合意地專務祈禱。

揀選瑪弟亞代猶達斯為宗徒 15有一天，伯多祿起來站在弟兄們中間說：──當時在一起的眾人大約共有一百二十名──16「諸位仁人弟兄！

* [1:8] Just as Jerusalem was the city of destiny in the Gospel of Luke (the place where salvation was accomplished), so here at the beginning of Acts, Jerusalem occupies a central position. It is the starting point for the mission of the Christian disciples to "the ends of the earth," the place where the apostles were situated and the doctrinal focal point in the early days of the community (Acts 15:2, 6). **The ends of the earth**: for Luke, this means Rome.

to be fulfilled which the holy Spirit spoke beforehand through the mouth of David, concerning Judas, who was the guide for those who arrested Jesus. 17He was numbered among us and was allotted a share in this ministry. 18He bought a parcel of land with the wages of his iniquity, and falling headlong, he burst open in the middle, and all his insides spilled out.* 19This became known to everyone who lived in Jerusalem, so that the parcel of land was called in their language 'Akeldama,' that is, Field of Blood. 20For it is written in the Book of Psalms:

'Let his encampment become
desolate,
and may no one dwell in it.'

And:

'May another take his office.'

21Therefore, it is necessary that one of the men who accompanied us the whole time the Lord Jesus came and went among us, 22beginning from the baptism of John until the day on which he was taken up from us, become with us a witness to his resurrection." 23So they proposed two, Joseph called Barsabbas, who was also known as Justus, and Matthias. 24Then they prayed, "You, Lord, who know the hearts of all, show which one of these two you have chosen 25to take the place in this apostolic ministry from which Judas turned away to go to his own place." 26*Then they gave lots to them, and the lot fell upon Matthias, and he was counted with the eleven apostles.

聖神藉達味的口，關於領導逮捕耶穌的猶達斯所預言的經文，必須應驗。17他本來是我們中間的一位，分佔了這職務的一分；18但這人竟用不義的代價買了一塊田地，他倒頭墮下，腹部崩裂，一切臟腑都流了出來。19耶路撒冷的居民盡人皆知，為此，他們以本地話稱那塊田地為「哈刻達瑪」，就是「血田」的意思。20原來在《聖詠集》上曾記載說：『願他的居所變成荒土，沒有人在那裡居住。』又說：『讓人取去他的職位。』21所以必須從這些人中，即主耶穌在我們中間來往的所有時期內，常同我們在一起的人中，22由若翰施洗起，直到耶穌從我們中被接去的日子止，由這些人中，應當有一個同我們一起作他復活的見證人。」23他們便提出了名叫巴爾撒巴，號稱猶斯托的若瑟，和瑪弟亞兩個人。24他們就祈禱說：「主，你認識眾人的心，求你指示，這兩個人中，你揀選了那一個，25使他取得這職務的地位，即宗徒的職位，因為猶達斯放棄了這職位，去了他自己的地方。」26他們給二人拈鬮，瑪弟亞中了鬮，就列入十一位宗徒之中。

* [1:18] Luke records a popular tradition about the death of Judas that differs from the one in Matthew 27:5, according to which Judas hanged himself. Here, although the text is not certain, Judas is depicted as purchasing a piece of property with the betrayal money and being killed on it in a fall.

* [1:26] The need to replace Judas was probably dictated by the symbolism of the number twelve, recalling the twelve tribes of Israel. This symbolism also indicates that for Luke (see Lk 22:30) the Christian church is a reconstituted Israel.

CHAPTER 2

The Coming of the Spirit. 1*When the time for Pentecost was fulfilled, they were all in one place together. 2And suddenly there came from the sky a noise like a strong driving wind,* and it filled the entire house in which they were. 3Then there appeared to them tongues as of fire,* which parted and came to rest on each one of them. 4And they were all filled with the holy Spirit and began to speak in different tongues,* as the Spirit enabled them to proclaim.

5Now there were devout Jews from every nation under heaven staying in Jerusalem. 6At this sound, they gathered in a large crowd, but they were confused because each one heard them speaking in his own language. 7They were astounded, and in amazement they asked, "Are not all these people who are speaking Galileans? 8Then how does each of us hear them in his own native language? 9We are Parthians, Medes, and Elamites, inhabitants of Mesopotamia, Judea and Cappadocia, Pontus and Asia, 10Phrygia and Pamphylia, Egypt and the districts of Libya near Cyrene, as well as travelers from Rome, 11both Jews and converts to Judaism, Cretans and Arabs, yet we hear them speaking in our own tongues of the mighty acts of God." 12They were all astounded and bewildered, and said to one

第二章

聖神降臨 1五旬節日一到，眾人都聚集一處。2忽然，從天上來了一陣響聲，好像暴風颳來，充滿了他們所在的全座房屋。3有些散開好像火的舌頭，停留在他們每人頭上，4眾人都充滿了聖神，照聖神賜給他們的話，說起外方話來。5那時，居住在耶路撒冷的，有從天下各國來的虔誠的猶太人。6這聲音一響，就聚來了許多人，都倉皇失措，因為人人都聽見他們說自己的方言。7他們驚訝奇怪地說：「看，這些說話的不都是加里肋亞人嗎？8怎麼我們每人聽見他們說我們出生地的方言呢？9我們中有帕提雅人、瑪待人、厄藍人和居住在美索不達米亞、猶太及卡帕多細雅、本都並亞細亞、10夫黎基雅和旁非里雅、埃及並靠近基勒乃的利比亞一帶的人，以及僑居的羅馬人、11猶太人和歸依猶太教的人、克里特人和阿剌伯人，怎麼我們都聽見他們用我們的話，講論天主的奇事呢？」12眾人都驚訝猶

* [2:1–41] Luke's pentecostal narrative consists of an introduction (Acts 2:1–13), a speech ascribed to Peter declaring the resurrection of Jesus and its messianic significance (Acts 2:14–36), and a favorable response from the audience (Acts 2:37–41). It is likely that the narrative telescopes events that took place over a period of time and on a less dramatic scale. The Twelve were not originally in a position to proclaim publicly the messianic office of Jesus without incurring immediate reprisal from those religious authorities in Jerusalem who had brought about Jesus' death precisely to stem the rising tide in his favor.

* [2:2] **There came from the sky a noise like a strong driving wind**: wind and spirit are associated in John 3:8. The sound of a great rush of wind would herald a new action of God in the history of salvation.

* [2:3] **Tongues as of fire**: see Exodus 19:18 where fire symbolizes the presence of God to initiate the covenant on Sinai. Here the holy Spirit acts upon the apostles, preparing them to proclaim the new covenant with its unique gift of the Spirit (Acts 2:38).

* [2:4] **To speak in different tongues**: ecstatic prayer in praise of God, interpreted in Acts 2:6, 11 as speaking in foreign languages, symbolizing the worldwide mission of the church.

another, "What does this mean?" 13But others said, scoffing, "They have had too much new wine."

豫，彼此說：「這是甚麼事？」13另有些人卻譏笑說：「他們喝醉了酒！」

II: The Mission in Jerusalem

Peter's Speech at Pentecost. 14*Then Peter stood up with the Eleven, raised his voice, and proclaimed to them, "You who are Jews, indeed all of you staying in Jerusalem. Let this be known to you, and listen to my words. 15These people are not drunk, as you suppose, for it is only nine o'clock in the morning. 16No, this is what was spoken through the prophet Joel:

17'It will come to pass in the last days,' God says,
'that I will pour out a portion of my spirit upon all flesh.
Your sons and your daughters shall prophesy,
your young men shall see visions,
your old men shall dream dreams.
18Indeed, upon my servants and my handmaids
I will pour out a portion of my spirit in those days,
and they shall prophesy.
19And I will work wonders in the heavens above
and signs on the earth below:
blood, fire, and a cloud of smoke.
20The sun shall be turned to darkness,
and the moon to blood,
before the coming of the great and splendid day of the Lord,
21and it shall be that everyone shall be saved who calls on
the name of the Lord.'

22You who are Israelites, hear these words. Jesus the Nazorean was a man commended to you by God with mighty deeds, wonders, and signs,

伯多祿講道 14伯多祿就同十一位宗徒站起來，高聲向他們說：「猶太人和所有居住在耶路撒冷的人！請你們留意，側耳靜聽我的話！15這些人並不像你們所設想的喝醉了，因為纔是白天第三時辰；16反而這是藉岳厄爾先知所預言的：17『到末日——天主說——我要將我的神傾注在所有有血肉的人身上，你們的兒子和女兒都要說預言，青年人要見異像，老年人要看夢境。18甚至在那些日子裡，連在我的僕人和我的婢女身上，我也要傾注我的神；他們要講預言。19我要在天上顯示奇蹟，在下地顯示徵兆：血、火和煙氣。20在上主的偉大和顯赫的日子來臨以前，太陽要變成昏暗，月亮要變成血紅。21將來，凡呼號上主名字的人，必然獲救。』22諸位以色列人！請聽這些話：納匝肋人耶穌是天主用德能、奇蹟和徵兆——即天主藉他

* [2:14–36] The first of six discourses in Acts (along with Acts 3:12–26; 4:8–12; 5:29–32; 10:34–43; 13:16–41) dealing with the resurrection of Jesus and its messianic import. Five of these are attributed to Peter, the final one to Paul. Modern scholars term these discourses in Acts the "kerygma," the Greek word for proclamation (cf 1 Cor 15:11).

which God worked through him in
your midst, as you yourselves know.
23This man, delivered up by the set
plan and foreknowledge of God, you
killed, using lawless men to crucify
him. 24But God raised him up,
releasing him from the throes of death,
because it was impossible for him to
be held by it. 25For David says of him:
'I saw the Lord ever before me,
with him at my right hand I shall
not be disturbed.
26Therefore my heart has been glad
and my tongue has exulted;
my flesh, too, will dwell in hope,
27because you will not abandon my
soul to the netherworld,
nor will you suffer your holy one
to see corruption.
28You have made known to me the
paths of life;
you will fill me with joy in your
presence.'
29My brothers, one can confidently
say to you about the patriarch David
that he died and was buried, and his
tomb is in our midst to this day. 30But
since he was a prophet and knew that
God had sworn an oath to him that he
would set one of his descendants upon
his throne, 31he foresaw and spoke
of the resurrection of the Messiah,
that neither was he abandoned to
the netherworld nor did his flesh see
corruption. 32God raised this Jesus; of
this we are all witnesses. 33Exalted at
the right hand of God,* he received
the promise of the holy Spirit from
the Father and poured it forth, as you
(both) see and hear. 34For David did
not go up into heaven, but he himself
said:
'The Lord said to my Lord, "Sit at
my right hand
35until I make your enemies your
footstool."'

在你們中所行的，一如你們所知
道的——給你們證明了的人。23他
照天主已定的計劃和預知，被交
付了；你們藉著不法者的手，釘
他在十字架上，殺死了他；24天
主卻解除了他死亡的苦痛，使他
復活了，因為他不能受死亡的控
制，25因為達味指著他說：『我
常將上主置於我眼前；我決不動
搖，因他在我右邊。26因此，我心
歡樂，我的舌愉快，連我的肉身
也要安息於希望中，27因為你決
不會將我的靈魂遺棄在陰府，也
不會讓你的聖者見到腐朽。28你
要將生命的道路指示給我，要在
你面前用喜樂充滿我。』29諸位仁
人弟兄！容我坦白對你們講論聖
祖達味的事罷！他死了，也埋葬
了，他的墳墓直到今天還在我們
這裡。30他既是先知，也知道天主
曾以誓詞對他起了誓，要從他的
子嗣中立一位來坐他的御座。31
他既預見了，就論及默西亞的復
活說：『他沒有被遺棄在陰府，
他的肉身也沒有見到腐朽。』32這
位耶穌，天主使他復活了，我們
都是他的見證人。33他被舉揚到
天主的右邊，由父領受了所恩許
的聖神；你們現今所見所聞的，
就是他所傾注的聖神。34達味本
來沒有升到天上，但是他卻說：
『上主對吾主說：你坐在我右邊，
35等我使你的仇敵，變作你腳的

* [2:33] **At the right hand of God**: or "by the right hand of God."

36Therefore let the whole house of Israel know for certain that God has made him both Lord and Messiah, this Jesus whom you crucified."

踏板。』36所以，以色列全家應確切知道：天主已把你們所釘死的這位耶穌，立為主，立為默西亞了。」

37Now when they heard this, they were cut to the heart, and they asked Peter and the other apostles, "What are we to do, my brothers?" 38Peter [said] to them, "Repent and be baptized,* every one of you, in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the holy Spirit. 39For the promise is made to you and to your children and to all those far off, whomever the Lord our God will call." 40He testified with many other arguments, and was exhorting them, "Save yourselves from this corrupt generation." 41Those who accepted his message were baptized, and about three thousand persons were added that day.

三千人歸化 37他們一聽見這些話，就心中刺痛，遂向伯多祿和其他宗徒說：「諸位仁人弟兄！我們該作甚麼？」38伯多祿便對他們說：「你們悔改罷！你們每人要以耶穌基督的名字受洗，好赦免你們的罪過，並領受聖神的恩惠。39因為這恩許就是為了你們和你們的子女，以及一切遠方的人，因為都是我們的上主天主所召叫的。」40他還講了很多別的作證的話，並勸他們說：「你們應救自己脫離這邪惡的世代。」41於是，凡接受他的話的人，都受了洗；在那一天約增添了三千人。

Communal Life. 42*They devoted themselves to the teaching of the apostles and to the communal life, to the breaking of the bread and to the prayers. 43Awe came upon everyone, and many wonders and signs were done through the apostles. 44All who believed were together and had all things in common; 45they would sell their property and possessions and divide them among all according to each one's need. 46Every day they

新興教會 42他們專心聽取宗徒的訓誨，時常團聚，擘餅，祈禱。43因為宗徒顯了許多奇蹟異事，每人都懷著敬畏之情。44凡信了的人，常齊集一處，一切所有皆歸公用。45他們把產業和財物變賣，按照每人的需要分配。46每

* [2:38] **Repent and be baptized**: repentance is a positive concept, a change of mind and heart toward God reflected in the actual goodness of one's life. It is in accord with the apostolic teaching derived from Jesus (Acts 2:42) and ultimately recorded in the four gospels. Luke presents baptism in Acts as the expected response to the apostolic preaching about Jesus and associates it with the conferring of the Spirit (Acts 1:5; 10:44–48; 11:16).

* [2:42–47] The first of three summary passages (along with Acts 4:32–37; 5:12–16) that outline, somewhat idyllically, the chief characteristics of the Jerusalem community: adherence to the teachings of the Twelve and the centering of its religious life in the eucharistic liturgy (Acts 2:42); a system of distribution of goods that led wealthier Christians to sell their possessions when the needs of the community's poor required it (Acts 2:44 and the note on Acts 4:32–37); and continued attendance at the temple, since in this initial stage there was little or no thought of any dividing line between Christianity and Judaism (Acts 2:46).

devoted themselves to meeting together in the temple area and to breaking bread in their homes. They ate their meals with exultation and sincerity of heart, 47praising God and enjoying favor with all the people. And every day the Lord added to their number those who were being saved.

天都成群結隊地前往聖殿，也挨戶擘餅，懷著歡樂和誠實的心一起進食。47他們常讚頌天主，也獲得了全民眾的愛戴；上主天天使那些得救的人加入會眾。

CHAPTER 3

Cure of a Crippled Beggar. 1*Now Peter and John were going up to the temple area for the three o'clock hour of prayer.* 2And a man crippled from birth was carried and placed at the gate of the temple called "the Beautiful Gate" every day to beg for alms from the people who entered the temple. 3When he saw Peter and John about to go into the temple, he asked for alms. 4But Peter looked intently at him, as did John, and said, "Look at us." 5He paid attention to them, expecting to receive something from them. 6*Peter said, "I have neither silver nor gold, but what I do have I give you: in the name of Jesus Christ the Nazorean, [rise and] walk." 7Then Peter took him by the right hand and raised him up, and immediately his feet and ankles grew strong. 8He leaped up, stood, and walked around, and went into the temple with them, walking and jumping and praising God. 9When all the people saw

第三章

伯多祿治好胎生瘸子 1伯多祿和若望在祈禱的時辰，即第九時辰，上聖殿去。2有一個人從母胎中就瘸了；每天有人抬他來，放在名叫麗門的殿門前，好向進聖殿的人求施捨。3他看見伯多祿和若望要進聖殿，便求他們給一點施捨。4伯多祿和若望定睛看著他說：「你看我們！」5他就注目看他們，希望得點甚麼。6伯多祿卻說：「銀子和金子，我沒有；但把我所有的給你：因納匝肋人耶穌基督的名字，你【起來】行走罷！」7於是握住他的右手，拉他起來；他的腳和踝骨就立即強壯了。8他跳起來，能站立行走；遂同他們進入聖殿，隨走隨跳，讚美天主。9眾百姓也都看見他行走

* [3:1–4:31] This section presents a series of related events: the dramatic cure of a lame beggar (Acts 3:1–10) produces a large audience for the kerygmatic discourse of Peter (Acts 3:11–26). The Sadducees, taking exception to the doctrine of resurrection, have Peter, John, and apparently the beggar as well, arrested (Acts 4:1–4) and brought to trial before the Sanhedrin. The issue concerns the authority by which Peter and John publicly teach religious doctrine in the temple (Acts 4:5–7). Peter replies with a brief summary of the kerygma, implying that his authority is prophetic (Acts 4:8–12). The court warns the apostles to abandon their practice of invoking prophetic authority in the name of Jesus (Acts 4:13–18). When Peter and John reply that the prophetic role cannot be abandoned to satisfy human objections, the court nevertheless releases them, afraid to do otherwise since the beggar, lame from birth and over forty years old, is a well-known figure in Jerusalem and the facts of his cure are common property (Acts 4:19–22). The narrative concludes with a prayer of the Christian community imploring divine aid against threats of persecution (Acts 4:23–31).

* [3:1] **For the three o'clock hour of prayer**: literally, "at the ninth hour of prayer." With the day beginning at 6 A.M., the ninth hour would be 3 P.M.

* [3:6–10] The miracle has a dramatic cast; it symbolizes the saving power of Christ and leads the beggar to enter the temple, where he hears Peter's proclamation of salvation through Jesus.

him walking and praising God, 10they recognized him as the one who used to sit begging at the Beautiful Gate of the temple, and they were filled with amazement and astonishment at what had happened to him.

讚美天主。10他們一認出他就是那坐在聖殿麗門前求施捨的人，就對他所遇到的事，滿懷驚訝詫異。

Peter's Speech. 11As he clung to Peter and John, all the people hurried in amazement toward them in the portico called "Solomon's Portico." 12When Peter saw this, he addressed the people, "You Israelites, why are you amazed at this, and why do you look so intently at us as if we had made him walk by our own power or piety? 13The God of Abraham, [the God] of Isaac, and [the God] of Jacob, the God of our ancestors, has glorified* his servant Jesus whom you handed over and denied in Pilate's presence, when he had decided to release him. 14You denied the Holy and Righteous One* and asked that a murderer be released to you. 15*The author of life you put to death, but God raised him from the dead; of this we are witnesses. 16And by faith in his name, this man, whom you see and know, his name has made strong, and the faith that comes through it has given him this perfect health, in the presence of all of you. 17Now I know, brothers, that you acted out of ignorance,* just as your leaders

伯多祿向百姓講道 11當那人拉著伯多祿和若望的時候，眾百姓都驚奇地跑到他們那裡，即到名叫「撒羅滿廊」下。12伯多祿一見，就發言對百姓說：「諸位以色列人！你們為甚麼對這事驚奇？或者為甚麼注視我們，好像是我們因自己的能力或熱心使他行走？13亞巴郎、依撒格和雅各伯的天主，我們祖先的天主，光榮了自己的僕人耶穌，他就是你們所解送，並在比拉多前所否認的；雖然那人原判定要釋放他，14你們卻否認了那聖而且義的人，竟要求把殺人犯，恩賜給你們，15反而殺害了生命之原；天主卻從死者中復活了他，我們就是這事的見證人。16因我們信仰他的名，他的名就強壯了你們所看見，所認識的這人；即由他而來的信德，在你們眾人面前賜這人完全好了。17現今，弟兄們！我知道你們所行的，是出於無

* [3:13] **Has glorified**: through the resurrection and ascension of Jesus, God reversed the judgment against him on the occasion of his trial. **Servant**: the Greek word can also be rendered as "son" or even "child" here and also in Acts 3:26; 4:25 (applied to David); Acts 4:27; and Acts 4:30. Scholars are of the opinion, however, that the original concept reflected in the words identified Jesus with the suffering Servant of the Lord of Isaiah 52:13–53:12.

* [3:14] **The Holy and Righteous One**: so designating Jesus emphasizes his special relationship to the Father (see Luke 1:35; 4:34) and emphasizes his sinlessness and religious dignity that are placed in sharp contrast with the guilt of those who rejected him in favor of Barabbas.

* [3:15] **The author of life**: other possible translations of the Greek title are "leader of life" or "pioneer of life." The title clearly points to Jesus as the source and originator of salvation.

* [3:17] **Ignorance**: a Lucan motif, explaining away the actions not only of the people but also of their leaders in crucifying Jesus. On this basis the presbyters in Acts could continue to appeal to the Jews in Jerusalem to believe in Jesus, even while affirming their involvement in his death because they were unaware of his messianic dignity. See also Acts 13:27 and Luke 23:34.

did; 18but God has thus brought to
fulfillment what he had announced
beforehand through the mouth of
all the prophets,* that his Messiah
would suffer. 19Repent, therefore,
and be converted, that your sins may
be wiped away, 20and that the Lord
may grant you times of refreshment
and send you the Messiah already
appointed for you, Jesus,* 21whom
heaven must receive until the times of
universal restoration* of which God
spoke through the mouth of his holy
prophets from of old. 22For Moses
said:*

'A prophet like me will the Lord,
your God, raise up for you
from among your own kinsmen;
to him you shall listen in all that he
may say to you.
23Everyone who does not listen to
that prophet
will be cut off from the people.'

24Moreover, all the prophets who
spoke, from Samuel and those
afterwards, also announced these days.
25You are the children of the prophets
and of the covenant that God made
with your ancestors when he said to
Abraham, 'In your offspring all the
families of the earth shall be blessed.'
26For you first, God raised up his

知；你們的首領也是如此。18但
天主藉著眾先知的口，預言他的
默西亞當受難的事，也就這樣應
驗了。19你們悔改，並回心轉意
罷！好消除你們的罪過，20為的是
使安樂的時期由上主面前來到，
他好給你們派遣已預定的默西亞
耶穌，21因為他必須留在天上，
直到萬物復興的時候；對此，天
主藉著他古聖先知的口早已說過
了。22梅瑟說過：『上主，我們的
天主，要從你們的弟兄們中，給
你們興起一位像我一樣的先知，
你們應在他吩咐的一切事上聽從
他。23將來無論誰，若不聽從那
位先知，必從民間剷除。』24其
實，所有的先知，自撒慕爾起，
及以後講話的先知，都預言了這
些日子。25你們是先知和盟約之
子，那盟約是天主與你們的祖先
所訂立的，因他曾向亞巴郎說：
『地上萬民，都要因你的後裔，
獲得祝福。』26天主先給你們興

* [3:18] **Through the mouth of all the prophets**: Christian prophetic insight into the Old Testament saw the crucifixion and death of Jesus as the main import of messianic prophecy. The Jews themselves did not anticipate a suffering Messiah; they usually understood the Servant Song in Isaiah 52:13–53:12 to signify their own suffering as a people. In his typical fashion (cf Luke 18:31; 24:25, 27, 44), Luke does not specify the particular Old Testament prophecies that were fulfilled by Jesus. See also the note on Luke 24:26.

* [3:20] **The Lord . . . and send you the Messiah already appointed for you, Jesus**: an allusion to the parousia or second coming of Christ, judged to be imminent in the apostolic age. This reference to its nearness is the only explicit one in Acts. Some scholars believe that this verse preserves a very early christology, in which the title "Messiah" (Greek "Christ") is applied to him as of his parousia, his second coming (contrast Acts 2:36). This view of a future messiahship of Jesus is not found elsewhere in the New Testament.

* [3:21] **The times of universal restoration**: like "the times of refreshment" (Acts 3:20), an apocalyptic designation of the messianic age, fitting in with the christology of Acts 3:20 that associates the messiahship of Jesus with his future coming.

* [3:22] A loose citation of Deut 18:15, which teaches that the Israelites are to learn the will of Yahweh from no one but their prophets. At the time of Jesus, some Jews expected a unique prophet to come in fulfillment of this text. Early Christianity applied this tradition and text to Jesus and used them especially in defense of the divergence of Christian teaching from traditional Judaism.

servant and sent him to bless you by turning each of you from your evil ways."

起他的僕人，派他來祝福你們，使你們個個歸依，脫離你們的邪惡。」

CHAPTER 4

Acts 宗

1While they were still speaking to the people, the priests, the captain of the temple guard, and the Sadducees* confronted them, 2disturbed that they were teaching the people and proclaiming in Jesus the resurrection of the dead. 3They laid hands on them and put them in custody until the next day, since it was already evening. 4But many of those who heard the word came to believe and (the) number of men grew to [about] five thousand.

第四章

伯多祿與若望被捕受審 1正當他們向百姓講話的時候，司祭、聖殿警官和撒杜塞人來到他們那裡，2大為惱怒，因為他們教訓百姓，並宣講耶穌從死者中復活，3遂下手拿住他們，押在拘留所裡，直到第二天，因為天已晚了。4但聽道的人中，有許多人信從了，男人的數目，大約有五千。

Before the Sanhedrin. 5On the next day, their leaders, elders, and scribes were assembled in Jerusalem, 6with Annas the high priest, Caiaphas, John, Alexander, and all who were of the high-priestly class. 7They brought them into their presence and questioned them, "By what power or by what name have you done this?" 8Then Peter, filled with the holy Spirit, answered them, "Leaders of the people and elders: 9If we are being examined today about a good deed done to a cripple, namely, by what means he was saved, 10then all of you and all the people of Israel should know that it was in the name of Jesus Christ the Nazorean whom you crucified, whom God raised from the dead; in his name this man stands before you healed. 11He is 'the stone rejected by you,* the builders, which has become the

5到了第二天，猶太人的首領、長老和經師都聚集在耶路撒冷，6還有大司祭亞納斯和蓋法、若望、亞歷山大以及大司祭家族的人。7他們就令宗徒們站在中間，仔細考問說：「你們憑甚麼能力，或以誰的名義行這事？」

伯多祿的答辯 8那時，伯多祿充滿聖神，向他們說：「各位百姓首領和長老！9如果你們今天詢問我們有關向一個病人行善的事，並且他怎樣痊癒了，10我很高興告訴你們和全以色列百姓：是憑納匝肋人耶穌基督的名字，即是你們所釘死，天主從死者中所復活的；就是憑著這人，這個站在你們面前的人好了。11這耶穌就是為你們『匠人所棄而不用的石

* [4:1] **The priests, the captain of the temple guard, and the Sadducees**: the priests performed the temple liturgy; the temple guard was composed of Levites, whose captain ranked next after the high priest. The Sadducees, a party within Judaism at this time, rejected those doctrines, including bodily resurrection, which they believed alien to the ancient Mosaic religion. The Sadducees were drawn from priestly families and from the lay aristocracy.

* [4:11] Early Christianity applied this citation from Psalm 118:22 to Jesus; cf Mark 12:10; 1 Peter 2:7.

cornerstone.' 12*There is no salvation through anyone else, nor is there any other name under heaven given to the human race by which we are to be saved."

頭，反而成了屋角基石。』12除他以外，無論憑誰，決無救援，因為在天下人間，沒有賜下別的名字，使我們賴以得救的。」

13Observing the boldness of Peter and John and perceiving them to be uneducated, ordinary men, they were amazed, and they recognized them as the companions of Jesus. 14Then when they saw the man who had been cured standing there with them, they could say nothing in reply. 15So they ordered them to leave the Sanhedrin, and conferred with one another, saying, 16"What are we to do with these men? Everyone living in Jerusalem knows that a remarkable sign was done through them, and we cannot deny it. 17But so that it may not be spread any further among the people, let us give them a stern warning never again to speak to anyone in this name."

18So they called them back and ordered them not to speak or teach at all in the name of Jesus. 19Peter and John, however, said to them in reply, "Whether it is right in the sight of God for us to obey you rather than God, you be the judges. 20It is impossible for us not to speak about what we have seen and heard." 21After threatening them further, they released them, finding no way to punish them, on account of the people who were all praising God for what had happened. 22For the man on whom this sign of healing had been done was over forty years old.

二徒被釋出獄 13他們看到伯多祿和若望的膽量，並曉得他們是沒有讀過書的平常人，就十分驚訝；他們既認出他們是同耶穌在一起的，14又看見那治好了的人，同他們一起站著，都無言可對。15遂命他們暫且離開公議會，彼此商議，16說：「對這些人我們可以作甚麼呢？因為他們確實顯了一個明顯的奇蹟，凡耶路撒冷的居民都知道了，我們也不能否認。17但是，為叫這事不再在民間傳播，我們當恐嚇他們，叫他們不可再因這名字向任何人發言。」18遂叫了他們來，嚴令他們絕對不可再因耶穌的名發言施教。19伯多祿和若望卻回答說：「聽從你們而不聽從天主，在天主前是否合理，你們評斷罷！20因為我們不得不說我們所見所聞的事。」21議員們為了百姓的原故，找不到藉口來處罰他們，就把他們恐嚇一番，予以釋放了，因為眾人都為所發生的事光榮天主。22原來那因奇蹟治好了的人，已有四十多歲了。

Prayer of the Community. 23After their release they went back to their own people and reported what the chief priests and elders had told them.

教眾的祈禱 23他們被釋放之後，來到自己的人那裡，報告了大司祭和長老向他們所說的一切；

* [4:12] In the Roman world of Luke's day, salvation was often attributed to the emperor who was hailed as "savior" and "god." Luke, in the words of Peter, denies that deliverance comes through anyone other than Jesus.

24And when they heard it, they raised
their voices to God with one accord
and said, "Sovereign Lord, maker of
heaven and earth and the sea and all
that is in them, 25you said by the holy
Spirit through the mouth of our father
David, your servant:
'Why did the Gentiles rage
and the peoples entertain folly?
26The kings of the earth took their stand
and the princes gathered together
against the Lord and against his
anointed.'
27Indeed they gathered in this city
against your holy servant Jesus whom
you anointed, Herod* and Pontius
Pilate, together with the Gentiles and
the peoples of Israel, 28to do what
your hand and [your] will had long
ago planned to take place. 29And
now, Lord, take note of their threats,
and enable your servants to speak
your word with all boldness, 30as you
stretch forth [your] hand to heal, and
signs and wonders are done through
the name of your holy servant Jesus."
31*As they prayed, the place where
they were gathered shook, and they
were all filled with the holy Spirit and
continued to speak the word of God
with boldness.

Life in the Christian Community.
32*The community of believers was
of one heart and mind, and no one
claimed that any of his possessions
was his own, but they had everything

24大家一聽，都同心合意地高聲
向天主說：「上主！『是你創造了
天地海洋，和其中的一切。』25你
曾以聖神藉我們的祖先，你的僕
人達味的口說過：『異民為何叛
亂？萬民為何策劃妄事？26世上的
君王起來，首領聚集在一起，反
對上主和他的受傅者。』27實在，
黑落德和般雀比拉多與異民和以
色列人聚集在這座城內，反對你
的聖僕人耶穌，反對你的受傅
者，28實行了你的手和計劃所預
定要成就的事。29現今，上主！
請注意他們的恐嚇，賜你的僕人
以絕大的膽量，宣講你的真道，
30同時伸出你的手，藉你的聖僕
人耶穌的名字治病，顯徵兆，行
奇蹟。」31他們祈禱後，他們聚
集的地方震動起來，眾人都充滿
了聖神，大膽地宣講天主的真
道。

信徒的共同生活 32眾信徒都是
一心一意，凡各人所有的，沒有

* [4:27] **Herod**: Herod Antipas, ruler of Galilee and Perea from 4 B.C. to A.D. 39, who executed John the Baptist and before whom Jesus was arraigned; cf Luke 23:6–12.
* [4:31] **The place . . . shook**: the earthquake is used as a sign of the divine presence in Exodus 19:18; Isaiah 6:4. Here the shaking of the building symbolizes God's favorable response to the prayer. Luke may have had as an additional reason for using the symbol in this sense the fact that it was familiar in the Hellenistic world. Ovid and Virgil also employ it.
* [4:32–37] This is the second summary characterizing the Jerusalem community (see the note on Acts 2:42–47). It emphasizes the system of the distribution of goods and introduces Barnabas, who appears later in Acts as the friend and companion of Paul, and who, as noted here (Acts 4:37), endeared himself to the community by a donation of money through the sale of property. This sharing of material possessions continues a practice that Luke describes during the historical ministry of Jesus (Luke 8:3) and is in accord with the sayings of Jesus in Luke's gospel (Luke 12:33; 16:9, 11, 13).

in common. 33With great power the apostles bore witness to the resurrection of the Lord Jesus, and great favor was accorded them all. 34There was no needy person among them, for those who owned property or houses would sell them, bring the proceeds of the sale, 35and put them at the feet of the apostles, and they were distributed to each according to need. 36Thus Joseph, also named by the apostles Barnabas (which is translated "son of encouragement"), a Levite, a Cypriot by birth, 37sold a piece of property that he owned, then brought the money and put it at the feet of the apostles.

人說是自己的，都歸公用。33宗徒們以大德能，作證主耶穌的復活，在眾人前大受愛戴。34在他們中，沒有一個貧乏的人，因為凡有田地和房屋的，賣了以後，把賣得的價錢帶來，35放在宗徒們腳前，照每人所需要的分配。36有位若瑟，宗徒稱之為巴爾納伯，解說「安慰之子」，是肋未人，生於塞浦路斯島，37他有田地，賣了以後，也把銀錢帶來，放在宗徒腳前。

CHAPTER 5

Ananias and Sapphira. 1*A man named Ananias, however, with his wife Sapphira, sold a piece of property. 2He retained for himself, with his wife's knowledge, some of the purchase price, took the remainder, and put it at the feet of the apostles. 3But Peter said, "Ananias, why has Satan filled your heart so that you lied to the holy Spirit and retained part of the price of the land? 4While it remained unsold, did it not remain yours? And when it was sold, was it not still under your control? Why did you contrive this deed? You have lied not to human beings, but to God." 5When Ananias heard these words, he fell down and breathed his last, and great fear came upon all who heard of it. 6The young men came and wrapped him up, then carried him out and buried him. 7After an interval of about three hours, his wife came in, unaware of what had happened. 8Peter said to her, "Tell me, did you sell the land for this amount?"

第五章

阿納尼雅夫妻受嚴罰 1有一個人，名叫阿納尼雅，同他的妻子撒斐辣賣了一塊田地。2他扣留了一部分價錢，妻子也表同意，就帶了一部份去放在宗徒腳前。3伯多祿說道：「阿納尼雅！為甚麼撒殫充滿了你的心，使你欺騙聖神，扣留了田地的價錢呢？4田地留下不賣，不是還是你的嗎？既賣了，價錢不是還屬於你權下嗎？為甚麼你心中打算了這事？你不是欺騙人，而是欺騙天主！」5阿納尼雅一聽這話，就跌倒斷了氣。凡聽見的人，都十分害怕。6年輕人就起來，把他裹起，抬去埋葬了。7大約隔了三個時辰，他的妻子進來了，還不知所發生的事。8伯多祿問她說：「你告訴我：你們賣田地

* [5:1–11] The sin of Ananias and Sapphira did not consist in the withholding of part of the money but in their deception of the community. Their deaths are ascribed to a lie to the holy Spirit (Acts 5:3, 9), i.e., they accepted the honor accorded them by the community for their generosity, but in reality they were not deserving of it.

She answered, "Yes, for that amount."
9Then Peter said to her, "Why did you agree to test the Spirit of the Lord? Listen, the footsteps of those who have buried your husband are at the door, and they will carry you out."
10At once, she fell down at his feet and breathed her last. When the young men entered they found her dead, so they carried her out and buried her beside her husband. 11And great fear came upon the whole church and upon all who heard of these things.

的價錢就是這麼多嗎？」她說：「是，就是這麼多。」9伯多祿便說：「你們為甚麼共謀試探主的神呢？看，埋葬你丈夫者的腳已到門口，他們也要把你抬去。」10她立刻跌倒在他腳前，也斷了氣。年輕人進來，見她死了，就抬去埋葬在她丈夫旁邊。11全教會和一切聽見這些事的人，都十分害怕。

Signs and Wonders of the Apostles.
12*Many signs and wonders were done among the people at the hands of the apostles. They were all together in Solomon's portico. 13None of the others dared to join them, but the people esteemed them. 14Yet more than ever, believers in the Lord, great numbers of men and women, were added to them. 15Thus they even carried the sick out into the streets and laid them on cots and mats so that when Peter came by, at least his shadow might fall on one or another of them. 16A large number of people from the towns in the vicinity of Jerusalem also gathered, bringing the sick and those disturbed by unclean spirits, and they were all cured.

宗徒大顯奇蹟 12宗徒們在百姓中行了許多徵兆，顯了許多奇蹟。眾信徒都同心合意地聚在撒羅滿廊下，13其他的人沒有一個敢與他們接近的；但是百姓都誇讚他們。14信主的人越來越增加，男女的人數極其眾多。15宗徒們行了這樣多的奇蹟，以致有人把病人抬到街上，放在床上或褥子上，好叫伯多祿走過的時候，至少他的影子能遮在一些人身上。16還有許多耶路撒冷四周城市的人，抬著病人和被邪魔所纏擾的人，齊集而來，他們都得了痊癒。

Trial before the Sanhedrin.
17*Then the high priest rose up and all his

天使由獄中救出宗徒 17大司祭和他的一切同人，即撒杜塞黨

* [5:12–16] This, the third summary portraying the Jerusalem community, underscores the Twelve as its bulwark, especially because of their charismatic power to heal the sick; cf Acts 2:42–47; 4:32–37.
* [5:17–42] A second action against the community is taken by the Sanhedrin in the arrest and trial of the Twelve; cf Acts 4:1–3. The motive is the jealousy of the religious authorities over the popularity of the apostles (Acts 5:17) who are now charged with the defiance of the Sanhedrin's previous order to them to abandon their prophetic role (Acts 5:28; cf Acts 4:18). In this crisis the apostles are favored by a miraculous release from prison (Acts 5:18–24). (For similar incidents involving Peter and Paul, see Acts 12:6–11; 16:25–29.) The real significance of such an event, however, would be manifest only to people of faith, not to unbelievers; since the Sanhedrin already judged the Twelve to be inauthentic prophets, it could disregard reports of their miracles. When the Twelve immediately resumed public teaching, the Sanhedrin determined to invoke upon them the penalty of death (Acts 5:33) prescribed in Deut 13:6–10. Gamaliel's advice against this course finally prevailed, but it did not save the Twelve from the punishment of scourging (Acts 5:40) in a last endeavor to shake their conviction of their prophetic mission.

companions, that is, the party of the Sadducees, and, filled with jealousy, 18laid hands upon the apostles and put them in the public jail. 19But during the night, the angel of the Lord opened the doors of the prison, led them out, and said, 20"Go and take your place in the temple area, and tell the people everything about this life." 21When they heard this, they went to the temple early in the morning and taught. When the high priest and his companions arrived, they convened the Sanhedrin, the full senate of the Israelites, and sent to the jail to have them brought in. 22But the court officers who went did not find them in the prison, so they came back and reported, 23"We found the jail securely locked and the guards stationed outside the doors, but when we opened them, we found no one inside." 24When they heard this report, the captain of the temple guard and the chief priests were at a loss about them, as to what this would come to. 25Then someone came in and reported to them, "The men whom you put in prison are in the temple area and are teaching the people." 26Then the captain and the court officers went and brought them in, but without force, because they were afraid of being stoned by the people.

27When they had brought them in and made them stand before the Sanhedrin, the high priest questioned them, 28"We gave you strict orders [did we not?] to stop teaching in that name. Yet you have filled Jerusalem with your teaching and want to bring this man's blood upon us." 29But Peter and the apostles said in reply, "We must obey God rather than men. 30*The God of our ancestors raised Jesus, though you had him killed by hanging him

人，都起來，嫉恨填胸，18下手拿住宗徒，把他們押在公共拘留所內。19夜間，有上主的天使打開了監獄的門，領他們出來說：20「你們去，站在聖殿裡，把一切有關生命的話，講給百姓聽。」21他們領了命，天一亮就進入聖殿施教。大司祭和他的同人來召開公議會，即以色列子民全長老議會，差人去監裡把宗徒們提出來。22差役來到，在監獄中沒有找到他們，便回去報告，23說：「我們確實看見監獄關鎖的非常牢固，衛兵也站在門前，但一打開，裡面沒有找到一個人。」24聖殿警官和司祭長一聽這些話，十分納悶，不知發生了甚麼事。25忽有一個人來向他們報告說：「看，你們押在監獄裡的人，站在聖殿裡，教訓百姓。」

宗徒再答辯公議會 26聖殿警官就同差役去把他們領來，但未用武力，因為怕百姓用石頭砸他們。27他們把宗徒領來之後，叫他們站在公議會中，大司祭便審問他們，說：28「我們曾嚴厲命令你們，不可用這名字施教。你們看，你們卻把你們的道理傳遍了耶路撒冷，你們是有意把這人的血，引到我們身上來啊！」29伯多祿和宗徒們回答說：「聽天主的命應勝過聽人的命。30我們祖先的天主復活了你們下毒手懸在木架

* [5:30] **Hanging him on a tree**: that is, crucifying him (cf also Gal 3:13).

on a tree. 31God exalted him at his right hand* as leader and savior to grant Israel repentance and forgiveness of sins. 32We are witnesses of these things, as is the holy Spirit that God has given to those who obey him."

33When they heard this, they became infuriated and wanted to put them to death. 34But a Pharisee in the Sanhedrin named Gamaliel, a teacher of the law, respected by all the people, stood up, ordered the men to be put outside for a short time, 35and said to them, "Fellow Israelites, be careful what you are about to do to these men. 36*Some time ago, Theudas appeared, claiming to be someone important, and about four hundred men joined him, but he was killed, and all those who were loyal to him were disbanded and came to nothing. 37After him came Judas the Galilean at the time of the census. He also drew people after him, but he too perished and all who were loyal to him were scattered. 38So now I tell you, have nothing to do with these men, and let them go. For if this endeavor or this activity is of human origin, it will destroy itself. 39But if it comes from God, you will not be able to destroy them; you may even find yourselves fighting against God." They were persuaded by him. 40After recalling the apostles, they had them flogged, ordered them to stop speaking in the name of Jesus, and dismissed them. 41So they left the presence of the Sanhedrin, rejoicing that they had been found worthy to suffer dishonor for the sake of the name. 42And all day

上的耶穌。31天主以右手舉揚了他，叫他做首領和救主，為賜給以色列人悔改和罪赦。32我們就是這些事的證人，並且天主給那些服從他的人所賞的聖神，也為此事作證。」33他們一聽這話，大發雷霆，想要殺害他們。

加瑪里耳的衛護 34有一個法利塞人，名叫加瑪里耳，是眾百姓敬重的法學士，他在公議會中站起來，命這些人暫時出去。35他便向議員們說：「諸位以色列人！你們對這些人，應小心處理！36因為在不久以前，特烏達起來，說自己是個大人物，附和他的人數約有四百；他被殺了，跟從他的人也都散了，歸於烏有。37此後，加里肋亞人猶達，當戶口登記的日子，起來引誘百姓隨從他；他喪亡了，跟從他的人也都四散了。38對現今的事，我奉勸你們：不要管這些人，由他們去罷！因為，若是這計劃或工作是由人來的，必要消散；39但若是從天主來的，你們不但不能消滅他們，恐怕你們反而成了與天主作對的人。」他們都贊成他的意見。

宗徒被鞭打獲釋 40他們遂把宗徒們叫來，鞭打了以後，命他們不可再因耶穌的名字講道，遂釋放了他們。41他們喜喜歡歡地由公議會前出來，因為他們配為這名字受侮辱。42他們每天不斷在聖

* [5:31] **At his right hand**: see the note on Acts 2:33.
* [5:34] **Gamaliel**: in Acts 22:3, Paul identifies himself as a disciple of this Rabbi Gamaliel I who flourished in Jerusalem between A.D. 25 and 50.
* [5:36–37] Gamaliel offers examples of unsuccessful contemporary movements to argue that if God is not the origin of this movement preached by the apostles it will perish by itself. The movement initiated by Theudas actually occurred when C. Cuspius Fadus was governor, A.D. 44–46. Luke's placing of Judas the Galilean after Theudas and at the time of the census (see the note on Luke 2:1–2) is an indication of the vagueness of his knowledge of these events.

long, both at the temple and in their homes, they did not stop teaching and proclaiming the Messiah, Jesus.

CHAPTER 6

The Need for Assistants. 1*At that time, as the number of disciples continued to grow, the Hellenists complained against the Hebrews because their widows were being neglected in the daily distribution. 2*So the Twelve called together the community of the disciples and said, "It is not right for us to neglect the word of God to serve at table.* 3Brothers, select from among you seven reputable men, filled with the Spirit and wisdom, whom we shall appoint to this task, 4whereas we shall devote ourselves to prayer and to the ministry of the word." 5The proposal was acceptable to the whole community, so they chose Stephen, a man filled with faith and the holy Spirit, also Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicholas of Antioch, a convert to Judaism. 6They presented these men to the apostles who prayed and laid hands on them.* 7The word of God continued to spread, and the number of the disciples in Jerusalem increased greatly; even a large group of priests were becoming obedient to the faith.

殿內，或挨戶施教，宣講基督耶穌的福音。

第六章

選立七位執事 1那時候，門徒們漸漸增多，希臘化的猶太人，對希伯來人發出了怨言，因為他們在日常的供應品上，疏忽了他們的寡婦。2於是十二宗徒召集眾門徒說：「讓我們放棄天主的聖言，而操管飲食，實在不相宜。3所以，弟兄們！當從你們中檢定七位有好聲望，且充滿聖神和智慧的人，派他們管這要務。4至於我們，我們要專務祈禱，並為真道服役。」5這番話得了全體的悅服，就選了斯德望，他是位充滿信德和聖神的人，和斐理伯、仆洛曷洛、尼加諾爾、提孟、帕爾默納及尼苛勞，他是個歸依猶太教的安提約基雅人，6叫他們立在宗徒面前；宗徒們祈禱以後，就給他們覆了手。7天主的道漸漸發揚，門徒的數目在耶路撒冷大為增加，司祭中也有許多人，服從了信仰。

* [6:1–7] **The Hellenists . . . the Hebrews**: the Hellenists were not necessarily Jews from the diaspora, but were more probably Palestinian Jews who spoke only Greek. The Hebrews were Palestinian Jews who spoke Hebrew or Aramaic and who may also have spoken Greek. Both groups belong to the Jerusalem Jewish Christian community. The conflict between them leads to a restructuring of the community that will better serve the community's needs. The real purpose of the whole episode, however, is to introduce Stephen as a prominent figure in the community whose long speech and martyrdom will be recounted in Acts 7.

* [6:2–4] The essential function of the Twelve is the "service of the word," including development of the kerygma by formulation of the teachings of Jesus.

* [6:2] **To serve at table**: some commentators think that it is not the serving of food that is described here but rather the keeping of the accounts that recorded the distribution of food to the needy members of the community. In any case, after Stephen and the others are chosen, they are never presented carrying out the task for which they were appointed (Acts 6:2–3). Rather, two of their number, Stephen and Philip, are presented as preachers of the Christian message. They, the Hellenist counterpart of the Twelve, are active in the ministry of the word.

* [6:6] **They . . . laid hands on them**: the customary Jewish way of designating persons for a task and invoking upon them the divine blessing and power to perform it.

Accusation against Stephen. 8*Now Stephen, filled with grace and power, was working great wonders and signs among the people. 9Certain members of the so-called Synagogue of Freedmen, Cyrenians, and Alexandrians, and people from Cilicia and Asia, came forward and debated with Stephen, 10but they could not withstand the wisdom and the spirit with which he spoke. 11Then they instigated some men to say, "We have heard him speaking blasphemous words against Moses and God." 12They stirred up the people, the elders, and the scribes, accosted him, seized him, and brought him before the Sanhedrin. 13They presented false witnesses* who testified, "This man never stops saying things against [this] holy place and the law. 14For we have heard him claim that this Jesus the Nazorean will destroy this place and change the customs that Moses handed down to us." 15All those who sat in the Sanhedrin looked intently at him and saw that his face was like the face of an angel.

斯德望的活動 8斯德望充滿恩寵和德能，在百姓中顯大奇蹟，行大徵兆。9當時，有些稱為「自由人」會堂中的人，以及基勒乃和亞歷山大里亞人的會堂的人，還有些屬基里基雅和亞細亞會堂的人，起來，同斯德望辯論；10但是他們敵不住他的智慧，因為他是藉聖神說話。

斯德望被捕 11於是他們便慫恿一些人，說：「我們聽見他說過褻瀆梅瑟和天主的話。」12他們又煽動了百姓、長老和經師，一同跑來，捉住了他，解送到公議會。13他們並設下假見證，說：「這人不斷地說反對聖地和法律的話，14因為我們曾聽見他說：這個納匝肋人耶穌要毀滅這個地方，並要改革梅瑟給我們傳下的常例。」15所有坐在公議會的人都注目看他，見他的面容好像天使的面容。

CHAPTER 7

Stephen's Discourses. 1Then the high priest asked, "Is this so?" 2And he replied,* "My brothers and fathers, listen. The God of glory appeared to our father Abraham while he was

第七章

斯德望在公議會的講辭 1大司祭遂問說：「真是這樣嗎？」2斯德望答說：「諸位仁人弟兄，諸位父老，請聽！當我們的祖先亞

* [6:8–8:1] The summary (Acts 6:7) on the progress of the Jerusalem community, illustrated by the conversion of the priests, is followed by a lengthy narrative regarding Stephen. Stephen's defense is not a response to the charges made against him but takes the form of a discourse that reviews the fortunes of God's word to Israel and leads to a prophetic declaration: a plea for the hearing of that word as announced by Christ and now possessed by the Christian community. The charges that Stephen depreciated the importance of the temple and the Mosaic law and elevated Jesus to a stature above Moses (Acts 6:13–14) were in fact true. Before the Sanhedrin, no defense against them was possible. With Stephen, who thus perceived the fuller implications of the teachings of Jesus, the differences between Judaism and Christianity began to appear. Luke's account of Stephen's martyrdom and its aftermath shows how the major impetus behind the Christian movement passed from Jerusalem, where the temple and law prevailed, to Antioch in Syria, where these influences were less pressing.

* [6:13] **False witnesses**: here, and in his account of Stephen's execution (Acts 7:54–60), Luke parallels the martyrdom of Stephen with the death of Jesus.

* [7:2–53] Stephen's speech represents Luke's description of Christianity's break from its Jewish matrix. Two

in Mesopotamia,* before he had
settled in Haran, 3and said to him,
'Go forth from your land and [from]
your kinsfolk to the land that I will
show you.' 4So he went forth from
the land of the Chaldeans and settled
in Haran. And from there, after his
father died, he made him migrate
to this land where you now dwell.
5Yet he gave him no inheritance in
it, not even a foot's length, but he
did promise to give it to him and his
descendants as a possession, even
though he was childless. 6And God
spoke thus, 'His descendants shall be
aliens in a land not their own, where
they shall be enslaved and oppressed
for four hundred years; 7but I will
bring judgment on the nation they
serve,' God said, 'and after that they
will come out and worship me in this
place.' 8Then he gave him the covenant
of circumcision, and so he became the
father of Isaac, and circumcised him
on the eighth day, as Isaac did Jacob,
and Jacob the twelve patriarchs.

9"And the patriarchs, jealous of
Joseph, sold him into slavery in Egypt;
but God was with him 10and rescued
him from all his afflictions. He granted
him favor and wisdom before Pharaoh,
the king of Egypt, who put him in
charge of Egypt and [of] his entire
household. 11Then a famine and great
affliction struck all Egypt and Canaan,
and our ancestors could find no food;
12but when Jacob heard that there was
grain in Egypt, he sent our ancestors
there a first time. 13The second time,
Joseph made himself known to his

巴郎還在美索不達米亞，還未住
在哈蘭以前，榮耀的天主曾顯現
給他，3向他說：『你要離開你的
故鄉和你的家族，往我所指示你
的地方去！』4那時，他遂離開
了加色丁人的地方，住在哈蘭；
他父親死後，天主又叫他從那裡
遷移，來到你們現今所住的地
方。5在此地天主並沒有賜給他產
業，連腳掌那麼大的地方也沒有
給，卻應許了把此地賜給他和他
以後的子孫做產業，雖然當時他
還沒有兒子。6天主還這樣說過：
『他的子孫要僑居異地，人要奴
役虐待他們，共四百年之久。』
7天主還說：『我要懲治那奴役他
們的異民。此後，他們要出來，
要在這地方恭敬我。』8天主又
賜給了他割損的盟約；這樣，他
生了依撒格後，第八天，給他行
了割損禮。以後，依撒格生了雅
各伯，雅各伯生了十二位宗祖。
9宗祖們嫉妒若瑟，把他賣到埃
及，天主卻同他在一起，10救他
脫離了一切磨難，並在埃及王
法郎面前使他得寵，有智慧，法
郎就派他總理埃及和王家事務。
11後來在全埃及和客納罕發生了
饑饉和大難，我們的祖先找不到
食物。12雅各伯聽說在埃及有糧
食，就打發了我們的祖先去，這
是第一次。13第二次，若瑟被他
的兄弟們認出來了。法郎也明悉

motifs become prominent in the speech: (Acts 7:1) Israel's reaction to God's chosen leaders in the past reveals that the people have consistently rejected them; and (Acts 7:2) Israel has misunderstood God's choice of the Jerusalem temple as the place where he is to be worshiped.

* [7:2] **God . . . appeared to our father Abraham . . . in Mesopotamia**: the first of a number of minor discrepancies between the data of the Old Testament and the data of Stephen's discourse. According to Genesis 12:1, God first spoke to Abraham in Haran. The main discrepancies are these: in Acts 7:16 it is said that Jacob was buried in Shechem, whereas Genesis 50:13 says he was buried at Hebron; in the same verse it is said that the tomb was purchased by Abraham, but in Genesis 33:19 and Joshua 24:32 the purchase is attributed to Jacob himself.

brothers, and Joseph's family became known to Pharaoh. 14Then Joseph sent for his father Jacob, inviting him and his whole clan, seventy-five persons; 15and Jacob went down to Egypt. And he and our ancestors died 16and were brought back to Shechem and placed in the tomb that Abraham had purchased for a sum of money from the sons of Hamor at Shechem.

17"When the time drew near for the fulfillment of the promise that God pledged to Abraham, the people had increased and become very numerous in Egypt, 18until another king who knew nothing of Joseph came to power [in Egypt]. 19He dealt shrewdly with our people and oppressed [our] ancestors by forcing them to expose their infants, that they might not survive. 20At this time Moses was born, and he was extremely beautiful. For three months he was nursed in his father's house; 21but when he was exposed, Pharaoh's daughter adopted him and brought him up as her own son. 22Moses was educated [in] all the wisdom of the Egyptians and was powerful in his words and deeds.

23"When he was forty years old, he decided to visit his kinsfolk, the Israelites. 24When he saw one of them treated unjustly, he defended and avenged the oppressed man by striking down the Egyptian. 25He assumed [his] kinsfolk would understand that God was offering them deliverance through him, but they did not understand. 26The next day he appeared to them as they were fighting and tried to reconcile them peacefully, saying, 'Men, you are brothers. Why are you harming one another?' 27Then the one who was harming his neighbor pushed him aside, saying, 'Who appointed you ruler and judge over us? 28Are you thinking of killing me as you killed the Egyptian yesterday?' 29Moses fled

了若瑟的親族。14若瑟遂打發人請自己的父親和所有同族前來，共計七十五人。15雅各伯下到了埃及，以後他和我們的祖先都死了；16後來他們被運到舍根，埋葬在亞巴郎用銀價從哈摩爾的兒子在舍根所買的墳墓中。

17天主向亞巴郎所應承的恩許的時期來近了，這民族在埃及就逐漸繁殖增多起來，18直到另一位不認識若瑟的君王起來統治埃及，19他就用計謀壓迫我們的親族，虐待我們的祖先，叫他們拋棄自己的嬰孩，不容生存。20就在那時期梅瑟誕生了，他為天主所喜愛；在父親家中養育了三個月。21他被拋棄後，法郎的女兒卻將他拾去，當自己的兒子養育。22梅瑟學習了埃及人的各種智慧；他講話辦事，都有才幹。23當他滿了四十歲的時候，他心中起了看望自己的弟兄——以色列子民的願望。24他看見一個人受欺壓，就加以衛護，為受欺負的人報仇，打死了那個埃及人。25他以為自己的弟兄明白天主要藉他的手拯救他們，但他們卻不明白。26第二天，他看見他們打架，就勸他們和解說：同仁！你們原是弟兄，為甚麼彼此傷害呢？27那欺壓近人的推開他說：誰立了你做我們的首領和判官？28難道你願意殺死我，就像昨天你殺死了那埃及人一樣嗎？29梅瑟因這句話，便逃跑

when he heard this and settled as an
alien in the land of Midian, where he
became the father of two sons.
30"Forty years later, an angel
appeared to him in the desert near
Mount Sinai in the flame of a burning
bush. 31When Moses saw it, he was
amazed at the sight, and as he drew
near to look at it, the voice of the Lord
came, 32'I am the God of your fathers,
the God of Abraham, of Isaac, and of
Jacob.' Then Moses, trembling, did not
dare to look at it. 33But the Lord said
to him, 'Remove the sandals from your
feet, for the place where you stand is
holy ground. 34I have witnessed the
affliction of my people in Egypt and
have heard their groaning, and I have
come down to rescue them. Come
now, I will send you to Egypt.' 35This
Moses, whom they had rejected with
the words, 'Who appointed you ruler
and judge?' God sent as [both] ruler
and deliverer, through the angel who
appeared to him in the bush. 36This
man led them out, performing wonders
and signs in the land of Egypt, at the
Red Sea, and in the desert for forty
years. 37It was this Moses who said to
the Israelites, 'God will raise up for
you, from among your own kinsfolk,
a prophet like me.' 38It was he who, in
the assembly in the desert, was with
the angel who spoke to him on Mount
Sinai and with our ancestors, and he
received living utterances to hand on
to us.
39"Our ancestors were unwilling to
obey him; instead, they pushed him
aside and in their hearts turned back
to Egypt, 40saying to Aaron, 'Make us
gods who will be our leaders. As for
that Moses who led us out of the land
of Egypt, we do not know what has
happened to him.' 41So they made a
calf in those days, offered sacrifice to
the idol, and reveled in the works of
their hands. 42Then God turned and

了，在米德楊地方作客，在那裡
生了兩個兒子。30過了四十年，在
西乃山的曠野裡，有一位使者在
荊棘叢火燄中顯現給他。31梅瑟
一見，就奇怪這異像；他正要前
去觀察，有上主的聲音說：32『我
是你祖先的天主，即亞巴郎、依
撒格和雅各伯的天主。』梅瑟就
戰慄起來，不敢前去觀察。33上
主向他說：『將你腳上的鞋脫
下！因為你站的地方是聖地。34我
看見了我百姓在埃及的苦楚，也
聽見了他們的哀歎，遂下來拯救
他們。現在你來，我要打發你到
埃及去。』35這梅瑟就是他們曾
否定說：『誰立了你做我們的首
領和判官』的，天主卻藉著在荊
棘中顯現的使者的手，打發他做
首領和救贖者。36就是他領了他
們出來，在埃及，在紅海，在曠
野四十年之久，行了奇蹟異事。
37這人就是那給以色列子民說：
『天主要從你們弟兄們中間，給
你們興起一位像我似的先知』的
梅瑟。38就是他在曠野時，在會
眾中，立在西乃山給他說話的使
者和我們的祖先之間，領受生命
的話，傳授給我們。39我們的祖先
卻不肯聽從他，反而拒絕他；他
們的心已轉向埃及，40遂向亞郎
說：『請給我們製造神像，在我
們面前引路，因為領我們出埃及
地的這位梅瑟，我們不知道他遭
遇了甚麼事。』41他們就在那幾
天製造了一個牛犢，向那偶像奉
獻祭品，並因他們手中的作品而
歡樂。42於是天主轉過身去，任

handed them over to worship the host
of heaven, as it is written in the book
of the prophets:
'Did you bring me sacrifices and
offerings
for forty years in the desert, O
house of Israel?
43No, you took up the tent of Moloch
and the star of (your) god Rephan,
the images that you made to
worship.
So I shall take you into exile beyond
Babylon.'
44"Our ancestors had the tent of
testimony in the desert just as the
One who spoke to Moses directed him
to make it according to the pattern
he had seen. 45Our ancestors who
inherited it brought it with Joshua
when they dispossessed the nations
that God drove out from before our
ancestors, up to the time of David,
46who found favor in the sight of
God and asked that he might find a
dwelling place for the house of Jacob.
47But Solomon built a house for him.
48Yet the Most High does not dwell in
houses made by human hands. As the
prophet says:
49'The heavens are my throne,
the earth is my footstool.
What kind of house can you build
for me?
says the Lord,
or what is to be my resting place?
50Did not my hand make all these
things?'

Conclusion. 51"You stiff-necked
people, uncircumcised in heart and
ears, you always oppose the holy
Spirit; you are just like your ancestors.
52Which of the prophets did your
ancestors not persecute? They put to
death those who foretold the coming
of the righteous one, whose betrayers
and murderers you have now become.

憑他們恭敬天上的軍旅，就如在
《先知書》上所載的：『以色列
家！你們四十年在曠野中，何嘗
向我奉獻過犧牲和祭品？43你們
抬著摩肋客的帳幕和楞番神的星
辰，為朝拜你們所製造的偶像。
為此，我要把你們遷徙到巴比倫
那邊去。』44我們的祖先在曠野
中有一個作證的帳幕，這帳幕就
是天主吩咐梅瑟，按他所指示的
式樣製造的。45我們的祖先相繼
承受了它；當天主把異民從我們
祖先的面前趕走之後，他們便同
若蘇厄將此帳幕運到繼承為業之
地，直到達味的時日。46達味在天
主面前獲得了寵愛，就懇求要為
雅各伯的天主尋找一個住所；47撒
羅滿便為天主建築了殿宇。48但至
高者本不住在人手所建造的殿宇
中，正如先知說：49『天是我的寶
座，地是我的腳凳。你們要為我
建築甚麼樣的殿宇？──上主說──
或者我安息的地方是怎樣的呢？
50這一切不是我的手所造的嗎？』
51執拗和心耳未受割損的人啊！你
們時常反抗聖神，你們的祖先怎
樣，你們也怎樣。52那一位先知，
你們的祖先沒有迫害過？他們殺
害了那些預言義人來臨的人，現
在你們都成了那義人的出賣者和

53You received the law as transmitted by angels, but you did not observe it."

Stephen's Martyrdom. 54When they heard this, they were infuriated, and they ground their teeth at him. 55But he, filled with the holy Spirit, looked up intently to heaven and saw the glory of God and Jesus standing at the right hand of God,* 56and he said, "Behold, I see the heavens opened and the Son of Man standing at the right hand of God." 57But they cried out in a loud voice, covered their ears,* and rushed upon him together. 58They threw him out of the city, and began to stone him. The witnesses laid down their cloaks at the feet of a young man named Saul. 59As they were stoning Stephen, he called out, "Lord Jesus, receive my spirit."* 60Then he fell to his knees and cried out in a loud voice, "Lord, do not hold this sin against them"; and when he said this, he fell asleep.

CHAPTER 8

1Now Saul was consenting to his execution.

Persecution of the Church. On that day, there broke out a severe persecution* of the church in Jerusalem, and all were scattered throughout the countryside of Judea and Samaria, except the apostles.*

兇手。53你們這些人接受了藉天使所傳佈的法律，卻不遵守。」

斯德望死於亂石 54他們一聽這些話，怒從心起，向他咬牙切齒。55斯德望卻充滿了聖神，注目向天，看見天主的光榮，並看見耶穌站在天主右邊，56遂說道：「看，我見天開了，並見人子站在天主右邊。」57他們都大聲亂嚷，掩著自己的耳朵一致向他撲去，58把他拉出城外，用石頭砸死了。證人脫下自己的衣服放在名叫掃祿的青年人腳前。59當他們用石頭砸斯德望的時候，他祈求說：「主耶穌！接我的靈魂去罷！」60遂屈膝跪下，大聲呼喊說：「主，不要向他們算這罪債！」說了這話，就死了。

第八章

掃祿迫害教會 1掃祿也贊同殺死他。就在那一日，發生了嚴厲迫害耶路撒冷教會的事；除宗徒外，眾人都逃散，到猶太和撒瑪

* [7:55] **He . . . saw . . . Jesus standing at the right hand of God**: Stephen affirms to the Sanhedrin that the prophecy Jesus made before them has been fulfilled (Mark 14:62).
* [7:57] **Covered their ears**: Stephen's declaration, like that of Jesus, is a scandal to the court, which regards it as blasphemy.
* [7:59] Compare Luke 23:34, 46.
* [8:1–40] Some idea of the severity of the persecution that now breaks out against the Jerusalem community can be gathered from Acts 22:4 and Acts 26:9–11. Luke, however, concentrates on the fortunes of the word of God among people, indicating how the dispersal of the Jewish community resulted in the conversion of the Samaritans (Acts 8:4–17, 25). His narrative is further expanded to include the account of Philip's acceptance of an Ethiopian (Acts 8:26–39).
* [8:1] **All were scattered . . . except the apostles**: this observation leads some modern scholars to conclude that the persecution was limited to the Hellenist Christians and that the Hebrew Christians were not molested, perhaps because their attitude toward the law and temple was still more in line with that of

2Devout men buried Stephen and made a loud lament over him. 3Saul, meanwhile, was trying to destroy the church;* entering house after house and dragging out men and women, he handed them over for imprisonment.

黎雅鄉間。2虔誠的人共同埋葬了斯德望，也為他大哭了一場。3掃祿想摧毀教會，進入各家，連男帶女都拉去，押到監裡。

III: The Mission in Judea and Samaria

猶太與撒瑪黎雅教會

Phillip in Samaria. 4Now those who had been scattered went about preaching the word. 5Thus Philip went down to [the] city of Samaria and proclaimed the Messiah to them. 6With one accord, the crowds paid attention to what was said by Philip when they heard it and saw the signs he was doing. 7For unclean spirits, crying out in a loud voice, came out of many possessed people, and many paralyzed and crippled people were cured. 8There was great joy in that city.

斐理伯在撒瑪黎雅傳教 4那些逃散的人經過各處，宣講真道的喜訊。5斐理伯下到撒瑪黎雅城，給他們宣講基督。6群眾都留意斐理伯所講的話，都同心合意地聽教，並看到了他所行的奇蹟。7因為有許多附了邪魔的人，邪魔從他們身上大聲喊叫著出去了。有許多癱瘓和瘸子也被治好了。8為此，那城裡的人皆大歡喜。

Simon the Magician. 9A man named Simon used to practice magic* in the city and astounded the people of Samaria, claiming to be someone great. 10All of them, from the least to the greatest, paid attention to him, saying, "This man is the 'Power of God' that is called 'Great.'" 11They paid attention to him because he had astounded them by his magic for a long time, 12but once they began to believe Philip as he preached the good news about the kingdom of God and the name of Jesus Christ, men and women alike

西滿術士 9有一個人，名叫西滿，曾在這城中行過邪術，使撒瑪黎雅的百姓驚服，並稱自己是一位大人物。10所有的人，從上到下，都聽從他，說：「這人就是那稱為神的大能者。」11他們聽從他，是因為他很久以來，就用邪術使他們驚服；12但當他們信服了那傳報天主的國，和耶穌基督名字的斐理伯時，男女

their fellow Jews (see the charge leveled against the Hellenist Stephen in Acts 6:13–14). Whatever the facts, it appears that the Twelve took no public stand regarding Stephen's position, choosing, instead, to await the development of events.

* [8:3] **Saul . . . was trying to destroy the church**: like Stephen, Saul was able to perceive that the Christian movement contained the seeds of doctrinal divergence from Judaism. A pupil of Gamaliel, according to Acts 22:3, and totally dedicated to the law as the way of salvation (Gal 1:13–14), Saul accepted the task of crushing the Christian movement, at least insofar as it detracted from the importance of the temple and the law. His vehement opposition to Christianity reveals how difficult it was for a Jew of his time to accept a messianism that differed so greatly from the general expectation.

* [8:9–13, 18–24] Sorcerers were well known in the ancient world. Probably the incident involving Simon and his altercation with Peter is introduced to show that the miraculous charisms possessed by members of the Christian community (Acts 8:6–7) were not to be confused with the magic of sorcerers.

were baptized. 13Even Simon himself believed and, after being baptized, became devoted to Philip; and when he saw the signs and mighty deeds that were occurring, he was astounded.

14Now when the apostles in Jerusalem heard that Samaria had accepted the word of God, they sent them Peter and John, 15who went down and prayed for them, that they might receive the holy Spirit, 16for it had not yet fallen upon any of them; they had only been baptized in the name of the Lord Jesus.* 17Then they laid hands on them and they received the holy Spirit. 18*When Simon saw that the Spirit was conferred by the laying on of the apostles' hands, he offered them money 19and said, "Give me this power too, so that anyone upon whom I lay my hands may receive the holy Spirit." 20But Peter said to him, "May your money perish with you, because you thought that you could buy the gift of God with money. 21You have no share or lot in this matter, for your heart is not upright before God. 22Repent of this wickedness of yours and pray to the Lord that, if possible, your intention may be forgiven. 23For I see that you are filled with bitter gall and are in the bonds of iniquity." 24Simon said in reply, "Pray for me to the Lord, that nothing of what you have said may come upon me." 25So when they had testified and proclaimed the word of the Lord, they returned to Jerusalem and preached the good news to many Samaritan villages.

就都受了洗，13連西滿自己也信服了。他受洗以後，常隨從斐理伯；他看到所顯的奇蹟和大能，稱奇不止。

伯多祿與若望視察撒瑪黎雅 14當時，在耶路撒冷的宗徒，聽說撒瑪黎雅接受了天主的聖道，便打發伯多祿和若望往他們那裡去。15他們二人一到，就為他們祈禱，使他們領受聖神，16因為聖神還沒有降臨在任何人身上，他們只因主耶穌的名受過洗。17那時，宗徒便給他們覆手，他們就領受了聖神。18西滿看見藉宗徒們的覆手，賦給人聖神，遂獻給他們銀錢，19說：「你們也把這個權柄交給我，為叫我無論給誰覆手，誰就領受聖神。」20伯多祿卻向他說：「願你的銀錢與你一起喪亡！因為你想天主的恩賜可用銀錢買得。21在這事上，你沒有股，也沒有分，因為你在天主前心懷不正。22所以，你該回心轉意，擺脫你這個惡念，祈求主，或者可給你赦免你心中的妄想，23因為我明知你心懷苦毒，並在邪惡的束縛中。」24西滿回答說：「請你們為我祈求主，好叫你們所說的，一點也不要降在我身上。」25二宗徒既作了證，並宣講了主的聖道，就返回耶路撒冷，一路在撒瑪黎雅人的許多鄉村中，宣講了福音。

* [8:16] Here and in Acts 10:44–48 and Acts 19:1–6, Luke distinguishes between baptism in the name of the Lord Jesus and the reception of the Spirit. In each case, the Spirit is conferred through members of the Twelve (Peter and John) or their representative (Paul). This may be Luke's way of describing the role of the church in the bestowal of the Spirit. Elsewhere in Acts, baptism and the Spirit are more closely related (Acts 1:5; 11:16).

* [8:18–20] Simon attempts to buy the gift of God (Acts 8:20) with money. Peter's cursing of Simon's attempt so to use his money expresses a typically Lucan attitude toward material wealth (cf Luke 6:24; 12:16–21; 16:13).

Philip and the Ethiopian. 26*Then the angel of the Lord spoke to Philip, "Get up and head south on the road that goes down from Jerusalem to Gaza, the desert route." 27So he got up and set out. Now there was an Ethiopian eunuch, a court official of the Candace,* that is, the queen of the Ethiopians, in charge of her entire treasury, who had come to Jerusalem to worship, 28and was returning home. Seated in his chariot, he was reading the prophet Isaiah. 29The Spirit said to Philip, "Go and join up with that chariot." 30*Philip ran up and heard him reading Isaiah the prophet and said, "Do you understand what you are reading?" 31He replied, "How can I, unless someone instructs me?" So he invited Philip to get in and sit with him. 32This was the scripture passage he was reading:

"Like a sheep he was led to the slaughter,
and as a lamb before its shearer is silent,
so he opened not his mouth.
33In (his) humiliation justice was denied him.
Who will tell of his posterity?
For his life is taken from the earth."

34Then the eunuch said to Philip in reply, "I beg you, about whom is the prophet saying this? About himself, or about someone else?" 35Then Philip opened his mouth and, beginning with

厄提約丕雅的太監受洗 26上主的天使向斐理伯說：「起來，往南行，沿著由耶路撒冷下到迦薩的路走，即曠野中的那條路。」27他就起來去了。看，有個厄提約丕雅人，是厄提約丕雅女王甘達刻的有權勢的太監，也是她寶庫的總管；他曾來到耶路撒冷朝聖。28他回去的時候，坐在車上誦讀《依撒意亞先知》。29聖神就向斐理伯說：「你上前去，走近這輛車子！」30斐理伯就跑過去，聽見他誦讀《依撒意亞先知》，便說道：「你明白所誦讀的嗎？」31他答說：「若沒有人指教我，怎麼能夠？」於是，請斐理伯上車與他同坐。32他所誦讀的那段經正是：『他如同被牽去宰殺的羊，又像羔羊在剪毛者前緘默，他也同樣不開口。33在他屈辱之時，無人為他申辯。誰能描述他的後代呢？因為他的生命從地上被奪去了。』34太監向斐理伯發言說：「請你說：先知說這話是指誰呢？是指自己或是指別人？」35斐理伯便開口，從這段經文開

* [8:26–40] In the account of the conversion of the Ethiopian eunuch, Luke adduces additional evidence to show that the spread of Christianity outside the confines of Judaism itself was in accord with the plan of God. He does not make clear whether the Ethiopian was originally a convert to Judaism or, as is more probable, a "God-fearer" (Acts 10:1), i.e., one who accepted Jewish monotheism and ethic and attended the synagogue but did not consider himself bound by other regulations such as circumcision and observance of the dietary laws. The story of his conversion to Christianity is given a strong supernatural cast by the introduction of an angel (Acts 8:26), instruction from the holy Spirit (Acts 8:29), and the strange removal of Philip from the scene (39).

* [8:27] **The Candace**: Candace is not a proper name here but the title of a Nubian queen.

* [8:30–34] Philip is brought alongside the carriage at the very moment when the Ethiopian is pondering the meaning of Isaiah 53:7–8, a passage that Christianity, from its earliest origins, has applied to Jesus; cf the note on Acts 3:13.

this scripture passage, he proclaimed Jesus to him. 36As they traveled along the road they came to some water, and the eunuch said, "Look, there is water. What is to prevent my being baptized?" (37)*38Then he ordered the chariot to stop, and Philip and the eunuch both went down into the water, and he baptized him. 39When they came out of the water, the Spirit of the Lord snatched Philip away, and the eunuch saw him no more, but continued on his way rejoicing. 40Philip came to Azotus, and went about proclaiming the good news to all the towns until he reached Caesarea.

始，給他宣講了耶穌的福音。36他們沿路前行的時候，來到了一個有水的地方，那太監就說：「看，這裡有水；還有甚麼阻擋我受洗呢？」【37斐理伯答說：「你若全心相信，便可以。」他答說：「我信耶穌基督就是天主子。」】38他就命車停住，斐理伯和太監兩人下到水中，斐理伯給他付了 洗。39當他們從水中上來的時候，主的神把斐理伯提去，太監就再看不見他了。他就喜喜歡歡地往前行自己的路。40斐理伯卻出現在阿左托，以後經過各城，宣講福音，直到凱撒勒雅。

CHAPTER 9

Saul's Conversion. 1*Now Saul, still breathing murderous threats against the disciples of the Lord, went to the high priest 2and asked him for letters to the synagogues in Damascus, that, if he should find any men or women who belonged to the Way,* he might bring them back to Jerusalem in chains. 3On his journey, as he was nearing Damascus, a light from the sky suddenly flashed around him. 4He fell to the ground and heard a voice saying to him, "Saul, Saul, why are you

第九章

掃祿歸化 1掃祿還是向主的門徒口吐恐嚇和兇殺之氣，遂去見大司祭，2求他發文書給大馬士革各會堂，凡他搜出的這道門的人，不拘男女，都綁起來，解送到耶路撒冷。3當他前行，快要臨近大馬士革的時候，忽然從天上有一道光，環射到他身上。4他便跌倒在地，聽見有聲音向他說：「掃祿，掃祿，你為甚麼迫害我？」

* [8:37] The oldest and best manuscripts of Acts omit this verse, which is a Western text reading: "And Philip said, "If you believe with all your heart, you may.' And he said in reply, "I believe that Jesus Christ is the Son of God.'"

* [9:1–19] This is the first of three accounts of Paul's conversion (with Acts 22:3–16 and Acts 26:2–18) with some differences of detail owing to Luke's use of different sources. Paul's experience was not visionary but was precipitated by the appearance of Jesus, as he insists in 1 Cor 15:8. The words of Jesus, "Saul, Saul, why are you persecuting me?" related by Luke with no variation in all three accounts, exerted a profound and lasting influence on the thought of Paul. Under the influence of this experience he gradually developed his understanding of justification by faith (see the letters to the Galatians and Romans) and of the identification of the Christian community with Jesus Christ (see 1 Cor 12:27). That Luke would narrate this conversion three times is testimony to the importance he attaches to it. This first account occurs when the word is first spread to the Gentiles. At this point, the conversion of the hero of the Gentile mission is recounted. The emphasis in the account is on Paul as a divinely chosen instrument (Acts 9:15).

* [9:2] **The Way**: a name used by the early Christian community for itself (Acts 18:26; 19:9, 23; 22:4; 24:14, 22). The Essene community at Qumran used the same designation to describe its mode of life.

persecuting me?" 5He said, "Who are you, sir?" The reply came, "I am Jesus, whom you are persecuting. 6Now get up and go into the city and you will be told what you must do." 7The men who were traveling with him stood speechless, for they heard the voice but could see no one. 8Saul got up from the ground, but when he opened his eyes he could see nothing;* so they led him by the hand and brought him to Damascus. 9For three days he was unable to see, and he neither ate nor drank.

Saul's Baptism. 10There was a disciple in Damascus named Ananias, and the Lord said to him in a vision, "Ananias." He answered, "Here I am, Lord." 11The Lord said to him, "Get up and go to the street called Straight and ask at the house of Judas for a man from Tarsus named Saul. He is there praying, 12and [in a vision] he has seen a man named Ananias come in and lay [his] hands on him, that he may regain his sight." 13But Ananias replied, "Lord, I have heard from many sources about this man, what evil things he has done to your holy ones* in Jerusalem. 14And here he has authority from the chief priests to imprison all who call upon your name." 15But the Lord said to him, "Go, for this man is a chosen instrument of mine to carry my name before Gentiles, kings, and Israelites, 16and I will show him what he will have to suffer for my name." 17So Ananias went and entered the house; laying his hands on him, he said, "Saul, my brother, the Lord has sent me, Jesus who appeared to you on the way by which you came, that you may regain your sight and be filled with

5他答說：「主！你是誰？」主說：「我就是你所迫害的耶穌。6但是，你起來進城去，必有人告訴你當作甚麼。」7陪他同行的人站在那裡，說不出話來；只聽見聲音，卻看不見甚麼人。8掃祿從地上起來，睜開他的眼，甚麼也看不見了。人們牽著他的手，領他進了大馬士革。9三天的工夫看不見，也不吃，也不喝。10在大馬士革有個門徒，名叫阿納尼雅，主在異像中向他說：「阿納尼雅！」他答說：「主，我在這裡。」11主向他說：「起來，往那條名叫「直街」的地方去，要在猶大家裡找一個名叫掃祿的塔爾索人；看，他正在祈禱。」——12掃祿此時在異像中看見一個名叫阿納尼雅的人進來給自己覆手，使他復明——13阿納尼雅卻答說：「關於這個人，我聽許多人說：他在耶路撒冷對你的聖徒作了許多壞事；14他在這裡也有從大司祭取得的權柄，要捆綁一切呼號你名字的 人。」15主卻向他說：「你去罷！因為這人是我所揀選的器皿，為把我的名字帶到外邦人、國王和以色列子民前，16因為我要指示他，為我的名字該受多麼大的苦。」17阿納尼雅就去了，進了那一家，給他覆手說：「掃祿兄弟！在你來的路上，發顯給你的主耶穌打發我來，叫你看見，叫你充滿聖

* [9:8] **He could see nothing**: a temporary blindness (Acts 9:18) symbolizing the religious blindness of Saul as persecutor (cf Acts 26:18).
* [9:13] **Your holy ones**: literally, "your saints."

the holy Spirit." 18Immediately things like scales fell from his eyes and he regained his sight. He got up and was baptized, 19and when he had eaten, he recovered his strength.*

神。」18立刻有像鱗甲一樣的東西，從他的眼中掉了下來，他便看見了，遂起來領了洗。19進食以後，就有了力量。

Saul Preaches in Damascus. He stayed some days with the disciples in Damascus, 20and he began at once to proclaim Jesus in the synagogues, that he is the Son of God.* 21All who heard him were astounded and said, "Is not this the man who in Jerusalem ravaged those who call upon this name, and came here expressly to take them back in chains to the chief priests?" 22But Saul grew all the stronger and confounded [the] Jews who lived in Damascus, proving that this is the Messiah.

在大馬士革講道 他同大馬士革的門徒住了幾天之後，20即刻在各會堂中宣講耶穌，說他是天主子。21凡聽見的人都奇怪說：「這不是那在耶路撒冷消滅呼求這名字的人嗎？他不是為這事來這裡，要捆綁他們，解送到大司祭前嗎？」22掃祿卻更強而有力了，使僑居在大馬士革的猶太人驚惶失措，因為他指證耶穌就是默西亞。23過了一些時日，猶太人就共同商議要殺害他。24他們的計謀卻為掃祿知道了。猶太人便日夜把守城門，要殺害他。25但他的門徒把他帶去，夜間用籃子將他從城牆上縋了下去。

Saul Visits Jerusalem. 23After a long time had passed, the Jews conspired to kill him, 24but their plot became known to Saul. Now they were keeping watch on the gates day and night so as to kill him, 25but his disciples took him one night and let him down through an opening in the wall, lowering him in a basket.

26When he arrived in Jerusalem* he tried to join the disciples, but they were all afraid of him, not believing that he was a disciple. 27Then Barnabas took charge of him and brought him to the apostles, and he reported to them how on the way he had seen the Lord and that he had spoken to him, and how in Damascus he had spoken out boldly in the name of Jesus. 28He moved about freely with them in

上耶路撒冷後去塔爾索 26掃祿來到耶路撒冷，設法與門徒們交結；眾人都怕他，不信他是門徒。27巴爾納伯卻接待了他，引他去見宗徒，並給他們講述掃祿在路上怎樣看見了主，主怎樣給他說了話；他又怎樣在大馬士革因耶穌的名字勇敢講道。28掃祿遂在耶路撒冷同他們來往，也因主的

* [9:19–30] This is a brief resume of Paul's initial experience as an apostolic preacher. At first he found himself in the position of being regarded as an apostate by the Jews and suspect by the Christian community of Jerusalem. His acceptance by the latter was finally brought about through his friendship with Barnabas (Acts 9:27).
* [9:20] **Son of God**: the title "Son of God" occurs in Acts only here, but cf the citation of Psalm 2:7 in Paul's speech at Antioch in Pisidia (Acts 13:33).
* [9:26] This visit of Paul to Jerusalem is mentioned by Paul in Gal 1:18.

Jerusalem, and spoke out boldly in the name of the Lord. 29He also spoke and debated with the Hellenists,* but they tried to kill him. 30And when the brothers learned of this, they took him down to Caesarea and sent him on his way to Tarsus.

名字勇敢講道；29並且同希臘化的猶太人談論辯道，他們就打算殺害他。30兄弟們一知道這事，就領他下到凱撒勒雅，以後打發他到塔爾索去了。

The Church at Peace. 31*The church throughout all Judea, Galilee, and Samaria was at peace. It was being built up and walked in the fear of the Lord, and with the consolation of the holy Spirit it grew in numbers.

伯多祿在里達治好癱子 31教會既在全猶太、加里肋亞和撒瑪黎雅得了平安，遂建立起來，懷著敬畏上主之情行動，並因著聖神的鼓勵，逐漸發展。32當伯多祿巡視各處時，也到了居住在里達的聖徒那裡。33在那裡遇見了一個人，名叫艾乃阿，患癱瘓病，躺在床上已有八年。34伯多祿向他說：「艾乃阿！耶穌基督治好你了；起來，整理你的床褥罷！」他即刻起來了。35凡住在里達和沙龍的人，見了他，就都歸依了主。

Peter Heals Aeneas at Lydda. 32As Peter was passing through every region, he went down to the holy ones living in Lydda. 33There he found a man named Aeneas, who had been confined to bed for eight years, for he was paralyzed. 34Peter said to him, "Aeneas, Jesus Christ heals you. Get up and make your bed." He got up at once. 35And all the inhabitants of Lydda and Sharon saw him, and they turned to the Lord.

Peter Restores Tabitha to Life. 36Now in Joppa there was a disciple named Tabitha (which translated means Dorcas).* She was completely occupied with good deeds and almsgiving. 37Now during those days she fell sick and died, so after washing her, they laid [her] out in a room upstairs. 38Since Lydda was near Joppa, the disciples, hearing that Peter was there, sent two men to him with the request, "Please come to us without delay."

在約培復活死人 36在約培有個女門徒，名叫塔彼達，希臘文叫作多爾卡，她多行善事，廣施賙濟，37就在那幾天病死了；人把她洗滌後，停在樓上。38里達因臨近約培，門徒們聽說伯多祿在那裡，就打發兩個人到他那裡去，請求說：「你不可再遲延到我們

* [9:29] **Hellenists**: see the note on Acts 6:1–7.
* [9:31–43] In the context of the period of peace enjoyed by the community through the cessation of Paul's activities against it, Luke introduces two traditions concerning the miraculous power exercised by Peter as he was making a tour of places where the Christian message had already been preached. The towns of Lydda, Sharon, and Joppa were populated by both Jews and Gentiles and their Christian communities may well have been mixed.
* [9:36] **Tabitha (Dorcas)**, respectively the Aramaic and Greek words for "gazelle," exemplifies the right attitude toward material possessions expressed by Jesus in the Lucan Gospel (Luke 6:30; 11:41; 12:33; 18:22; 19:8).

39So Peter got up and went with them. When he arrived, they took him to the room upstairs where all the widows came to him weeping and showing him the tunics and cloaks that Dorcas had made while she was with them. 40Peter sent them all out and knelt down and prayed. Then he turned to her body and said, "Tabitha, rise up." She opened her eyes, saw Peter, and sat up. 41He gave her his hand and raised her up, and when he had called the holy ones and the widows, he presented her alive. 42This became known all over Joppa, and many came to believe in the Lord. 43*And he stayed a long time in Joppa with Simon, a tanner.

39伯多祿就動身同他們去了；他一來到，他們領他上了樓；所有的寡婦都來到他前，哭著把多爾卡同她們在一起的時候所製的內外衣，指給他看。40伯多祿叫眾人都退到外面以後，遂屈膝祈禱，轉身向遺體說：「塔彼達，起來！」她便睜開眼，看見了伯多祿，就坐了起來。41伯多祿伸手扶她起來；隨後，叫聖徒和寡婦們進來，叫他們看她已活了。42這事傳遍了全約培，就有許多人信了主。43以後，伯多祿在約培一個皮匠西滿家裡，住了一些日子。

IV: The Inauguration of the Gentile Mission

CHAPTER 10

The Vision of Cornelius. 1*Now in Caesarea there was a man named Cornelius, a centurion of the Cohort called the Italica, 2devout and God-fearing along with his whole household, who used to give alms generously* to the Jewish people and pray to God constantly. 3One afternoon about three o'clock,* he saw plainly in a vision an angel of God come in to him and say to him, "Cornelius." 4He looked intently at him and, seized with fear, said, "What is it, sir?" He said

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科爾乃略派人訪尋伯多祿 1在凱撒勒雅有一個人，名叫科爾乃略，是所謂意大利營的百夫長。2他同他的全家，是虔誠而敬畏天主的人，對百姓慷慨好施，又常向天主祈禱。3有一天，大約第九時辰，他在異像中，清楚看見天主的一位天使進來，到他跟前向他說：「科爾乃略！」4他注目看天使，就驚惶害怕說：「主，有甚麼事？」天使回答說：「你的祈

* [9:43] The fact that Peter lodged with a tanner would have been significant to both the Gentile and Jewish Christians, for Judaism considered the tanning occupation unclean.

* [10:1–48] The narrative centers on the conversion of Cornelius, a Gentile and a "God-fearer" (see the note on Acts 8:26–40). Luke considers the event of great importance, as is evident from his long treatment of it. The incident is again related in Acts 11:1–18 where Peter is forced to justify his actions before the Jerusalem community and alluded to in Acts 15:7–11 where at the Jerusalem "Council" Peter supports Paul's missionary activity among the Gentiles. The narrative divides itself into a series of distinct episodes, concluding with Peter's presentation of the Christian kerygma (Acts 10:4–43) and a pentecostal experience undergone by Cornelius' household preceding their reception of baptism (Acts 10:44–48).

* [10:1] **The Cohort called the Italica**: this battalion was an auxiliary unit of archers formed originally in Italy but transferred to Syria shortly before A.D. 69.

* [10:2] **Used to give alms generously**: like Tabitha (Acts 9:36), Cornelius exemplifies the proper attitude toward wealth (see the note on Acts 9:36).

* [10:3] **About three o'clock**: literally, "about the ninth hour." See the note on Acts 3:1.

to him, "Your prayers and almsgiving have ascended as a memorial offering before God. 5Now send some men to Joppa and summon one Simon who is called Peter. 6He is staying with another Simon, a tanner, who has a house by the sea." 7When the angel who spoke to him had left, he called two of his servants and a devout soldier* from his staff, 8explained everything to them, and sent them to Joppa.

The Vision of Peter. 9*The next day, while they were on their way and nearing the city, Peter went up to the roof terrace to pray at about noontime.* 10He was hungry and wished to eat, and while they were making preparations he fell into a trance. 11He saw heaven opened and something resembling a large sheet coming down, lowered to the ground by its four corners. 12In it were all the earth's four-legged animals and reptiles and the birds of the sky. 13A voice said to him, "Get up, Peter. Slaughter and eat." 14But Peter said, "Certainly not, sir. For never have I eaten anything profane and unclean." 15The voice spoke to him again, a second time, "What God has made clean, you are not to call profane." 16This happened three times, and then the object was taken up into the sky.

17*While Peter was in doubt about the meaning of the vision he had seen, the men sent by Cornelius asked for

禱和施捨已升到天主面前，獲得紀念。5你現在打發人往約培去，請號稱伯多祿的一位西滿來。6這人客居在一個名叫西滿的皮匠家裡，他的房子靠著海。」7向他說話的天使一走，他便叫來了兩個家僕和常護衛自己的一個虔誠兵士，8把一切事告訴了他們，就打發他們往約培去了。

伯多祿在約培得見異像 9第二天，他們行路將近城的時候，約在第六個時辰，伯多祿上了屋頂祈禱。10他那時餓了，願意進食；正在人預備飯的時候，他就神魂超拔了。11他看見天開了，降下一個器皿，好像一塊大布，繫著四角，縋到地上，12裡面有各種四足獸、地上的爬蟲和天空的飛鳥。13有聲音向他說：「伯多祿！起來，宰了，吃罷！」14伯多祿卻答說：「主，絕對不可！因為我從來沒有吃過一樣污穢和不潔之物。」15聲音第二次又向他說：「天主稱為潔淨的，你不可稱為污穢！」16這事一連發生了三次，那器皿隨即撤回天上去了。

赴凱撒勒雅 17伯多祿正在猜想他所見的異像有甚麼意思的時候，看，科爾乃略打發來的人，

* [10:7] **A devout soldier**: by using this adjective, Luke probably intends to classify him as a "God-fearer" (see the note on Acts 8:26–40).
* [10:9–16] The vision is intended to prepare Peter to share the food of Cornelius' household without qualms of conscience (Acts 10:48). The necessity of such instructions to Peter reveals that at first not even the apostles fully grasped the implications of Jesus' teaching on the law. In Acts, the initial insight belongs to Stephen.
* [10:9] **At about noontime**: literally, "about the sixth hour."
* [10:17–23] The arrival of the Gentile emissaries with their account of the angelic apparition illuminates Peter's vision: he is to be prepared to admit Gentiles, who were considered unclean like the animals of his vision, into the Christian community.

Simon's house and arrived at the entrance. 18They called out inquiring whether Simon, who is called Peter, was staying there. 19As Peter was pondering the vision, the Spirit said [to him], "There are three men here looking for you. 20So get up, go downstairs, and accompany them without hesitation, because I have sent them." 21Then Peter went down to the men and said, "I am the one you are looking for. What is the reason for your being here?" 22They answered, "Cornelius, a centurion, an upright and God-fearing man, respected by the whole Jewish nation, was directed by a holy angel to summon you to his house and to hear what you have to say." 23So he invited them in and showed them hospitality.

已查問到西滿的家，站在門前。18他們喊著詢問：號稱伯多祿的西滿是否住在這裡。19伯多祿還在沉思那異像時，聖神說：「看，有三個人找你。20起來，下去，同他們一起去罷!不要疑惑，因為是我打發他們來的。」21伯多祿下來向那些人說：「看，我就是你們所找的人。你們來這裡做甚麼？」22他們答說：「科爾乃略百夫長是個正義和敬畏天主的人，也受全猶太人民的稱譽；他蒙聖天使指示，請你到他家去，聽你講道。」23伯多祿於是請他們進來住下，第二天起來，便同他們一齊去了；還有幾個約培的兄弟陪著他。24次日，他到了凱撒勒雅。

The next day he got up and went with them, and some of the brothers from Joppa went with him. 24*On the following day he entered Caesarea. Cornelius was expecting them and had called together his relatives and close friends. 25When Peter entered, Cornelius met him and, falling at his feet, paid him homage. 26Peter, however, raised him up, saying, "Get up. I myself am also a human being." 27While he conversed with him, he went in and found many people gathered together 28and said to them, "You know that it is unlawful for a Jewish man to associate with, or visit, a Gentile, but God has shown me that I should not call any person profane or unclean.* 29And that is why I came without objection when sent for. May I

與科爾乃略相見 那時，科爾乃略召集了自己的親戚和密友，等候他們來。25當伯多祿進來的時候，科爾乃略去迎接他，跪伏在他腳前叩拜。26伯多祿拉他起來說：「起來！我自己也是個人。」27就同他談著話進去了，看見有許多人聚集在那裡，28便對他們說：「你們都知道猶太人是不准同外邦人交接來往的；但是，天主指示給我，沒有一個可說是污穢或不潔的人。29為此，我一被請，毫不猶豫地就來了。請問：

* [10:24–27] So impressed is Cornelius with the apparition that he invites close personal friends to join him in his meeting with Peter. But his understanding of the person he is about to meet is not devoid of superstition, suggested by his falling down before him. For a similar experience of Paul and Barnabas, see Acts 14:11–18.

* [10:28] Peter now fully understands the meaning of his vision; see the note on Acts 10:17–23.

ask, then, why you summoned me?"

30Cornelius replied, "Four days ago* at this hour, three o'clock in the afternoon, I was at prayer in my house when suddenly a man in dazzling robes stood before me and said, 31'Cornelius, your prayer has been heard and your almsgiving remembered before God. 32Send therefore to Joppa and summon Simon, who is called Peter. He is a guest in the house of Simon, a tanner, by the sea.' 33So I sent for you immediately, and you were kind enough to come. Now therefore we are all here in the presence of God to listen to all that you have been commanded by the Lord."

你們請我來是為甚麼原故？」30科爾乃略說：「從此時起，四天以前，第九時辰，我在我房中祈禱時，忽然有位穿華麗衣服的人站在我前，31說：科爾乃略，你的祈禱蒙了垂允，你的施捨在天主前得到記念。32所以，你要打發人往約培去，叫號稱伯多祿的西滿來，他客居在靠近海的皮匠西滿家裡。33我就立刻打發人到你那裡去了。你來的真好！現今我們眾人都在天主前，要聽主所吩咐你的一切。」

Peter's Speech. 34*Then Peter proceeded to speak and said,* "In truth, I see that God shows no partiality. 35Rather, in every nation whoever fears him and acts uprightly is acceptable to him. 36*You know the word [that] he sent to the Israelites as he proclaimed peace through Jesus Christ, who is Lord of all,* 37what has happened all over Judea, beginning in Galilee after the baptism that John preached, 38how God anointed Jesus of Nazareth* with the holy Spirit and power. He went about doing good and healing all those oppressed by the devil, for God was

伯多祿的講辭 34伯多祿遂開口說：「我真正明白了：天主是不看情面的，35凡在各民族中，敬畏他而又履行正義的人，都是他所中悅的。36他藉耶穌基督——他原是萬民的主——宣講了和平的喜訊，把這道先傳給以色列子民。37你們都知道：在若翰宣講洗禮以後，從加里肋亞開始，在全猶太所發生的事：38天主怎樣以聖神和德能傅了納匝肋的耶穌，使他巡行各處，施恩行善，治好一切受魔鬼壓制的人，因為天主同他在

* [10:30] **Four days ago**: literally, "from the fourth day up to this hour."
* [10:34–43] Peter's speech to the household of Cornelius typifies early Christian preaching to Gentiles.
* [10:34–35] The revelation of God's choice of Israel to be the people of God did not mean he withheld the divine favor from other people.
* [10:36–43] These words are more directed to Luke's Christian readers than to the household of Cornelius, as indicated by the opening words, "You know." They trace the continuity between the preaching and teaching of Jesus of Nazareth and the proclamation of Jesus by the early community. The emphasis on this divinely ordained continuity (Acts 10:41) is meant to assure Luke's readers of the fidelity of Christian tradition to the words and deeds of Jesus.
* [10:36] **To the Israelites**: Luke, in the words of Peter, speaks of the prominent position occupied by Israel in the history of salvation.
* [10:38] **Jesus of Nazareth**: God's revelation of his plan for the destiny of humanity through Israel culminated in Jesus of Nazareth. Consequently, the ministry of Jesus is an integral part of God's revelation. This viewpoint explains why the early Christian communities were interested in conserving the historical substance of the ministry of Jesus, a tradition leading to the production of the four gospels.

with him. 39We are witnesses* of all that he did both in the country of the Jews and (in) Jerusalem. They put him to death by hanging him on a tree. 40This man God raised (on) the third day and granted that he be visible, 41not to all the people, but to us, the witnesses chosen by God in advance, who ate and drank with him after he rose from the dead. 42He commissioned us to preach to the people and testify that he is the one appointed by God as judge of the living and the dead.* 43To him all the prophets bear witness, that everyone who believes in him will receive forgiveness of sins through his name."

一起。39我們就是他在猶太人地域和耶路撒冷所行一切的見證人。他們卻把他懸在木架上，殺死了。40第三天，天主使他復活了，叫他顯現出來，41不是給所有的百姓，而是給天主所預揀的見證人，就是給我們這些在他從死者中復活後，與他同食共飲的人。42他吩咐我們向百姓講道，指證他就是天主所立的生者與死者的判官。43一切先知都為他作證：凡信他的人，賴他的名字都要獲得罪赦。」

The Baptism of Cornelius. 44While Peter was still speaking these things, the holy Spirit fell upon all who were listening to the word.* 45The circumcised believers who had accompanied Peter were astounded that the gift of the holy Spirit should have been poured out on the Gentiles also, 46for they could hear them speaking in tongues and glorifying God. Then Peter responded, 47"Can anyone withhold the water for baptizing these people, who have received the holy Spirit even as we have?" 48He ordered them to be baptized in the name of Jesus Christ. 49Then they invited him to stay for a few days.

科爾乃略等人受洗 44伯多祿還在講這些話的時候，聖神降在所有聽道的人身上。45那些受過割損與伯多祿同來的信徒，都驚訝聖神的恩惠也傾注在外邦人身上，46因為聽見他們說各種語言，並頌揚天主。那時，伯多祿就發言說：47「這些人既領受了聖神，和我們一樣，誰能阻止他們不受水洗呢？」48遂吩咐人以耶穌基督的名給他們付洗。以後，他們求伯多祿再住了幾天。

* [10:39] **We are witnesses**: the apostolic testimony was not restricted to the resurrection of Jesus but also included his historical ministry. This witness, however, was theological in character; the Twelve, divinely mandated as prophets, were empowered to interpret his sayings and deeds in the light of his redemptive death and resurrection. The meaning of these words and deeds was to be made clear to the developing Christian community as the bearer of the word of salvation (cf Acts 1:21–26). **Hanging him on a tree**: see the note on 5:30.

* [10:42] **As judge of the living and the dead**: the apostolic preaching to the Jews appealed to their messianic hope, while the preaching to Gentiles stressed the coming divine judgment; cf 1 Thes 1:10.

^ [10:44] Just as the Jewish Christians received the gift of the Spirit, so too do the Gentiles.

CHAPTER 11

The Baptism of the Gentiles Explained. 1*Now the apostles and the brothers who were in Judea heard that the Gentiles too had accepted the word of God. 2So when Peter went up to Jerusalem the circumcised believers confronted him, 3saying, "You entered* the house of uncircumcised people and ate with them." 4Peter began and explained it to them step by step, saying, 5"I was at prayer in the city of Joppa when in a trance I had a vision, something resembling a large sheet coming down, lowered from the sky by its four corners, and it came to me. 6Looking intently into it, I observed and saw the four-legged animals of the earth, the wild beasts, the reptiles, and the birds of the sky. 7I also heard a voice say to me, 'Get up, Peter. Slaughter and eat.' 8But I said, 'Certainly not, sir, because nothing profane or unclean has ever entered my mouth.' 9But a second time a voice from heaven answered, 'What God has made clean, you are not to call profane.' 10This happened three times, and then everything was drawn up again into the sky. 11Just then three men appeared at the house where we were, who had been sent to me from Caesarea. 12The Spirit told me to accompany them without discriminating. These six brothers* also went with me, and we entered the man's house. 13He related to us how he had seen (the) angel standing in his house, saying, 'Send someone to Joppa and summon Simon, who is called

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伯多祿在耶路撒冷為己辯護 1宗徒和在猶太的弟兄聽說了，連外邦人也接受了天主的聖道。2及至伯多祿上到耶路撒冷，那些受割損的人非難他3說：「你竟進了未受割損人的家，且同他們吃了飯！」4伯多祿便開始按次解釋說：5「我在約培城祈禱的時候，在神魂超拔中見了一個異像：由天上降下一個器皿，好像一塊大布，繫著四角，從天縋下，一直來到我面前。6我往裡面定睛細看，見有地上的四足獸、野獸、爬蟲和天空的飛鳥。7我也聽到有聲音向我說：伯多祿！起來，宰了，吃罷！8我卻答說：主，絕對不可！因為污穢和不潔之物總沒有進過我的口。9第二次有聲音從天上答道：天主稱為潔淨的，你不可稱為污穢！10這事竟一連發生了三次。以後，那一切又撤回天上去了。11正在那時，忽有三個人，來到我們所住的家門前，他們是從凱撒勒雅被派來見我的。12聖神吩咐我應與他們同去，不必疑惑。同我一起去的，還有這六個弟兄，我們就進了那人的家。13那人告訴了我們：他怎樣看見天使站在他的屋內，說：你要打發人到約培去，邀請

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* [11:1–18] The Jewish Christians of Jerusalem were scandalized to learn of Peter's sojourn in the house of the Gentile Cornelius. Nonetheless, they had to accept the divine directions given to both Peter and Cornelius. They concluded that the setting aside of the legal barriers between Jew and Gentile was an exceptional ordinance of God to indicate that the apostolic kerygma was also to be directed to the Gentiles. Only in Acts 15 at the "Council" in Jerusalem does the evangelization of the Gentiles become the official position of the church leadership in Jerusalem.

* [11:3] **You entered . . .**: alternatively, this could be punctuated as a question.

* [11:12] **These six brothers**: companions from the Christian community of Joppa (see Acts 10:23).

Peter, 14who will speak words to you by which you and all your household will be saved.' 15As I began to speak, the holy Spirit fell upon them as it had upon us at the beginning, 16and I remembered the word of the Lord, how he had said, 'John baptized with water but you will be baptized with the holy Spirit.' 17If then God gave them the same gift he gave to us when we came to believe in the Lord Jesus Christ, who was I to be able to hinder God?" 18When they heard this, they stopped objecting and glorified God, saying, "God has then granted life-giving repentance to the Gentiles too."

號稱伯多祿的西滿來。14他有話對你講，使你和你全家得救。15以後，在我開始講話時，聖神就降在他們身上，有如當初降在我們身上一樣。16我就想起了主所說的話：若翰固然用水施了洗，但你們卻要因聖神受洗。17所以，如果天主賜給了他們同樣的恩惠，如同給我們信主耶穌基督的人一樣，我是甚麼人，能阻止天主呢？」18眾人聽了這話，纔平靜下來，並光榮天主說：「原來天主也恩賜外邦人悔改，為得生命。」

The Church at Antioch. 19*Now those who had been scattered by the persecution that arose because of Stephen went as far as Phoenicia, Cyprus, and Antioch, preaching the word to no one but Jews. 20There were some Cypriots and Cyrenians among them, however, who came to Antioch and began to speak to the Greeks as well, proclaiming the Lord Jesus. 21The hand of the Lord was with them and a great number who believed turned to the Lord. 22The news about them reached the ears of the church in Jerusalem, and they sent Barnabas [to go] to Antioch. 23When he arrived and saw the grace of God, he rejoiced and encouraged them all to remain faithful to the Lord in firmness of heart, 24for he was a good man, filled with the holy Spirit and faith. And a large number of people was added to the Lord. 25Then he went to Tarsus to look for Saul, 26and when he had found

安提約基雅教會

福音傳於安提約基雅 19在斯德望受害時，那些由於窘難而四散的人，經過各地，來到了腓尼基、塞浦路斯和安提約基雅，他們只向猶太人講道。20但其中有些塞浦路斯和基勒乃人到了安提約基雅，也向希臘人講道，宣傳主耶穌的福音。21主的手同他們在一起，信而歸主的人，數目很多。

巴爾納伯與保祿在安提約基雅 22這事傳到了耶路撒冷教會的耳中，就打發巴爾納伯到安提約基雅去。23他一來到，看見天主所賜的恩惠就很喜歡，並勸勉眾人要決心堅定於主。24因為他是好人，充滿聖神和信德，如此有許多人歸附了主。25以後，他往塔爾索去找掃祿；26找著以後，便領他

* [11:19–26] The Jewish Christian antipathy to the mixed community was reflected by the early missionaries generally. The few among them who entertained a different view succeeded in introducing Gentiles into the community at Antioch (in Syria). When the disconcerted Jerusalem community sent Barnabas to investigate, he was so favorably impressed by what he observed that he persuaded his friend Saul to participate in the Antioch mission.

him he brought him to Antioch. For a whole year they met with the church and taught a large number of people, and it was in Antioch that the disciples were first called Christians.*

回到安提約基雅。他們一整年在那教會中共同工作，教導了許多人；在安提約基雅最先稱門徒為「基督徒」。

The Prediction of Agabus. 27*At that time some prophets came down from Jerusalem to Antioch, 28and one of them named Agabus stood up and predicted by the Spirit that there would be a severe famine all over the world, and it happened under Claudius. 29So the disciples determined that, according to ability, each should send relief to the brothers who lived in Judea. 30*This they did, sending it to the presbyters in care of Barnabas and Saul.

信徒相愛的表現 27在那時候，有些先知從耶路撒冷下到安提約基雅。28其中一個名叫阿加波的，因神示起來預言在普世上將有大饑荒，這饑荒就在喀勞狄時發生了。29門徒遂決定，每人按力捐獻，把救濟物資送給住在猶太的弟兄。30他們都照辦了，由巴爾納伯和掃祿經手，送到長老那裡。

CHAPTER 12

Herod's Persecution of the Christians. 1*About that time King Herod laid hands upon some members of the church to harm them. 2He had James, the brother of John,* killed by the sword, 3*and when he saw that this was pleasing to the Jews he proceeded to arrest Peter also. (It was [the] feast of Unleavened Bread.) 4He had him taken into custody and put in prison under the guard of four squads of four soldiers each. He intended to bring

第十二章

雅各伯殉難 1在那個時期，黑落德已下手磨難教會中的一些人，2用劍殺了若望的哥哥雅各伯。

天使救伯多祿出獄 3他一看到猶太人喜歡，便命人連伯多祿也加以拘捕，時正值無酵節日；4把他拿住以後，就押在監獄中，交由四班兵士——每班四人——看守，

* [11:26] **Christians**: "Christians" is first applied to the members of the community at Antioch because the Gentile members of the community enable it to stand out clearly from Judaism.
* [11:27–30] It is not clear whether the prophets from Jerusalem came to Antioch to request help in view of the coming famine or whether they received this insight during their visit there. The former supposition seems more likely. Suetonius and Tacitus speak of famines during the reign of Claudius (A.D. 41–54), while the Jewish historian Josephus mentions a famine in Judea in A.D. 46–48. Luke is interested, rather, in showing the charity of the Antiochene community toward the Jewish Christians of Jerusalem despite their differences on mixed communities.
* [11:30] **Presbyters**: this is the same Greek word that elsewhere is translated "elders," primarily in reference to the Jewish community.
* [12:1–19] Herod Agrippa ruled Judea A.D. 41–44. While Luke does not assign a motive for his execution of James and his intended execution of Peter, the broad background lies in Herod's support of Pharisaic Judaism. The Jewish Christians had lost the popularity they had had in Jerusalem (Acts 2:47), perhaps because of suspicions against them traceable to the teaching of Stephen.
* [12:2] **James, the brother of John**: this James, the son of Zebedee, was beheaded by Herod Agrippa ca. A.D. 44.
* [12:3, 4] **Feast of Unleavened Bread . . . Passover**: see the note on Luke 22:1.

him before the people after Passover.
5Peter thus was being kept in prison,
but prayer by the church was fervently
being made to God on his behalf.

6On the very night before Herod was
to bring him to trial, Peter, secured by
double chains, was sleeping between
two soldiers, while outside the door
guards kept watch on the prison.
7Suddenly the angel of the Lord stood
by him and a light shone in the cell. He
tapped Peter on the side and awakened
him, saying, "Get up quickly." The
chains fell from his wrists. 8The angel
said to him, "Put on your belt and
your sandals." He did so. Then he
said to him, "Put on your cloak and
follow me." 9So he followed him out,
not realizing that what was happening
through the angel was real; he thought
he was seeing a vision. 10They passed
the first guard, then the second, and
came to the iron gate leading out to
the city, which opened for them by
itself. They emerged and made their
way down an alley, and suddenly the
angel left him. 11Then Peter recovered
his senses and said, "Now I know
for certain that [the] Lord sent his
angel and rescued me from the hand
of Herod and from all that the Jewish
people had been expecting." 12When
he realized this, he went to the house
of Mary, the mother of John who is
called Mark, where there were many
people gathered in prayer. 13When
he knocked on the gateway door, a
maid named Rhoda came to answer
it. 14She was so overjoyed when she
recognized Peter's voice that, instead
of opening the gate, she ran in and
announced that Peter was standing at
the gate. 15They told her, "You are out
of your mind," but she insisted that
it was so. But they kept saying, "It is
his angel." 16But Peter continued to
knock, and when they opened it, they

願意在逾越節後，給百姓提出
來。5伯多祿就被看管在監獄中，
而教會懇切為他向天主祈禱。6及
至黑落德將要提出他的時候，那
一夜伯多祿被兩道鎖鏈縛著，睡
在兩個士兵中，門前還有衛兵把
守監獄。7忽然，主的一位天使
顯現，有一道光，照亮了房間，
天使拍著伯多祿的肋膀，喚醒他
說：「快快起來！」鎖鏈遂從他
手上落下來。8天使向他說：「束
上腰，穿上你的鞋！」他都照辦
了。天使吩咐他說：「披上你的
外氅，跟我來罷！」9他就出來
跟著走，還不知道天使所行的是
實在的事，只想是見了異像。
10他們經過第一道崗，又第二
道，來到通到城的鐵門前，鐵門
就自動地給他們開了；他們便出
去，往前走了一條街，忽然天使
離開他，不見了。11伯多祿這纔
清醒過來，說：「現今我實在知
道主派了他的天使來，救我脫免
黑落德的手和猶太人民所希望的
事。」12他既明白過來，就往若
望——號稱馬爾谷——的母親瑪利
亞的家去，在那裡有好些人聚集
祈禱。13他敲大門的時候，有一
個名叫洛德的使女過來聽。14她一
認出是伯多祿的聲音，喜的沒有
開門，就跑進去報告說：伯多祿
站在大門前。15他們都對她說：
「你瘋了！」她卻堅持說：實在
是這樣。他們反說：「是他的天
使。」16伯多祿還不住的敲門；
他們一開門，看見是他，都驚呆

saw him and were astounded. 17He motioned to them with his hand to be quiet and explained [to them] how the Lord had led him out of the prison, and said, "Report this to James* and the brothers." Then he left and went to another place. 18At daybreak there was no small commotion among the soldiers over what had become of Peter. 19Herod, after instituting a search but not finding him, ordered the guards tried and executed. Then he left Judea to spend some time in Caesarea.

Herod's Death. 20*He had long been very angry with the people of Tyre and Sidon, who now came to him in a body. After winning over Blastus, the king's chamberlain, they sued for peace because their country was supplied with food from the king's territory. 21On an appointed day, Herod, attired in royal robes, [and] seated on the rostrum, addressed them publicly. 22The assembled crowd cried out, "This is the voice of a god, not of a man." 23At once the angel of the Lord struck him down because he did not ascribe the honor to God, and he was eaten by worms and breathed his last. 24But the word of God continued to spread and grow.

Mission of Barnabas and Saul. 25After Barnabas and Saul completed their relief mission, they returned to Jerusalem,* taking with them John, who is called Mark.

了。17伯多祿擺手叫他們不要作聲，遂給他們述說上主怎樣領他出了監獄，且說：「你們要把這些事報告給雅各伯和弟兄們。」他便出去，往別的地方去了。18天一亮，在士兵中，起了不少的騷亂，不知伯多祿出了甚麼事。19黑落德遂搜尋他，搜尋不到，就審訊衛兵，下令把他們處決了。

黑落德的慘死 以後，黑落德從猶太下到凱撒勒雅，住在那裡。20那時，黑落德向提洛和漆冬發了大怒；二城的人商量好，來見他，並賄賂了管王臥房的布拉斯托去求和，因為他們那一方當由君王這裡獲得食糧。21黑落德在約定的日子，披戴君王的禮服，坐在寶座上向他們演講。22人民便呼喊說：「這不是人的聲音，而是神的聲音。」23立刻有上主的天使打擊了他，因為他沒有歸光榮於天主。他為蟲子所吃，遂斷了氣。24天主的道卻逐漸發揚廣大。25巴爾納伯和掃祿完成了任務，就帶著號稱馬爾谷的若望從耶路撒冷回去了。

* [12:17] **To James**: this James is not the son of Zebedee mentioned in Acts 12:2, but is James, the "brother of the Lord" (Gal 1:19), who in Acts 15; 21 is presented as leader of the Jerusalem Christian community. **He left and went to another place**: the conjecture that Peter left for Rome at this time has nothing to recommend it. His chief responsibility was still the leadership of the Jewish Christian community in Palestine (see Gal 2:7). The concept of the great missionary effort of the church was yet to come (see Acts 13:1–3).

* [12:20–23] Josephus gives a similar account of Herod's death that occurred in A.D. 44. Early Christian tradition considered the manner of it to be a divine punishment upon his evil life. See 2 Kings 19:35 for the figure of the angel of the Lord in such a context.

* [12:25] **They returned to Jerusalem**: many manuscripts read "from Jerusalem," since Acts 11:30 implies that Paul and Barnabas are already in Jerusalem. This present verse could refer to a return visit or subsequent relief mission.

後編　保祿事錄
保祿初次出外傳教

CHAPTER 13

1*Now there were in the church at Antioch prophets and teachers: Barnabas, Symeon who was called Niger, Lucius of Cyrene, Manaen who was a close friend of Herod the tetrarch, and Saul. 2While they were worshiping the Lord and fasting, the holy Spirit said, "Set apart for me Barnabas and Saul for the work to which I have called them." 3Then, completing their fasting and prayer, they laid hands on them and sent them off.

第十三章

巴爾納伯與保祿奉命出發傳教

1在安提約基雅教會中，有一些先知和教師，其中有巴爾納伯和號稱尼革爾的西滿，有基勒乃人路基約，和與分封侯黑落德同乳的瑪納恒，還有掃祿。2他們敬禮主和禁食的時候，聖神向他們說：「你們給我選拔出巴爾納伯和掃祿來，去行我叫他們要行的工作。」3他們遂禁食祈禱，給他們覆了手，派他們走了。

First Mission Begins in Cyprus. 4*So they, sent forth by the holy Spirit, went down to Seleucia and from there sailed to Cyprus. 5When they arrived in Salamis, they proclaimed the word of God in the Jewish synagogues. They had John* also as their assistant. 6When they had traveled through the whole island as far as Paphos, they met a magician named Bar-Jesus who was a Jewish false prophet.* 7He was with the proconsul Sergius Paulus, a man of intelligence, who had summoned Barnabas and Saul and wanted to hear the word of God. 8But Elymas the magician (for that is what his name

在塞浦路斯島傳教　4二人既被聖神派遣，遂下到色婁基雅，又從那裡乘船往塞浦路斯。5他們來到撒拉米，就在猶太人的會堂中，宣講天主的聖道；還有若望作助手。6他們走遍了全島，直到帕佛，遇見一個猶太人，他是個術士，也是假先知，名叫巴爾耶穌，7他常同色爾爵保祿總督在一起；總督是個聰明人，他邀請了巴爾納伯和掃祿來，想聽天主的聖道；8但那術士厄呂瑪——這是

* [13:1–3] The impulse for the first missionary effort in Asia Minor is ascribed to the prophets of the Antiochene community, under the inspiration of the holy Spirit. Just as the Jerusalem community had earlier been the center of missionary activity, so too Antioch becomes the center from which the missionaries Barnabas and Saul are sent out.

* [13:4–14:27] The key event in Luke's account of the first missionary journey is the experience of Paul and Barnabas at Pisidian Antioch (Acts 13:14–52). The Christian kerygma proclaimed by Paul in the synagogue was favorably received. Some Jews and "God-fearers" (see the note on Acts 8:26–40) became interested and invited the missionaries to speak again on the following sabbath (Acts 13:42). By that time, however, the appearance of a large number of Gentiles from the city had so disconcerted the Jews that they became hostile toward the apostles (Acts 13:44–50). This hostility of theirs appears in all three accounts of Paul's missionary journeys in Acts, the Jews of Iconium (Acts 14:1–2) and Beroea (Acts 17:11) being notable exceptions.

* [13:5] **John**: that is, John Mark (see Acts 12:12, 25).

* [13:6] **A magician named Bar-Jesus who was a Jewish false prophet**: that is, he posed as a prophet. Again Luke takes the opportunity to dissociate Christianity from the magical acts of the time (Acts 13:7–11); see also Acts 8:18–24.

means) opposed them in an attempt to turn the proconsul away from the faith. 9But Saul, also known as Paul,* filled with the holy Spirit, looked intently at him 10and said, "You son of the devil, you enemy of all that is right, full of every sort of deceit and fraud. Will you not stop twisting the straight paths of [the] Lord? 11Even now the hand of the Lord is upon you. You will be blind, and unable to see the sun for a time." Immediately a dark mist fell upon him, and he went about seeking people to lead him by the hand. 12When the proconsul saw what had happened, he came to believe, for he was astonished by the teaching about the Lord.

他的希臘譯名——卻反對他們，想法顛覆總督的信心。9掃祿，也即是保祿，充滿了聖神，定睛望著他，10說：「你這滿懷各種欺詐和各種奸惡的人，魔鬼的兒子，一切正義的仇敵，你還不停止顛覆天主的正道嗎？11現今你看，上主的手要臨於你，你要變成一個瞎子，看不見太陽，直到一個時期。」立刻昏黑和幽暗降在他身上，他就來回摸索，找尋領路的人。12那時，總督看見發生的事就信了，很驚訝主的道理。

Paul's Arrival at Antioch in Pisidia. 13From Paphos, Paul and his companions set sail and arrived at Perga in Pamphylia. But John left them and returned to Jerusalem. 14They continued on from Perga and reached Antioch in Pisidia. On the sabbath they entered (into) the synagogue and took their seats. 15After the reading of the law and the prophets, the synagogue officials sent word to them, "My brothers, if one of you has a word of exhortation for the people, please speak."

由帕佛到丕息狄雅的安提約基雅 13以後，保祿和同他一起的人，從帕佛乘船來到旁非里雅的培爾革；若望卻離開他們，回了耶路撒冷。14他們由培爾革經過各處，到了丕息狄雅的安提約基雅；安息日他們進了會堂坐下。15在朗誦《法律》和《先知》之後，會堂長派人問他們說：「仁人弟兄，你們若有甚麼勸勉民眾的話，請說罷！」16保祿就站起來，打手勢說：

Paul's Address in the Synagogue. 16*So Paul got up, motioned with his hand, and said, "Fellow Israelites and you others who are God-fearing,* listen. 17The God of this people Israel chose our ancestors and exalted the people during their sojourn in the land of Egypt. With uplifted arm he led them

保祿在會堂講道 「諸位以色列人和敬畏天主的人，請聽！17以色列民族的天主，揀選了我們的祖先。當這百姓寄居埃及時，天主就舉揚了他們，以大能的手臂

* [13:9] **Saul, also known as Paul**: there is no reason to believe that his name was changed from Saul to Paul upon his conversion. The use of a double name, one Semitic (Saul), the other Greco-Roman (Paul), is well attested (cf Acts 1:23 Joseph Justus; Acts 12:12, 25, John Mark).
* [13:16–41] This is the first of several speeches of Paul to Jews proclaiming that the Christian church is the logical development of Pharisaic Judaism (see also Acts 24:10–21; 26:2–23).
* [13:16] **Who are God-fearing**: see the note on Acts 8:26–40.

out of it 18and for about forty years
he put up with* them in the desert.
19When he had destroyed seven
nations in the land of Canaan, he gave
them their land as an inheritance 20at
the end of about four hundred and fifty
years.* After these things he provided
judges up to Samuel [the] prophet.
21Then they asked for a king. God gave
them Saul, son of Kish, a man from
the tribe of Benjamin, for forty years.
22Then he removed him and raised up
David as their king; of him he testified,
'I have found David, son of Jesse, a
man after my own heart; he will carry
out my every wish.' 23From this man'
s descendants God, according to his
promise, has brought to Israel a savior,
Jesus. 24John heralded his coming by
proclaiming a baptism of repentance to
all the people of Israel; 25and as John
was completing his course, he would
say, 'What do you suppose that I am? I
am not he. Behold, one is coming after
me; I am not worthy to unfasten the
sandals of his feet.'

26"My brothers, children of the
family of Abraham, and those others
among you who are God-fearing, to us
this word of salvation has been sent.
27The inhabitants of Jerusalem and
their leaders failed to recognize him,
and by condemning him they fulfilled
the oracles of the prophets that are
read sabbath after sabbath. 28For even
though they found no grounds for a
death sentence, they asked Pilate to
have him put to death, 29and when
they had accomplished all that was
written about him, they took him
down from the tree and placed him
in a tomb. 30But God raised him from

從那裡領他們出來。18大約四十
年的工夫在曠野中容忍了他們。
19滅了在客納罕地方的七個民族
以後，就把那地方分給他們作為
基業，20約有四百五十年。此後，
又給他們立了民長，直到撒慕爾
先知時代。21從那時起，他們要
求一位君王，天主就給他們立了
本雅明族人克士的兒子撒烏耳，
為王四十年；22把他撤職以後，給
他們立了達味為君王，天主為他
作證說：我找到了葉瑟的兒子達
味，他是一個合我心意的人，他
要履行我的一切旨意。23天主按照
恩許，從他的後裔中給以色列興
起了一位救主耶穌。24若翰在他
來臨以前，先向全以色列民宣講
了悔改的洗禮。25及至若翰將完成
自己的任務時，說道：我不是你
們所猜想的那位，但是，看，他
在我以後要來，我不配解他腳上
的鞋。26諸位仁人弟兄，亞巴郎的
子孫和你們敬畏天主的人！這救
恩之道正是給我們賜下的，27因為
耶路撒冷的居民和他們的首領不
認識他，也不明白每安息日所誦
讀的先知的預言，就判決了他，
而應驗了這些預言。28他們本來找
不到一條死罪，卻要求比拉多處
死了他。29論他所記載的都成就了
以後，就把他從木架上卸下，放
在墳墓裡，30天主卻使他從死者中

* [13:18] **Put up with**: some manuscripts read "sustained."
* [13:20] **At the end of about four hundred and fifty years**: the manuscript tradition makes it uncertain whether the mention of four hundred and fifty years refers to the sojourn in Egypt before the Exodus, the wilderness period and the time of the conquest (see Exodus 12:40–41), as the translation here suggests, or to the time between the conquest and the time of Samuel, the period of the judges, if the text is read, "After these things, for about four hundred and fifty years, he provided judges."

the dead, 31and for many days he
appeared to those who had come up
with him from Galilee to Jerusalem.
These are [now] his witnesses before
the people.* 32We ourselves are
proclaiming this good news to you
that what God promised our ancestors
33he has brought to fulfillment for us,
(their) children, by raising up Jesus, as
it is written in the second psalm, 'You
are my son; this day I have begotten
you.' 34And that he raised him from
the dead never to return to corruption
he declared in this way, 'I shall give
you the benefits assured to David.'
35That is why he also says in another
psalm, 'You will not suffer your holy
one to see corruption.' 36Now David,
after he had served the will of God in
his lifetime, fell asleep, was gathered to
his ancestors, and did see corruption.
37But the one whom God raised up
did not see corruption. 38You must
know, my brothers, that through him
forgiveness of sins is being proclaimed
to you, [and] in regard to everything
from which you could not be justified*
under the law of Moses, 39in him every
believer is justified. 40Be careful, then,
that what was said in the prophets not
come about:

41'Look on, you scoffers,
be amazed and disappear.
For I am doing a work in your days,
a work that you will never believe
even if someone
tells you.'"

42As they were leaving, they invited
them to speak on these subjects

復活起來，31他多日顯現給同他
一起，從加里肋亞往耶路撒冷去
的人；這些人就是現今在百姓前
給他作證的人。32我們現今也給你
們報告喜訊：就是那向祖先所應
許的恩許，33天主已給我們作他們
子孫的完成了，叫耶穌復活了，
就如在第二篇《聖詠》上所記載
的：『你是我的兒子，我今日生
了你。』34論到天主使他從死者
中復活了，使他不再歸於腐朽，
曾這樣說過：『我要賜給你們許
與達味的聖善忠實。』35為此，又
在另一處說：『你決不讓你的聖
者見到腐朽。』36達味固然在自己
活著時，奉行了天主的旨意，但
是他死了，也歸到了自己祖先那
裡，且見到了腐朽；37但天主從死
者中所復活的那位，卻沒有見到
腐朽。38所以，諸位仁人弟兄，
你們必須知道：就是藉著這耶穌
給你們宣佈了赦罪之恩；凡在一
切你們憑梅瑟法律不能成義的事
上，39憑著他，凡信的人都可成
義。40所以，你們要小心，不要
叫《先知書》上說的話來到你們
身上：41『藐視的人哪！你們要
看，要驚訝，要消逝！因為在你
們的日子，我作了一件事，即使
有人告訴你們，你們也必不信那
件事。』」42他們出去的時候，
眾人要求下一個安息日再給他們

* [13:31] The theme of the Galilean witnesses is a major one in the Gospel of Luke and in Acts and is used to signify the continuity between the teachings of Jesus and the teachings of the church and to guarantee the fidelity of the church's teachings to the words of Jesus.

* [13:38–39] **Justified**: the verb is the same as that used in Paul's letters to speak of the experience of justification and, as in Paul, is here connected with the term "to have faith" ("every believer"). But this seems the only passage about Paul in Acts where justification is mentioned. In Lucan fashion it is paralleled with "forgiveness of sins" (a theme at Acts 2:38; 3:19; 5:31; 10:43) based on Jesus' resurrection (Acts 13:37) rather than his cross, and is put negatively (Acts 13:38). Therefore, some would translate, "in regard to everything from which you could not be acquitted . . . every believer is acquitted."

the following sabbath. 43After the congregation had dispersed, many Jews and worshipers who were converts to Judaism followed Paul and Barnabas, who spoke to them and urged them to remain faithful to the grace of God.

Address to the Gentiles. 44On the following sabbath almost the whole city gathered to hear the word of the Lord. 45When the Jews saw the crowds, they were filled with jealousy and with violent abuse contradicted what Paul said. 46Both Paul and Barnabas spoke out boldly and said, "It was necessary that the word of God be spoken to you first, but since you reject it and condemn yourselves as unworthy of eternal life, we now turn to the Gentiles.* 47For so the Lord has commanded us, 'I have made you a light to the Gentiles, that you may be an instrument of salvation to the ends of the earth.'"

48The Gentiles were delighted when they heard this and glorified the word of the Lord. All who were destined for eternal life came to believe, 49and the word of the Lord continued to spread through the whole region. 50The Jews, however, incited the women of prominence who were worshipers and the leading men of the city, stirred up a persecution against Paul and Barnabas, and expelled them from their territory. 51So they shook the dust from their feet in protest against them and went to Iconium.* 52The disciples were filled with joy and the holy Spirit.

CHAPTER 14

Paul and Barnabas at Iconium. 1In Iconium they entered the Jewish

講這些事。43會眾散去以後，有許多猶太人和歸依猶太教的虔誠人，隨從了保祿和巴爾納伯，二人同他們談話，勸他們務要堅持天主的恩寵。

外邦人信教 44下一個安息日，全城的人幾乎都聚集了來，要聽天主的聖道。45猶太人一看見這麼眾多的人，就滿心嫉妒，反對保祿所講的，且加以辱罵。46保祿和巴爾納伯卻放膽地說：「天主的聖道本來先應講給你們聽，但因你們拒而不受，並斷定自己不配得永生，看，我們就要轉向外邦人，47因為主如此命我們說：『我已立你作為外邦人的光明，使你成為他們的救恩，直到地極。』」48外邦人聽了，都很喜歡，讚美主的聖道；那些被預定獲得永生的人，就都信了。49主的聖道遂傳遍了那地方。50猶太人卻挑唆敬畏天主的尊貴婦人和城中的要人，發動迫害保祿和巴爾納伯，把他們驅逐出境。51二人就把腳上的塵土向他們拂下，往依科尼雍去了。52門徒都充滿喜樂和聖神。

第十四章

在依科尼雍 1他們在依科尼雍，還是照樣進猶太人的會堂講道，

* [13:46] The refusal to believe frustrates God's plan for his chosen people; however, no adverse judgment is made here concerning their ultimate destiny. Again, Luke, in the words of Paul, speaks of the priority of Israel in the plan for salvation (see Acts 10:36).
* [13:51] See the note on Luke 9:5.

synagogue together and spoke in such a way that a great number of both Jews and Greeks came to believe, 2although the disbelieving Jews stirred up and poisoned the minds of the Gentiles against the brothers. 3So they stayed for a considerable period, speaking out boldly for the Lord, who confirmed the word about his grace by granting signs and wonders to occur through their hands. 4The people of the city were divided: some were with the Jews; others, with the apostles. 5When there was an attempt by both the Gentiles and the Jews, together with their leaders, to attack and stone them, 6they realized it and fled to the Lycaonian cities of Lystra and Derbe and to the surrounding countryside, 7where they continued to proclaim the good news.

以致有很多猶太人和希臘人信從了。2那些固執不信的猶太人，卻挑撥並刺激外邦人的心，來相反弟兄們。3他們在那裡逗留了一些日子，依賴主放心大膽地講道。主為證明他們所宣講的恩寵的話是真實的，藉他們的手顯了徵兆和奇蹟。4城中的群眾就分裂了：有的支持猶太人，有的支持宗徒。5當外邦人和猶太人連同他們的官長蓄意侮辱他們，和用石頭砸死他們的時候，6他們一聽說，就逃往呂考尼雅的呂斯特辣、德爾貝兩座城和周圍的地方去了，7在那裡傳揚福音。

Paul and Barnabas at Lystra. 8*At Lystra there was a crippled man, lame from birth, who had never walked. 9He listened to Paul speaking, who looked intently at him, saw that he had the faith to be healed, 10and called out in a loud voice, "Stand up straight on your feet." He jumped up and began to walk about. 11When the crowds saw what Paul had done, they cried out in Lycaonian, "The gods have come down to us in human form." 12They called Barnabas "Zeus"* and Paul "Hermes," because he was the chief speaker. 13And the priest of Zeus, whose temple was at the entrance to the city, brought oxen and garlands to the gates, for he together with the people intended to offer sacrifice.

在呂斯特辣治好跛子 8在呂斯特辣有一個人，患軟腳病，常坐著，由母胎中即是跛子，總沒有行走過。9這人聽保祿講道；保祿注目看他，見他有信心，可得痊癒，10便大聲說道：「直直地站起來！」這人遂跳起來行走。

外教人的狂熱 11群眾看見保祿所行的，就大聲用呂考尼雅話說：「神取了人形，降到我們這裡了！」12他們遂稱巴爾納伯為則烏斯，稱保祿為赫爾默斯，因為他是主要發言人。13在城關的則烏斯的司祭，就帶著公牛與花圈來到大門前，要同群眾一起獻

* [14:8–18] In an effort to convince his hearers that the divine power works through his word, Paul cures the cripple. However, the pagan tradition of the occasional appearance of gods among human beings leads the people astray in interpreting the miracle. The incident reveals the cultural difficulties with which the church had to cope. Note the similarity of the miracle worked here by Paul to the one performed by Peter in Acts 3:2–10.

* [14:12] **Zeus . . . Hermes**: in Greek religion, Zeus was the chief of the Olympian gods, the "father of gods and men"; Hermes was a son of Zeus and was usually identified as the herald and messenger of the gods.

14The apostles Barnabas and Paul
tore their garments* when they heard
this and rushed out into the crowd,
shouting, 15*"Men, why are you doing
this? We are of the same nature as you,
human beings. We proclaim to you
good news that you should turn from
these idols to the living God, 'who
made heaven and earth and sea and all
that is in them.' 16In past generations
he allowed all Gentiles to go their own
ways; 17yet, in bestowing his goodness,
he did not leave himself without
witness, for he gave you rains from
heaven and fruitful seasons, and filled
you with nourishment and gladness
for your hearts." 18Even with these
words, they scarcely restrained the
crowds from offering sacrifice to them.
19However, some Jews from Antioch
and Iconium arrived and won over the
crowds. They stoned Paul and dragged
him out of the city, supposing that he
was dead. 20But when the disciples
gathered around him, he got up and
entered the city. On the following day
he left with Barnabas for Derbe.

End of the First Mission. 21After they
had proclaimed the good news to that
city and made a considerable number
of disciples, they returned to Lystra
and to Iconium and to Antioch. 22They
strengthened the spirits of the disciples
and exhorted them to persevere in
the faith, saying, "It is necessary for
us to undergo many hardships to
enter the kingdom of God." 23They
appointed presbyters* for them in each
church and, with prayer and fasting,

祭。14巴爾納伯和保祿宗徒聽說
這事，就撕裂了自己的衣服，跑
到群眾中，喊著，15說道：「人
哪！你們這是作甚麼？我們也是
人啊！與你們有同樣的性情；我
們只是給你們傳揚福音，為叫你
們離開這些虛無之物，歸依生活
的天主，是他創造了天地海洋
和其中的一切。16他在過去的世
代，容忍了萬民各行其道；17但
他並不是沒有以善行為自己作
證，他從天上給你們賜了雨和結
實的季節，以食物和喜樂充滿你
們的心。」18說了這些話，纔算
阻住了群眾，沒有向他們獻祭。
19卻有些猶太人，從安提約基雅
和依科尼雍來，挑唆群眾；群眾
用石頭砸了保祿，以為他死了，
就把他拉到城外。20但門徒們一圍
到他跟前，他就起來進了城，第
二天同巴爾納伯起身往德爾貝去
了。

返回安提約基雅 21他們向那城
傳揚福音，使許多人成為門徒，
以後回到呂斯特辣、依科尼雍和
安提約基雅，22到處堅固門徒的
心，鼓勵他們堅持信仰，說我們
必須經過許多困難，纔能進入天
主的國。23二人在各教會給他們
選立了長老，在祈禱禁食以後，

* [14:14] **Tore their garments**: a gesture of protest.
* [14:15–17] This is the first speech of Paul to Gentiles recorded by Luke in Acts (cf Acts 17:22–31). Rather than showing how Christianity is the logical outgrowth of Judaism, as he does in speeches before Jews, Luke says that God excuses past Gentile ignorance and then presents a natural theology arguing for the recognition of God's existence and presence through his activity in natural phenomena.
* [14:23] **They appointed presbyters**: the communities are given their own religious leaders by the traveling missionaries. The structure in these churches is patterned on the model of the Jerusalem community (Acts 11:30; 15:2, 5, 22; 21:18).

commended them to the Lord in whom they had put their faith. 24Then they traveled through Pisidia and reached Pamphylia. 25After proclaiming the word at Perga they went down to Attalia. 26From there they sailed to Antioch, where they had been commended to the grace of God for the work they had now accomplished. 27And when they arrived, they called the church together and reported what God had done with them and how he had opened the door of faith to the Gentiles. 28Then they spent no little time with the disciples.

把他們託付於他們所信仰的主。24以後，他們又經過不息狄雅來到旁非里雅，25在培爾革宣講道理以後，下到阿塔肋雅，26又從那裡乘船赴安提約基雅。他們原來是從那裡被託於天主的恩寵，作現在已完成的工作。27他們一到，就聚集會眾，報告天主偕同他們所行的一切大事，和怎樣給外邦人打開了信德的門。28二人就在那裡同門徒們住了不少時日。

CHAPTER 15

Council of Jerusalem. 1*Some who had come down from Judea were instructing the brothers, "Unless you are circumcised according to the Mosaic practice, you cannot be saved."* 2Because there arose no little dissension and debate by Paul and Barnabas with them, it was decided that Paul, Barnabas, and some of the others should go up to Jerusalem to the apostles and presbyters about this question. 3They were sent on their journey by the church, and passed through Phoenicia and Samaria telling of the conversion of the Gentiles, and brought great joy to all the brothers. 4When they arrived in Jerusalem, they were welcomed by the church, as well as by the apostles and the presbyters, and they reported what God had done with them. 5But some from the party of the Pharisees who had become believers stood up and said, "It is necessary to circumcise them and direct

第十五章

宗徒會議 1有從猶太下來的幾個人教訓弟兄們說：「若是你們不按梅瑟的慣例行割損，不能得救。」2保祿和巴爾納伯同他們起了不少的爭執和辯論；大家就指定保祿和巴爾納伯，與他們中的幾個人，上耶路撒冷去見宗徒和長老，討論這問題。3他們由教會送走之後，就路過腓尼基和撒瑪黎雅，沿途敘述外邦人歸化的事，使眾弟兄非常喜歡。4他們到了耶路撒冷，為教會、宗徒和長老所歡迎，就報告了天主偕同他們所行的一切大事。5卻有幾個信教的法利塞黨人起來說：「必須叫外邦人受割損，又應該命他們

* [15:1–35] The Jerusalem "Council" marks the official rejection of the rigid view that Gentile converts were obliged to observe the Mosaic law completely. From here to the end of Acts, Paul and the Gentile mission become the focus of Luke's writing.

* [15:1–5] When some of the converted Pharisees of Jerusalem discover the results of the first missionary journey of Paul, they urge that the Gentiles be taught to follow the Mosaic law. Recognizing the authority of the Jerusalem church, Paul and Barnabas go there to settle the question of whether Gentiles can embrace a form of Christianity that does not include this obligation.

them to observe the Mosaic law."

6*The apostles and the presbyters
met together to see about this matter.
7*After much debate had taken place,
Peter got up and said to them, "My
brothers, you are well aware that
from early days God made his choice
among you that through my mouth
the Gentiles would hear the word of
the gospel and believe. 8And God,
who knows the heart, bore witness
by granting them the holy Spirit just
as he did us. 9He made no distinction
between us and them, for by faith he
purified their hearts. 10Why, then,
are you now putting God to the test
by placing on the shoulders of the
disciples a yoke that neither our
ancestors nor we have been able to
bear? 11On the contrary, we believe
that we are saved through the grace
of the Lord Jesus, in the same way
as they."* 12The whole assembly fell
silent, and they listened while Paul
and Barnabas described the signs and
wonders God had worked among the
Gentiles through them.

James on Dietary Law. 13*After they
had fallen silent, James responded, "My
brothers, listen to me. 14Symeon* has

遵守梅瑟法律。」6宗徒和長老們
就開會商討此事。

7辯論多時之後，伯多祿起來向
他們說：「諸位仁人弟兄！你們
深知，多時以前，天主就在你們
中選定了，要藉我的口，叫外邦
人聽福音的道理而信從。8洞察人
心的天主，已為他們作了證，因
為賜給了他們聖神，如同賜給了
我們一樣；9在我們和他們中間沒
有作任何區別，因他以信德淨化
了他們的心。10既然如此，現今
你們為甚麼試探天主，在門徒的
頸項上，放上連我們的祖先和我
們自己都不能負荷的軛呢？11但
是，我們信我們得救，是藉著主
耶穌的恩寵，正和他們一樣。」
12於是眾人都緘默不語，靜聽巴
爾納伯和保祿述說天主藉著他們
在外邦人中，行了怎樣大的徵兆
與奇蹟。

雅各伯的演講 13大家都不出聲
之後，雅各伯接著說：「諸位仁
人弟兄，請聽我說！14西滿述說

* [15:6–12] The gathering is possibly the same as that recalled by Paul in Gal 2:1 -10. Note that in Acts 15:2 it is only the apostles and presbyters, a small group, with whom Paul and Barnabas are to meet. Here Luke gives the meeting a public character because he wishes to emphasize its doctrinal significance (see Acts 15:22).

* [15:7–11] Paul's refusal to impose the Mosaic law on the Gentile Christians is supported by Peter on the ground that within his own experience God bestowed the holy Spirit upon Cornelius and his household without preconditions concerning the adoption of the Mosaic law (see Acts 10:44–47).

* [15:11] In support of Paul, Peter formulates the fundamental meaning of the gospel: that all are invited to be saved through faith in the power of Christ.

* [15:13–35] Some scholars think that this apostolic decree suggested by James, the immediate leader of the Jerusalem community, derives from another historical occasion than the meeting in question. This seems to be the case if the meeting is the same as the one related in Gal 2:1–10. According to that account, nothing was imposed upon Gentile Christians in respect to Mosaic law; whereas the decree instructs Gentile Christians of mixed communities to abstain from meats sacrificed to idols and from blood-meats, and to avoid marriage within forbidden degrees of consanguinity and affinity (Lev 18), all of which practices were especially abhorrent to Jews. Luke seems to have telescoped two originally independent incidents here: the first a Jerusalem "Council" that dealt with the question of circumcision, and the second a Jerusalem decree dealing mainly with Gentile observance of dietary laws (see Acts 21:25 where Paul seems to be learning of the decree for the first time).

[15:14] **Symeon**: elsewhere in Acts he is called either Peter or Simon. The presence of the name Symeon

described how God first concerned himself with acquiring from among the Gentiles a people for his name. 15The words of the prophets agree with this, as is written:

16'After this I shall return
and rebuild the fallen hut of David;
from its ruins I shall rebuild it
and raise it up again,
17so that the rest of humanity may
seek out the Lord,
even all the Gentiles on whom my
name is invoked.
Thus says the Lord who accomplishes
these things,
18known from of old.'

19It is my judgment, therefore, that we ought to stop troubling the Gentiles who turn to God, 20but tell them by letter to avoid pollution from idols, unlawful marriage, the meat of strangled animals, and blood. 21For Moses, for generations now, has had those who proclaim him in every town, as he has been read in the synagogues every sabbath."

了天主當初怎樣關心外邦人，由他們中選拔一個百姓，屬於自己名下；15先知的話也正與此相合，如經上記載：16『以後我要回來，重建達味已傾倒的居所；已坍塌了的，要把它重建而豎立起來，17為的是其餘的人，即一切以我的名得名的民族，要尋求上主：18這是很久以前，公佈這事的主說的。』19因此，按我的意見，不要再加給由外邦歸依天主的人煩難，20只要函告他們戒避偶像的玷污和奸淫，戒食窒死之物和血。21因為自古以來，在各城內都有宣講梅瑟的人，每安息日在會堂中誦讀他的書。」

Letter of the Apostles. 22Then the apostles and presbyters, in agreement with the whole church, decided to choose representatives and to send them to Antioch with Paul and Barnabas. The ones chosen were Judas, who was called Barsabbas, and Silas, leaders among the brothers. 23This is the letter delivered by them: "The apostles and the presbyters, your brothers, to the brothers in Antioch, Syria, and Cilicia of Gentile origin: greetings. 24Since we have heard that some of our number [who went out] without any mandate from us have upset you with their teachings and disturbed your peace of mind, 25we have with one accord decided to

會議的諭文 22當時，宗徒和長老同全教會決定，從他們中選幾個人，派他們同保祿和巴爾納伯去安提約基雅。所派的，有號稱巴爾撒巴的猶達和息拉，是弟兄中的領導人物。23他們帶去的信如下：「宗徒和長老弟兄們，給在安提約基雅、敘利亞和基里基雅由外邦歸化的弟兄們請安。24我們聽說有幾個從我們這裡去的，而並非我們所派去的人，講話擾亂你們，混亂了你們的心。25我們取得同意後，決定揀選幾個人，

here suggests that, in the source Luke is using for this part of the Jerusalem "Council" incident, the name may have originally referred to someone other than Peter (see Acts 13:1 where the Antiochene Symeon Niger is mentioned). As the text now stands, however, it is undoubtedly a reference to Simon Peter (Acts 15:7).

choose representatives and to send them to you along with our beloved Barnabas and Paul, 26who have dedicated their lives to the name of our Lord Jesus Christ. 27So we are sending Judas and Silas who will also convey this same message by word of mouth: 28"It is the decision of the holy Spirit and of us not to place on you any burden beyond these necessities, 29namely, to abstain from meat sacrificed to idols, from blood, from meats of strangled animals, and from unlawful marriage. If you keep free of these, you will be doing what is right. Farewell.'"

Delegates at Antioch. 30And so they were sent on their journey. Upon their arrival in Antioch they called the assembly together and delivered the letter. 31When the people read it, they were delighted with the exhortation. 32Judas and Silas, who were themselves prophets, exhorted and strengthened the brothers with many words. 33After they had spent some time there, they were sent off with greetings of peace from the brothers to those who had commissioned them. (34)*35But Paul and Barnabas remained in Antioch, teaching and proclaiming with many others the word of the Lord.

V: The Mission of Paul to the Ends of the Earth

Paul and Barnabas Separate. 36*After some time, Paul said to Barnabas, "Come, let us make a return visit to

派他們同我們可愛的巴爾納伯和保祿，到你們那裡去。26此二人為了我們主耶穌基督的名，已付出了自己的性命。27我們派猶達和息拉去，他們要親口報告同樣的事。28因為聖神和我們決定，不再加給你們甚麼重擔，除了這幾項重要的事：29即戒食祭邪神之物、血和窒死之物，並戒避奸淫；若你們戒絕了這一切，那就好了。祝你們安好！」30他們去後，就下到安提約基雅，聚集了眾人，遞上公函。31人們讀了，對這勸慰的話都十分歡喜。32猶達和息拉，因為他們也是先知，就講了許多話，勸勉堅固弟兄們。33過了一些時候，弟兄們打發他們帶著請安的話，回到派他們的人那裡。【34但是息拉決意留在那裡，只猶達一人回了耶路撒冷。】35保祿和巴爾納伯卻留在安提約基雅施教，同別的許多人宣講主的道理。

保祿二次出外傳教

保祿與巴爾納伯分離 36過了些日子，保祿向巴爾納伯說：「我們要回去，視察我們曾講過主道

* [15:34] Some manuscripts add, in various wordings, "But Silas decided to remain there."

* [15:36–18:22] This continuous narrative recounts Paul's second missionary journey. On the internal evidence of the Lucan account, it lasted about three years. Paul first visited the communities he had established on his first journey (Acts 16:1–5), then pushed on into Macedonia, where he established communities at Philippi, Thessalonica, and Beroea (Acts 16:7–17:5). To escape the hostility of the Jews of Thessalonica, he left for Greece and while resident in Athens attempted, without success, to establish an effective Christian community there. From Athens he proceeded to Corinth and, after a stay of a year and a half, returned to Antioch by way of Ephesus and Jerusalem (Acts 17:16–18:22). Luke does not concern himself with the structure or statistics of the communities but aims to show the general progress of the gospel in the Gentile world as well as its continued failure to take root in the Jewish community.

see how the brothers are getting on in all the cities where we proclaimed the word of the Lord." 37Barnabas wanted to take with them also John, who was called Mark, 38but Paul insisted that they should not take with them someone who had deserted them at Pamphylia and who had not continued with them in their work. 39So sharp was their disagreement that they separated. Barnabas took Mark and sailed to Cyprus. 40But Paul chose Silas and departed after being commended by the brothers to the grace of the Lord. 41He traveled through Syria and Cilicia bringing strength to the churches.

的各城，看看弟兄怎麼樣了。」37巴爾納伯願意也帶號稱馬爾谷的若望同去，38但保祿認為不應帶他去，因為他從旁非里雅離開他們，沒有同他們一起去工作。39二人於是起了爭執，以致彼此分離。巴爾納伯遂帶馬爾谷，乘船往塞浦路斯去了。40保祿卻揀選了息拉，蒙弟兄們將他託於主的恩寵以後，41也起身走了，他走遍了敘利亞和基里基雅，堅固各教會。

CHAPTER 16

Paul in Lycaonia: Timothy. 1He reached (also) Derbe and Lystra where there was a disciple named Timothy, the son of a Jewish woman who was a believer, but his father was a Greek. 2The brothers in Lystra and Iconium spoke highly of him, 3and Paul wanted him to come along with him. On account of the Jews of that region, Paul had him circumcised,* for they all knew that his father was a Greek. 4As they traveled from city to city, they handed on to the people for observance the decisions reached by the apostles and presbyters in Jerusalem. 5Day after day the churches grew stronger in faith and increased in number.

第十六章

收弟茂德為徒 1保祿來到了德爾貝和呂斯特辣。在那裡有個門徒，名叫弟茂德，是一個信主的猶太婦人的兒子，父親卻是希臘人，2在呂斯特辣及依科尼雍的弟兄們都稱揚他。3保祿願意他隨自己同去，為了那些地方的猶太人的緣故，帶他去行了割損禮，因為眾人都知道他的父親是希臘人。4當他們經過各城時，就將宗徒和長老在耶路撒冷所議定的規條，交給他們遵守；5於是各處教會信德穩固，數目天天增加。

Through Asia Minor. 6They traveled through the Phrygian and Galatian territory because they had been prevented by the holy Spirit from preaching the message in the province

被召往馬其頓 6聖神既阻止他們在亞細亞講道，他們就經過夫黎

* [16:3] **Paul had him circumcised**: he did this in order that Timothy might be able to associate with the Jews and so perform a ministry among them. Paul did not object to the Jewish Christians' adherence to the law. But he insisted that the law could not be imposed on the Gentiles. Paul himself lived in accordance with the law, or as exempt from the law, according to particular circumstances (see 1 Cor 9:19–23).

of Asia. 7When they came to Mysia,
they tried to go on into Bithynia,
but the Spirit of Jesus* did not allow
them, 8so they crossed through Mysia
and came down to Troas. 9During
[the] night Paul had a vision. A
Macedonian stood before him and
implored him with these words, "Come
over to Macedonia and help us."
10When he had seen the vision, we*
sought passage to Macedonia at once,
concluding that God had called us to
proclaim the good news to them.

基雅和迦拉達地區，7到了米息
雅附近，想往彼提尼雅去；可是
耶穌的神不許他們去，8遂繞過
米息雅，下到了特洛阿。9夜間保
祿見了一個異象，有個馬其頓人
站著，請求他說：「請往馬其頓
去，援助我們罷！」10保祿既見
了這異象，我們便推知是天主召
叫我們給他們宣傳福音，便立即
設法往馬其頓去。

Into Europe. 11*We set sail from Troas,
making a straight run for Samothrace,
and on the next day to Neapolis, 12and
from there to Philippi, a leading city
in that district of Macedonia and a
Roman colony. We spent some time
in that city. 13On the sabbath we went
outside the city gate along the river
where we thought there would be a
place of prayer. We sat and spoke with
the women who had gathered there.
14One of them, a woman named Lydia,
a dealer in purple cloth, from the city
of Thyatira, a worshiper of God,*
listened, and the Lord opened her
heart to pay attention to what Paul was
saying. 15After she and her household
had been baptized, she offered us
an invitation, "If you consider me a
believer in the Lord, come and stay at
my home," and she prevailed on us.

在斐理伯 11我們從特洛阿開
船，一直航到撒摩辣刻，第二天
到了乃阿頗里，12從那裡到了斐
理伯，這是馬其頓一區的首城，
羅馬的殖民地。我們就在這城裡
住了幾天。13安息日，我們出了
城門，到了河邊，我們知道那裡
有個祈禱所。我們遂坐下向聚集
的婦女講話。14有個敬畏天主的
女人，名叫里狄雅，是提雅提辣
城賣紫紅布的，她一直在聽；主
開明了她的心，使她接受保祿所
講的話。15她同她一家領了洗，
便請求說：「你們若認為我是忠
於主的人，就請到我家去住。」
遂強邀我們去了。

* [16:7] **The Spirit of Jesus**: this is an unusual formulation in Luke's writings. The parallelism with Acts 16:6 indicates its meaning, the holy Spirit.
* [16:10–17] This is the first of the so-called "we-sections" in Acts, where Luke writes as one of Paul's companions. The other passages are Acts 20:5–15; 21:1–18; 27:1–28:16. Scholars debate whether Luke may not have used the first person plural simply as a literary device to lend color to the narrative. The realism of the narrative, however, lends weight to the argument that the "we" includes Luke or another companion of Paul whose data Luke used as a source.
* [16:11–40] The church at Philippi became a flourishing community to which Paul addressed one of his letters (see Introduction to the Letter to the Philippians).
* [16:14] **A worshiper of God**: a "God-fearer." See the note on Acts 8:26–40.

Imprisonment at Philippi. 16As we were going to the place of prayer, we met a slave girl with an oracular spirit,* who used to bring a large profit to her owners through her fortune-telling. 17She began to follow Paul and us, shouting, "These people are slaves of the Most High God, who proclaim to you a way of salvation." 18She did this for many days. Paul became annoyed, turned, and said to the spirit, "I command you in the name of Jesus Christ to come out of her." Then it came out at that moment.

19When her owners saw that their hope of profit was gone, they seized Paul and Silas and dragged them to the public square before the local authorities. 20They brought them before the magistrates* and said, "These people are Jews and are disturbing our city 21and are advocating customs that are not lawful for us Romans to adopt or practice." 22The crowd joined in the attack on them, and the magistrates had them stripped and ordered them to be beaten with rods. 23After inflicting many blows on them, they threw them into prison and instructed the jailer to guard them securely. 24When he received these instructions, he put them in the innermost cell and secured their feet to a stake.

驅魔 16當我們往祈禱所去時，有個附占卜之神的女孩，向我們迎面走來；她行占卜，使她的主人們大獲利潤。17她跟著保祿和我們，喊叫說：「這些人是至高者天主的僕人，他們來給你們宣佈得救的道路。」18她這樣行了多日，保祿就厭煩了，轉身向那惡神說：「我因耶穌基督之名，命你從她身上出去。」那惡神即刻便出去了。

與息拉一同坐監 19她的主人們見自己獲利的指望已去，便揪住保祿和息拉，拉到街市上去見首領；20又帶他們到官長前說：「這些是猶太人，他們擾亂我們的城市，21竟傳佈我們羅馬人所不能接受，也不能遵行的規例。」22群眾齊來攻擊他們，官長就撕下了他們的衣服，下令用棍毆打。23打了許多棍之後，就把他們押在監裡，吩咐獄警小心看守；24獄警領命，就把他們下在內監，又在他們的腳上帶上木枷。

Deliverance from Prison. 25About midnight, while Paul and Silas were praying and singing hymns to God as the prisoners listened, 26there was suddenly such a severe earthquake that the foundations of the jail shook; all the doors flew open, and the chains of all were pulled loose. 27When the

被釋放的奇蹟 25約在半夜時分，保祿和息拉祈禱讚頌天主，囚犯都側耳靜聽。26忽然地震大作，甚至監獄地基都搖動了，所有的門立時開了，眾人的鎖鏈也解開了。27獄警醒來，見監門全開

* [16:16] **With an oracular spirit**: literally, "with a Python spirit." The Python was the serpent or dragon that guarded the Delphic oracle. It later came to designate a "spirit that pronounced oracles" and also a ventriloquist who, it was thought, had such a spirit in the belly.
* [16:20] **Magistrates**: in Greek, *stratēgoi*, the popular designation of the *duoviri*, the highest officials of the Roman colony of Philippi.

jailer woke up and saw the prison doors wide open, he drew [his] sword and was about to kill himself, thinking that the prisoners had escaped. 28But Paul shouted out in a loud voice, "Do no harm to yourself; we are all here." 29He asked for a light and rushed in and, trembling with fear, he fell down before Paul and Silas. 30Then he brought them out and said, "Sirs, what must I do to be saved?" 31And they said, "Believe in the Lord Jesus and you and your household will be saved." 32So they spoke the word of the Lord to him and to everyone in his house. 33He took them in at that hour of the night and bathed their wounds; then he and all his family were baptized at once. 34He brought them up into his house and provided a meal and with his household rejoiced at having come to faith in God.

35But when it was day, the magistrates sent the lictors* with the order, "Release those men." 36The jailer reported the[se] words to Paul, "The magistrates have sent orders that you be released. Now, then, come out and go in peace." 37But Paul said to them, "They have beaten us publicly, even though we are Roman citizens and have not been tried, and have thrown us into prison. And now, are they going to release us secretly? By no means. Let them come themselves and lead us out."* 38The lictors reported these words to the magistrates, and they became alarmed when they heard that they were Roman citizens. 39So they came and placated them, and led them out and asked that they leave the city. 40When they had come out of the prison, they went to Lydia's house where they saw and encouraged the brothers, and then they left.

著，以為囚犯都已逃走，就拔出劍來，想要自殺。28保祿大聲喊說：「不要傷害自己，我們還都在這裡。」29獄警要來了燈，就跑進去，戰慄發抖地俯伏在保祿和息拉面前，30然後領他們出來說：「先生，我當作甚麼纔可得救？」31他們說：「你信主耶穌罷！你和你一家就必得救。」32他們就給他和他家所有的人，講了主的聖道。33當夜在那時刻，獄警就帶他們去洗傷，他和他的親人也都領了洗；34遂又領他們到自己家裡，擺了宴席；他和全家因信了天主，都滿心喜歡。35到了天亮，官長打發侍衛來說：「釋放那些人！」36獄警就將這話報告給保祿說：「官長打發人來釋放你們，所以現在你們出來，平安去罷！」37可是保祿向他們說：「我們是羅馬人，還沒有定罪，就公開鞭打我們，又把我們下在監裡；現在卻要秘密地趕我們出去嗎？絕對不可！他們得親自來領我們出去！」38侍衛就把這話報告給官長，官長一聽他們是羅馬人，就害怕起來，39遂來向他們說好話，領出後，請求他們離開那城。40二人出了監獄，就進了里狄雅的家，會見了弟兄們，鼓勵一番後，便起程走了。

* [16:35] **The lictors**: the equivalent of police officers, among whose duties were the apprehension and punishment of criminals.
* [16:37] Paul's Roman citizenship granted him special privileges in regard to criminal process. Roman law forbade under severe penalty the beating of Roman citizens (see also Acts 22:25).

CHAPTER 17

Paul in Thessalonica. 1When they took the road through Amphipolis and Apollonia, they reached Thessalonica, where there was a synagogue of the Jews. 2Following his usual custom, Paul joined them, and for three sabbaths he entered into discussions with them from the scriptures, 3expounding and demonstrating that the Messiah had to suffer and rise from the dead, and that "This is the Messiah, Jesus, whom I proclaim to you." 4Some of them were convinced and joined Paul and Silas; so, too, a great number of Greeks who were worshipers, and not a few of the prominent women. 5But the Jews became jealous and recruited some worthless men loitering in the public square, formed a mob, and set the city in turmoil. They marched on the house of Jason, intending to bring them before the people's assembly. 6*When they could not find them, they dragged Jason and some of the brothers before the city magistrates, shouting, "These people who have been creating a disturbance all over the world have now come here, 7and Jason has welcomed them. They all act in opposition to the decrees of Caesar and claim instead that there is another king, Jesus."* 8They stirred up the crowd and the city magistrates who, upon hearing these charges, 9took a surety payment from Jason and the others before releasing them.

Paul in Beroea. 10The brothers immediately sent Paul and Silas to Beroea during the night. Upon arrival they went to the synagogue of the

第十七章

在得撒洛尼傳教 1保祿和息拉經過安非頗里和阿頗羅尼亞，來到得撒洛尼，在那裡有猶太人的會堂。2保祿照常例，到他們那裡，一連三個安息日，根據聖經和他們辯論，3闡明指出默西亞必須受難，並從死者中復活；且說：「我向你們所傳報的耶穌，就是默西亞。」4他們中有些人信服了，便與保祿和息拉聯合，還有許多敬畏天主的人和希臘人，以及不少的顯貴婦女。5但是，猶太人卻起了嫉妒的心，聚集了一些市井敗類，結夥成群，擾亂城市；又闖進雅松家裡，搜尋保祿和息拉，要拉他們到民眾那裡。6但沒有搜到，就把雅松和幾個弟兄，拉到本城官長前，吶喊說：「這些擾亂天下的人，也到這裡來了，7雅松竟收留了他們；這些人都背叛凱撒諭令行事，說另有一位國王，就是耶穌。」8他們使群眾和本城官長們聽了這事，都惶惶不安。9本城官長便由雅松及其餘的人取了保狀，便將他們釋放了。

至貝洛雅 10弟兄們便立即在夜間打發保祿和息拉去貝洛雅；他們到了那裡，就進了猶太人的會

* [17:6–7] The accusations against Paul and his companions echo the charges brought against Jesus in Luke 23:2.

* [17:7] **There is another king, Jesus**: a distortion into a political sense of the apostolic proclamation of Jesus and the kingdom of God (see Acts 8:12).

Jews. 11These Jews were more fair-minded than those in Thessalonica, for they received the word with all willingness and examined the scriptures daily to determine whether these things were so. 12Many of them became believers, as did not a few of the influential Greek women and men. 13But when the Jews of Thessalonica learned that the word of God had now been proclaimed by Paul in Beroea also, they came there too to cause a commotion and stir up the crowds. 14So the brothers at once sent Paul on his way to the seacoast, while Silas and Timothy remained behind. 15After Paul's escorts had taken him to Athens, they came away with instructions for Silas and Timothy to join him as soon as possible.

Paul in Athens. 16*While Paul was waiting for them in Athens, he grew exasperated at the sight of the city full of idols. 17So he debated in the synagogue with the Jews and with the worshipers, and daily in the public square with whoever happened to be there. 18Even some of the Epicurean and Stoic philosophers* engaged him in discussion. Some asked, "What is this scavenger trying to say?" Others said, "He sounds like a promoter of foreign deities," because he was preaching about 'Jesus' and

堂。11這裡的人比得撒洛尼人開明，接受這道，極其熱切，天天考究《聖經》，看這些事是否是真的。12所以他們中有許多人信從了，還有許多希臘尊貴婦女，男子也不少。13可是，得撒洛尼的猶太人，一知道保祿在貝洛雅也傳開了天主的聖道，就到那裡煽動擾亂群眾。14弟兄們遂立即打發保祿往海邊去；息拉和弟茂德仍留在貝洛雅。

來到雅典 15送保祿的人領他一直到了雅典；他們領了保祿的命令，叫息拉和弟茂德趕快來到他那裡，以後就走了。16保祿在雅典等候他們時，見城裡滿是偶像，心神很是悲憤。17所以他就在會堂裡，同猶太人和敬畏天主的人辯論，每天也在街市上，同所遇到的人辯論。18有幾個伊壁鳩魯派和斯多噶派的哲士同他爭論，有的說：「這個饒舌多言的人想說甚麼？」有的說：「看來他是個外國鬼神的宣傳者」——因為保祿宣講耶穌及復活的福音。

* [17:16–21] Paul's presence in Athens sets the stage for the great discourse before a Gentile audience in Acts 17:22–31. Although Athens was a politically insignificant city at this period, it still lived on the glories of its past and represented the center of Greek culture. The setting describes the conflict between Christian preaching and Hellenistic philosophy.

* [17:18] **Epicurean and Stoic philosophers**: for the followers of Epicurus (342–271 B.C.), the goal of life was happiness attained through sober reasoning and the searching out of motives for all choice and avoidance. The Stoics were followers of Zeno, a younger contemporary of Alexander the Great. Zeno and his followers believed in a type of pantheism that held that the spark of divinity was present in all reality and that, in order to be free, each person must live "according to nature." **This scavenger**: literally, "seed-picker," as of a bird that picks up grain. The word is later used of scrap collectors and of people who take other people's ideas and propagate them as if they were their own. **Promoter of foreign deities**: according to Xenophon, Socrates was accused of promoting new deities. The accusation against Paul echoes the charge against Socrates. **'Jesus' and "Resurrection'**: the Athenians are presented as misunderstanding Paul from the outset; they think he is preaching about Jesus and a goddess named **Anastasis**, i.e., Resurrection.

'Resurrection.' 19They took him and led him to the Areopagus* and said, "May we learn what this new teaching is that you speak of? 20For you bring some strange notions to our ears; we should like to know what these things mean." 21Now all the Athenians as well as the foreigners residing there used their time for nothing else but telling or hearing something new.

19他們遂帶保祿，領他到了阿勒約帕哥，說：「我們可以知道你所講的這新道理是甚麼嗎？20我們聽見你說了一些新奇的事，所以我們想知道這到底有甚麼意思。」21原來所有的雅典人和僑居在那裡的外國人，不管其他的事，只是論談或探聽一些新奇的事。

Paul's Speech at the Areopagus. 22Then Paul stood up at the Areopagus and said:*

"You Athenians, I see that in every respect you are very religious. 23For as I walked around looking carefully at your shrines, I even discovered an altar inscribed, 'To an Unknown God.' * What therefore you unknowingly worship, I proclaim to you. 24The God who made the world and all that is in it, the Lord of heaven and earth, does not dwell in sanctuaries made by human hands, 25nor is he served by human hands because he needs anything. Rather it is he who gives to everyone life and breath and everything. 26He made from one* the whole human race to dwell on the entire surface of the earth, and he fixed the ordered seasons and the boundaries of their regions, 27so that

在阿勒約帕哥講道 22保祿遂即站在阿勒約帕哥當中說：「眾位雅典人，我看你們在各方面都更敬畏神明，23因為我行經各處，細看你們所敬之物，也見到一座祭壇，上面寫著「給未識之神。」現在，我就將你們所敬拜而不認識的這位，傳告給你們。24創造宇宙及其中萬物的天主，既是天地的主宰，就不住人手所建的殿宇，25也不受人手的侍候，好像需要甚麼似的，而是他將生命、呼吸和一切賞給了眾人。26他由一個人造了全人類，使他們住在全地面上，給他們立定了年限，和他們所居處的疆界；27如他們尋求天

* [17:19] **To the Areopagus**: the "Areopagus" refers either to the Hill of Ares west of the Acropolis or to the Council of Athens, which at one time met on the hill but which at this time assembled in the Royal Colonnade (**Stoa Basileios**).

* [17:22–31] In Paul's appearance at the Areopagus he preaches his climactic speech to Gentiles in the cultural center of the ancient world. The speech is more theological than christological. Paul's discourse appeals to the Greek world's belief in divinity as responsible for the origin and existence of the universe. It contests the common belief in a multiplicity of gods supposedly exerting their powers through their images. It acknowledges that the attempt to find God is a constant human endeavor. It declares, further, that God is the judge of the human race, that the time of the judgment has been determined, and that it will be executed through a man whom God raised from the dead. The speech reflects sympathy with pagan religiosity, handles the subject of idol worship gently, and appeals for a new examination of divinity, not from the standpoint of creation but from the standpoint of judgment.

* [17:23] **To an Unknown God'**: ancient authors such as Pausanias, Philostratus, and Tertullian speak of Athenian altars with no specific dedication as altars of "unknown gods" or "nameless altars."

* [17:26] **From one**: many manuscripts read "from one blood." **Fixed . . . seasons**: or "fixed limits to the epochs."

people might seek God, even perhaps grope for him and find him, though indeed he is not far from any one of us. 28For 'In him we live and move and have our being,'* as even some of your poets have said, 'For we too are his offspring.' 29Since therefore we are the offspring of God, we ought not to think that the divinity is like an image fashioned from gold, silver, or stone by human art and imagination. 30God has overlooked the times of ignorance, but now he demands that all people everywhere repent 31because he has established a day on which he will 'judge the world with justice' through a man he has appointed, and he has provided confirmation for all by raising him from the dead."

32When they heard about resurrection of the dead, some began to scoff, but others said, "We should like to hear you on this some other time." 33And so Paul left them. 34But some did join him, and became believers. Among them were Dionysius, a member of the Court of the Areopagus, a woman named Damaris, and others with them.

CHAPTER 18

Paul in Corinth. 1After this he left Athens and went to Corinth. 2There he met a Jew named Aquila, a native of Pontus, who had recently come from Italy with his wife Priscilla* because Claudius had ordered all the Jews to leave Rome. He went to visit them 3and, because he practiced the same trade, stayed with them and worked, for they were tentmakers

主，或者可以摸索而找到他；其實，他離我們每人並不遠，28因為我們生活、行動、存在，都在他內，正如你們的某些詩人說的：「原來我們也是他的子孫。」29我們既是天主的子孫，就不該想：神就像由人的藝術及思想所製的金銀石刻的東西一樣。30天主對那愚昧無知的時代，原不深究；如今卻傳諭各處的人都要悔改，31因為他已定了一個日期，要由他所立定的人，按正義審判天下，他為給眾人一個可信的憑據，就叫這人從死者中復活了。」32他們一聽見死人復活，有的譏笑，有的卻說：「關於這事，我們後來再聽你罷！」33這樣，保祿便從他們當中出去了。34可是，也有幾個人依附保祿而信從了，其中有阿勒約帕哥的官員狄約尼削，和一個名叫達瑪黎的婦人；同他們一起信從的，還有其他一些人。

第十八章

在格林多歸化多人 1此後，保祿就離開雅典，來到了格林多。2在那裡遇見了一個猶太人，名叫阿桂拉，原藉本都，他同妻子普黎史拉最近從意大利來，因為喀勞狄曾命所有的猶太人都離開羅馬。保祿就投到他們那裡，3因為是同業，保祿便留在他們那裡工作；原來他們是以製造帳幕為業的。

* [17:28] **'In him we live and move and have our being'**: some scholars understand this saying to be based on an earlier saying of Epimenides of Knossos (6th century B.C.). **'For we too are his offspring'**: here Paul is quoting Aratus of Soli, a third-century B.C. poet from Cilicia.

* [18:2] **Aquila . . . Priscilla**: both may already have been Christians at the time of their arrival in Corinth (see Acts 18:26). According to 1 Cor 16:19, their home became a meeting place for Christians. **Claudius**: the Emperor Claudius expelled the Jews from Rome ca. A.D. 49. The Roman historian Suetonius gives as reason for the expulsion disturbances among the Jews "at the instigation of Chrestos," probably meaning disputes about the messiahship of Jesus.

by trade. 4Every sabbath, he entered into discussions in the synagogue, attempting to convince both Jews and Greeks.

5When Silas and Timothy came down from Macedonia, Paul began to occupy himself totally with preaching the word, testifying to the Jews that the Messiah was Jesus. 6When they opposed him and reviled him, he shook out his garments* and said to them, "Your blood be on your heads! I am clear of responsibility. From now on I will go to the Gentiles." 7So he left there and went to a house belonging to a man named Titus Justus, a worshiper of God;* his house was next to a synagogue. 8Crispus,* the synagogue official, came to believe in the Lord along with his entire household, and many of the Corinthians who heard believed and were baptized. 9One night in a vision the Lord said to Paul, "Do not be afraid. Go on speaking, and do not be silent, 10for I am with you. No one will attack and harm you, for I have many people in this city." 11He settled there for a year and a half and taught the word of God among them.

Accusations before Gallio. 12But when Gallio was proconsul of Achaia,* the Jews rose up together against Paul and brought him to the tribunal, 13saying, "This man is inducing people to worship God contrary to the law."* 14When Paul was about to reply, Gallio spoke to the Jews, "If it were a matter of some crime or malicious fraud, I should with reason hear the complaint

4每逢安息日，保祿就在會堂裡辯論，勸化猶太人和希臘人。5及至息拉和弟茂德從馬其頓來到後，保祿就專心傳道，向猶太人證明耶穌就是默西亞。6可是，因為他們反對，而且說褻瀆的話，保祿就拂拭衣服向他們說：「你們的血歸到你們頭上，與我無干，從今以後，我要到外邦人那裡去了。」7於是離開那裡，進了一個名叫弟鐸猶斯托的家裡，這人敬畏天主，他的家緊靠著會堂。8會堂長克黎斯頗和他的全家都信了主，還有許多格林多人聽了道而相信，也領了洗。9夜間，主藉異象對保祿說：「不要害怕，只管講，不要緘默，10因為有我與你同在，必沒有人向你下手加害你，因為在這城裡有許多百姓是屬於我的。」11於是，他就在那裡住了一年零六個月，在他們中講授天主的聖道。

受人誣陷 12當加里雍作阿哈雅總督時，猶太人同心合意地起來攻擊保祿，把他帶到法庭13說：「這個人勸人違法敬拜天主。」14保祿剛要開口，加里雍就向猶太人說：「猶太人啊！如果有甚麼犯法或邪惡的罪行，我自當

* [18:6] **Shook out his garments**: a gesture indicating Paul's repudiation of his mission to the Jews there; cf Acts 28:17–31.
* [18:7] **A worshiper of God**: see the note on Acts 8:26–40.
* [18:8] **Crispus**: in 1 Cor 1:14 Paul mentions that Crispus was one of the few he himself baptized at Corinth.
* [18:12] **When Gallio was proconsul of Achaia**: Gallio's proconsulship in Achaia is dated to A.D. 51–52 from an inscription discovered at Delphi. This has become an important date in establishing a chronology of the life and missionary work of Paul.
* [18:13] **Contrary to the law**: Gallio (Acts 18:15) understands this to be a problem of Jewish, not Roman, law.

of you Jews; 15but since it is a question of arguments over doctrine and titles and your own law, see to it yourselves. I do not wish to be a judge of such matters." 16And he drove them away from the tribunal. 17They all seized Sosthenes, the synagogue official, and beat him in full view of the tribunal. But none of this was of concern to Gallio.

容忍你們；15但問題既是關於道理、名目和你們自己的法律的事，你們自己管罷，我不願作這些事的判官。」16就把他們逐出了法庭。17於是眾希臘人拉住會堂長索斯特乃，在法庭前打了他；而加里雍全不理睬這些事。

Return to Syrian Antioch. 18Paul remained for quite some time, and after saying farewell to the brothers he sailed for Syria, together with Priscilla and Aquila. At Cenchreae he had his hair cut because he had taken a vow.* 19When they reached Ephesus, he left them there, while he entered the synagogue and held discussions with the Jews. 20Although they asked him to stay for a longer time, he did not consent, 21but as he said farewell he promised, "I shall come back to you again, God willing." Then he set sail from Ephesus. 22Upon landing at Caesarea, he went up and greeted the church* and then went down to Antioch. 23*After staying there some time, he left and traveled in orderly sequence through the Galatian country and Phrygia, bringing strength to all the disciples.

返回安提約基雅 18保祿又住了些日子，就與弟兄們辭別，乘船往敘利亞去；和他一起的，有普黎史拉和阿桂拉，因為保祿許有誓願，在耕格勒剃了頭髮。19到了厄弗所，保祿便把他們留在那裡，自己進了會堂，同猶太人辯論。20眾人求他多住些時候，他沒有應允，21卻辭別他們說：「若是天主願意，我還要回到你們這裡來。」遂從厄弗所開船走了。22在凱撒勒雅下船，就上耶路撒冷問候教會，然後下到安提約基雅。

保祿三次出外傳教

巡視各教會 23保祿住了一個時期，又出發，挨次經過迦拉達地區和夫黎基雅，堅固眾位門徒。

Apollos. 24A Jew named Apollos, a native of Alexandria, an eloquent speaker, arrived in Ephesus. He was an authority on the scriptures.* 25He had been instructed in the Way of the Lord and, with ardent spirit, spoke

阿頗羅的功績 24有一個在亞歷山大里亞出生的猶太人，名叫阿頗羅，是個有口才的人，長於聖經，他到了厄弗所。25這人學過主的道理，講論耶穌的事，心神

* [18:18] **He had his hair cut because he had taken a vow**: a reference to a Nazirite vow (see Numbers 6:1–21, especially, 6:18) taken by Paul (see also Acts 21:23–27).
* [18:22] **He went up and greeted the church**: "going up" suggests a visit to the church in Jerusalem.
* [18:23–21:16] Luke's account of Paul's third missionary journey devotes itself mainly to his work at Ephesus (Acts 19:1–20:1). There is a certain restiveness on Paul's part and a growing conviction that the Spirit bids him return to Jerusalem and prepare to go to Rome (Acts 19:21).
* [18:24, 25] Apollos appears as a preacher who knows the teaching of Jesus in the context of John's baptism of repentance. Aquila and Priscilla instruct him more fully. He is referred to in 1 Cor 1:12; 3:5–6, 22.

and taught accurately about Jesus, although he knew only the baptism of John. 26He began to speak boldly in the synagogue; but when Priscilla and Aquila heard him, they took him aside and explained to him the Way (of God)* more accurately. 27And when he wanted to cross to Achaia, the brothers encouraged him and wrote to the disciples there to welcome him. After his arrival he gave great assistance to those who had come to believe through grace. 28He vigorously refuted the Jews in public, establishing from the scriptures that the Messiah is Jesus.

熱烈，教訓人也很詳實，卻只知若翰的洗禮。26這人開始在會堂裡放膽講論。普黎史拉和阿桂拉聽了他的講論，就把他接來，給他更詳實地講解了天主的道理。27阿頗羅有意往阿哈雅去，弟兄們都鼓勵他，並且給門徒寫信，叫他們接待他；他到了那裡，依賴恩寵，給了信友們很多的貢獻，28因為他經常有力地當眾駁倒猶太人，用聖經指明耶穌就是默西亞。

CHAPTER 19

Paul in Ephesus. 1*While Apollos was in Corinth, Paul traveled through the interior of the country and came (down) to Ephesus where he found some disciples. 2He said to them, "Did you receive the holy Spirit when you became believers?" They answered him, "We have never even heard that there is a holy Spirit." 3He said, "How were you baptized?" They replied, "With the baptism of John." 4Paul then said, "John baptized with a baptism of repentance, telling the people to believe in the one who was to come after him, that is, in Jesus." 5When they heard this, they were baptized in the name of the Lord Jesus. 6And when Paul laid [his] hands on them, the holy Spirit came upon them, and they spoke in tongues and prophesied. 7Altogether there were about twelve men.

8He entered the synagogue, and for three months debated boldly with persuasive arguments about

第十九章

保祿在厄弗所 1阿頗羅在格林多的時候，保祿走遍了高原地帶後，來到厄弗所，遇見了幾個門徒，2向他們說：「你們信教的時候，領了聖神沒有？」他們回答說：「連有聖神，我們都沒有聽過。」3保祿說：「那麼，你們受的是甚麼洗？」他們說：「是若翰的洗。」4保祿說：「若翰授的是悔改的洗，他告訴百姓要信在他以後來的那一位，就是要信耶穌。」5他們聽了，就因主耶穌之名領了洗。6保祿給他們覆手，聖神便降在他們身上，他們就講各種語言，也說先知話。7他們一共約有十二人。8保祿進了會堂，放膽講論，一連三個月，辯論天

* [18:26] **The Way [of God]**: for the Way, see the note on Acts 9:2. Other manuscripts here read "the Way of the Lord," "the word of the Lord," or simply "the Way."

* [19:1–6] Upon his arrival in Ephesus, Paul discovers other people at the same religious stage as Apollos, though they seem to have considered themselves followers of Christ, not of the Baptist. On the relation between baptism and the reception of the Spirit, see the note on Acts 8:16.

the kingdom of God. 9But when some in their obstinacy and disbelief disparaged the Way before the assembly, he withdrew and took his disciples with him and began to hold daily discussions in the lecture hall of Tyrannus. 10This continued for two years with the result that all the inhabitants of the province of Asia heard the word of the Lord, Jews and Greeks alike. 11So extraordinary were the mighty deeds God accomplished at the hands of Paul 12that when face cloths or aprons that touched his skin were applied to the sick, their diseases left them and the evil spirits came out of them.

主之國的事，來勸化人。9但有些人心硬不信，在大眾面前辱罵聖道，保祿便離開他們，把門徒分別出來，每天在提郎諾的學校裡辯論；10這事進行了兩年，以致凡住在亞細亞的人，都聽見了主的道理，猶太人希臘人都有。11天主藉保祿的手，行了一些非常的奇事，12甚至有人拿去他身上的毛巾和圍裙，放在病人身上，疾病便離開他們，惡魔也出去了。

The Jewish Exorcists. 13Then some itinerant Jewish exorcists tried to invoke the name of the Lord Jesus over those with evil spirits, saying, "I adjure you by the Jesus whom Paul preaches." 14When the seven sons of Sceva, a Jewish high priest, tried to do this, 15the evil spirit said to them in reply, "Jesus I recognize, Paul I know, but who are you?" 16The person with the evil spirit then sprang at them and subdued them all. He so overpowered them that they fled naked and wounded from that house. 17When this became known to all the Jews and Greeks who lived in Ephesus, fear fell upon them all, and the name of the Lord Jesus was held in great esteem. 18Many of those who had become believers came forward and openly acknowledged their former practices. 19Moreover, a large number of those who had practiced magic collected their books and burned them in public. They calculated their value and found it to be fifty thousand silver pieces. 20Thus did the word of the Lord continue to spread with influence and power.

驅魔的猶太人受罰 13那時，有幾個周遊的猶太驅魔者，擅自向附有惡魔的人，呼號主耶穌的名，說：「我因保祿所宣講的耶穌，命你們出去！」14有個猶太司祭長，名叫斯蓋瓦，他的七個兒子都作這事。15惡魔回答他們說：「耶穌我認識，保祿我也熟識；可是，你們是誰呀？」16於是那個身附惡魔的人，便撲到他們身上，而制服了他們，勝過了他們，以致他們赤著身子，帶著傷，從那屋裡逃走了。17凡住在厄弗所的猶太人和希臘人，知道了這事，就都害怕起來；主耶穌的名字也傳揚開了。18信教的人中，有許多來承認，並報告自己以往所行的事；19其中有好些曾行過巫術的人，把書籍一起帶來，當著眾人的面燒燬了；他們估計書價，得知共值五萬銀幣。20這樣，主的道理大為發揚，日漸堅固。

Paul's Plans. 21When this was concluded, Paul made up his mind to travel through Macedonia and Achaia, and then to go on to Jerusalem, saying, "After I have been there, I must visit Rome also." 22Then he sent to Macedonia two of his assistants, Timothy and Erastus, while he himself stayed for a while in the province of Asia.

未來行程的計劃 21這些事以後，保祿決意要經過馬其頓和阿哈雅往耶路撒冷去，說：「我在到那裡以後，也該看看羅馬。」22就打發他的兩位助手，弟茂德和厄辣斯托，往馬其頓去，自己暫時留在亞細亞。

The Riot of the Silversmiths. 23About that time a serious disturbance broke out concerning the Way. 24There was a silversmith named Demetrius who made miniature silver shrines of Artemis* and provided no little work for the craftsmen. 25He called a meeting of these and other workers in related crafts and said, "Men, you know well that our prosperity derives from this work. 26As you can now see and hear, not only in Ephesus but throughout most of the province of Asia this Paul has persuaded and misled a great number of people by saying that gods made by hands are not gods at all. 27The danger grows, not only that our business will be discredited, but also that the temple of the great goddess Artemis will be of no account, and that she whom the whole province of Asia and all the world worship will be stripped of her magnificence."

28When they heard this, they were filled with fury and began to shout, "Great is Artemis of the Ephesians!" 29The city was filled with confusion, and the people rushed with one accord into the theater, seizing Gaius and Aristarchus, the Macedonians, Paul's traveling companions. 30Paul wanted to go before the crowd, but the disciples

厄弗所的暴動 23在那時候，關於主的道，起了不小的騷動。24原來有個名叫德默特琉的銀匠，製造阿爾特米的銀龕，使工匠們獲利不少。25他把他們和同業的工人集合起來說：「同人們！你們知道：我們是靠這手藝發財的。26你們看見，也聽到：這個保祿，不僅在厄弗所，而且幾乎在整個亞細亞勸服了許多人，說：『人手製造的，並不是神。』27這不但使我們這分行業，有遭人唾棄的危險，而且連偉大女神阿爾特米的廟，也要被視為無物，甚至整個亞細亞和天下所敬拜的女神的尊威，也將被消滅。」28他們聽了，滿懷怒氣，喊著說：「大哉！厄弗所人的阿爾特米！」29於是滿城混亂起來，他們捉住了保祿的旅伴馬其頓人加約及阿黎斯塔苛，一起衝到劇場。30保祿願意，進去會見民眾，可是門徒們

* [19:24] **Miniature silver shrines of Artemis**: the temple of Artemis at Ephesus was one of the seven wonders of the ancient world. Artemis, originally the Olympian virgin hunter, moon goddess, and goddess of wild nature, was worshiped at Ephesus as an Asian mother goddess and goddess of fertility. She was one of the most widely worshiped female deities in the Hellenistic world (see Acts 18:27).

would not let him, 31and even some of the Asiarchs* who were friends of his sent word to him advising him not to venture into the theater. 32Meanwhile, some were shouting one thing, others something else; the assembly was in chaos, and most of the people had no idea why they had come together. 33Some of the crowd prompted Alexander, as the Jews pushed him forward, and Alexander signaled with his hand that he wished to explain something to the gathering. 34But when they recognized that he was a Jew, they all shouted in unison, for about two hours, "Great is Artemis of the Ephesians!" 35Finally the town clerk restrained the crowd and said, "You Ephesians, what person is there who does not know that the city of the Ephesians is the guardian of the temple* of the great Artemis and of her image that fell from the sky? 36Since these things are undeniable, you must calm yourselves and not do anything rash. 37The men you brought here are not temple robbers, nor have they insulted our goddess. 38If Demetrius and his fellow craftsmen have a complaint against anyone, courts are in session, and there are proconsuls. Let them bring charges against one another. 39If you have anything further to investigate, let the matter be settled in the lawful assembly, 40for, as it is, we are in danger of being charged with rioting because of today's conduct. There is no cause for it. We shall [not]* be able to give a reason for this demonstration." With these words he dismissed the assembly.

不讓他去；31還有幾位亞細亞的首長，是他的朋友，也打發人到他那裡，勸他不要冒險到劇場去。32當時眾人亂叫亂嚷，的確是一個混亂的集會，大多數人都不知道為了甚麼而聚會。33群眾中有些人推舉出亞歷山大來，猶太人就推他上前；亞歷山大就揮了揮手，要想向民眾分辯。34可是眾人一認出他是猶太人來，就都同聲呼喊：「大哉！厄弗所人的阿爾特米！」約兩小時之久。35書記官使群眾安靜下來，說：「厄弗所人啊！誰不知道厄弗所人的城，是偉大阿爾特米的廟，和那從天降下的神像的看守者呢？36這些事既不能反駁，你們就該鎮靜，不要冒昧從事。37你們帶來的這些人，既不是褻聖者，也沒有出言侮辱我們的女神；38所以，如果德默特琉和他同業的工匠，有甚麼案件反對某人，有訴訟期，又有總督在，他們儘可彼此對告。39但你們若還要求甚麼餘外的事，可以在法定的集會裡解決。40關於今天的事，我們實在有被控作亂的危險，因為這本是無緣無故的；我們對這事，對這次集會，也不能指出理由來。」他說了這些話，纔把集會遣散了。

* [19:31] **Asiarchs**: the precise status and role of the Asiarchs is disputed. They appear to have been people of wealth and influence who promoted the Roman imperial cult and who may also have been political representatives in a league of cities in the Roman province of Asia.

* [19:35] **Guardian of the temple**: this title was accorded by Rome to cities that provided a temple for the imperial cult. Inscriptional evidence indicates that Ephesus was acknowledged as the temple keeper of Artemis and of the imperial cult. **That fell from the sky**: many scholars think that this refers to a meteorite that was worshiped as an image of the goddess.

* [19:40] Some manuscripts omit the negative in **[not] able**, making the meaning, "There is no cause for which we shall be able to give a reason for this demonstration."

CHAPTER 20

Journey to Macedonia and Greece. 1When the disturbance was over, Paul had the disciples summoned and, after encouraging them, he bade them farewell and set out on his journey to Macedonia. 2As he traveled throughout those regions, he provided many words of encouragement for them. Then he arrived in Greece, 3where he stayed for three months. But when a plot was made against him by the Jews as he was about to set sail for Syria, he decided to return by way of Macedonia.

Return to Troas. 4Sopater, the son of Pyrrhus, from Beroea, accompanied him, as did Aristarchus and Secundus from Thessalonica, Gaius from Derbe, Timothy, and Tychicus and Trophimus from Asia 5who went on ahead and waited for us* at Troas. 6We sailed from Philippi after the feast of Unleavened Bread,* and rejoined them five days later in Troas, where we spent a week.

Eutychus Restored to Life. 7On the first day of the week* when we gathered to break bread, Paul spoke to them because he was going to leave on the next day, and he kept on speaking until midnight. 8There were many lamps in the upstairs room where we were gathered, 9and a young man named Eutychus who was sitting on the window sill was sinking into a deep sleep as Paul talked on and on. Once overcome by sleep, he fell down from the third story and when he was picked up, he was dead. 10Paul went

第二十章

巡視馬其頓及阿哈雅 1暴動平息後，保祿便派人去叫門徒們來，勸勉一番，就辭別他們，出發往馬其頓去。2他走遍了那一帶地方，多方勸勉信徒後，就到了希臘，3在那裡住了三個月。當他正要乘船去敘利亞時，猶太人卻設計陷害他，他遂決意經馬其頓回去。4伴隨他【到亞細亞】的，有貝洛雅人丕洛的兒子索帕特爾，得撒洛尼人阿黎斯塔苛和色貢多，德爾貝人加約和弟茂德，還有亞細亞人提希苛和特洛斐摩。5這些人先去了，在特洛阿等候我們；6至於我們，無酵節後，纔從斐理伯啟航，直到第五天纔抵達特洛阿，到了他們那裡，在那裡住了七天。

復活厄烏提曷 7一週的第一天，我們相聚擘餅時，保祿便向民眾講道，因為他第二天要走，遂把話拖長，直到半夜。8在我們聚會的那座樓上，有許多燈。9有個青年名叫厄烏提曷，坐在窗台上，因保祿講道稍長，就沉沉欲睡；及至熟睡後，就從三樓墮下；扶起來時，已經死了。10保祿下

* [20:5] The second "we-section" of Acts begins here. See the note on Acts 16:10–17.
* [20:6] **Feast of Unleavened Bread**: see the note on Luke 22:1.
* [20:7] **The first day of the week**: the day after the sabbath and the first day of the Jewish week, apparently chosen originally by the Jerusalem community for the celebration of the liturgy of the Eucharist in order to relate it to the resurrection of Christ.
* [20:10] The action of Paul in throwing himself upon the dead boy recalls that of Elijah in 1 Kings 17:21 where the son of the widow of Zarephath is revived and that of Elisha in 2 Kings 4:34 where the Shunamite woman's son is restored to life.

down,* threw himself upon him, and said as he embraced him, "Don't be alarmed; there is life in him." 11Then he returned upstairs, broke the bread, and ate; after a long conversation that lasted until daybreak, he departed. 12And they took the boy away alive and were immeasurably comforted.

來，伏在他身上，抱住他說：「你們不要慌亂，因為他的靈魂還在他身上呢。」11遂上去，擘開餅，吃了。又談了很久，直到天亮，這纔出發。12他們把活了的孩子領去，都非常快慰。

Journey to Miletus. 13We went ahead to the ship and set sail for Assos where we were to take Paul on board, as he had arranged, since he was going overland. 14When he met us in Assos, we took him aboard and went on to Mitylene. 15We sailed away from there on the next day and reached a point off Chios, and a day later we reached Samos, and on the following day we arrived at Miletus. 16*Paul had decided to sail past Ephesus in order not to lose time in the province of Asia, for he was hurrying to be in Jerusalem, if at all possible, for the day of Pentecost.

從特洛阿到米肋托 13我們上船先行，直向阿索航去，要從那裡接保祿上船；因為他這樣規定，自己要走陸路。14當他在阿索與我們會合時，我們便接他上船，來到米提肋乃。15從那裡航行，次日到了希約對面，次日再向撒摩駛去，次日就到了米肋托。16因為保祿已決定駛過厄弗所，免得在亞細亞耽擱時間；原來他想趕程前行，假如可能，願在耶路撒冷過五旬節。

Paul's Farewell Speech at Miletus. 17From Miletus he had the presbyters of the church at Ephesus summoned. 18When they came to him, he addressed them, "You know how I lived among you the whole time from the day I first came to the province of Asia. 19I served the Lord with all humility and with the tears and trials that came to me because of the plots of the Jews, 20and I did not at all shrink from telling you what was for your benefit, or from teaching you in public or in your homes. 21I earnestly bore witness for both Jews and Greeks to repentance before God and to faith in our Lord Jesus. 22But now, compelled

召集厄弗所長老致詞 17保祿從米肋托打發人到厄弗所，請教會的長老來。18他們到了他那裡，他便向他們說：「你們知道：自從我來到亞細亞的第一天起，與你們在一起，始終怎樣為人，19怎樣以極度的謙遜，含著眼淚，歷經猶太人為我所設的陰謀，而忠信事奉主。20你們也知道：凡有益於你們的事，我沒有一樣隱諱而不傳給你們的，我常在公眾前，或挨家教訓你們，21不論向猶太人或希臘人，我常苦勸你們悔改，歸向天主，並信從吾主耶穌。22看，

* [20:16–35] Apparently aware of difficulties at Ephesus and neighboring areas, Paul calls the presbyters together at Miletus, about thirty miles from Ephesus. He reminds them of his dedication to the gospel (Acts 20:18–21), speaks of what he is about to suffer for the gospel (Acts 20:22–27), and admonishes them to guard the community against false prophets, sure to arise upon his departure (Acts 20:28–31). He concludes by citing a saying of Jesus (Acts 20:35) not recorded in the gospel tradition. Luke presents this farewell to the Ephesian presbyters as Paul's last will and testament.

by the Spirit, I am going to Jerusalem. What will happen to me there I do not know, 23except that in one city after another the holy Spirit has been warning me that imprisonment and hardships await me. 24Yet I consider life of no importance to me, if only I may finish my course and the ministry that I received from the Lord Jesus, to bear witness to the gospel of God's grace.

25"But now I know that none of you to whom I preached the kingdom during my travels will ever see my face again. 26And so I solemnly declare to you this day that I am not responsible for the blood of any of you, 27for I did not shrink from proclaiming to you the entire plan of God. 28Keep watch over yourselves and over the whole flock of which the holy Spirit has appointed you overseers,* in which you tend the church of God that he acquired with his own blood. 29I know that after my departure savage wolves will come among you, and they will not spare the flock. 30And from your own group, men will come forward perverting the truth to draw the disciples away after them. 31So be vigilant and remember that for three years, night and day, I unceasingly admonished each of you with tears. 32And now I commend you to God and to that gracious word of his that can build you up and give you the inheritance among all who are consecrated. 33I have never wanted anyone's silver or gold or clothing. 34You know well that these very hands have served my needs and my companions. 35In every way I have shown you that by hard work of that sort we must help the weak, and keep in mind the words of the Lord Jesus

現在，我為聖神所束縛，必須往耶路撒冷去，在那裡要遇到甚麼事，我不知道；23我只知道聖神在各城中向我指明說：有鎖鏈和患難在等待我。24可是，只要我完成了我的行程，完成了受自主耶穌叫我給天主恩寵的福音作證的任務，我沒有任何理由，珍惜我的性命。25我曾在你們中往來，宣講了天主的國，但現在，我知道你們眾人以後不得再見我的面了。26因此，我今天向你們作證：對於眾人的血，我是無罪的，27因為天主的一切計劃，我都傳告給你們了，毫無隱諱。28聖神既在全群中立你們為監督，牧養天主用自己的血所取得的教會，所以你們要對你們自己和整個羊群留心。29我知道在我離開之後，將有兇暴的豺狼進到你們中間，不顧惜羊群，30就是在你們中間，也要有人起來講說謬論，勾引門徒跟隨他們。31因此，你們要警醒，記住我三年之久，日夜不斷地含淚勸勉了你們每一個人。32現在，我把你們托付給天主和他恩寵之道，他能建立你們，並在一切聖徒中，賜給你們嗣業。33我沒有貪圖過任何人的金銀或衣服。34你們自己知道：這雙手供應了我，和同我一起的人的需要。35在各方面我都給你們立了榜樣，就是必須這樣勞動，扶助病弱者；要記

* [20:28] **Overseers**: see the note on Phil 1:1. **The church of God**: because the clause "that he acquired with his own blood" following "the church of God" suggests that "his own blood" refers to God's blood, some early copyists changed "the church of God" to "the church of the Lord." Some prefer the translation "acquired with the blood of his own," i.e., Christ.

who himself said, 'It is more blessed to give than to receive.'"

36When he had finished speaking he knelt down and prayed with them all. 37They were all weeping loudly as they threw their arms around Paul and kissed him, 38for they were deeply distressed that he had said that they would never see his face again. Then they escorted him to the ship.

住主耶穌的話，他說過：『施予比領受更為有福。』」36說完這些話，便跪下同眾人祈禱。37眾人都大哭起來，並伏在保祿的頸項上，口親他。38他們最傷心的，是為了保祿說的這句話：以後他們不得再見他的面了。他們便送他上了船。

CHAPTER 21

Arrival at Tyre. 1*When we had taken leave of them we set sail, made a straight run for Cos, and on the next day for Rhodes, and from there to Patara. 2Finding a ship crossing to Phoenicia, we went on board and put out to sea. 3We caught sight of Cyprus but passed by it on our left and sailed on toward Syria and put in at Tyre where the ship was to unload cargo. 4There we sought out the disciples and stayed for a week. They kept telling Paul through the Spirit not to embark for Jerusalem. 5At the end of our stay we left and resumed our journey. All of them, women and children included, escorted us out of the city, and after kneeling on the beach to pray, 6we bade farewell to one another. Then we boarded the ship, and they returned home.

第廿一章

乘船抵提洛 1我們離別了他們，便開船一直航行，來到科斯，第二天到了洛多，又從那裡到了帕塔辣。2我們遇見了一隻要開往腓尼基的船，便上去航行。3我們望見了塞浦路斯，就從它左邊駛過，向敘利亞駛去，在提洛靠了岸，因為船要在那裡卸貨。4我們找到了門徒，就在那裡住了七天；他們因聖神的默示，告訴保祿不要上耶路撒冷去。5日子一滿，我們便出發前行，眾人同妻子兒女陪送我們直到城外；我們跪在岸上祈禱，6彼此辭別後，我們上了船，他們就回家去了。

Arrival at Ptolemais and Caesarea. 7We continued the voyage and came from Tyre to Ptolemais, where we greeted the brothers and stayed a day with them. 8On the next day we resumed the trip and came to Caesarea, where we went to the house of Philip the evangelist, who was one of the Seven,* and stayed with him. 9He had four virgin daughters gifted with prophecy. 10We had been there several

到凱撒勒雅 7我們從提洛到了仆托肋買，便行完了航程；向弟兄們請過安，就在他們那裡住了一天。8第二天我們出發，來到凱撒勒雅，進了傳福音者斐理伯的家，住在他那裡，他是七執事之一。9他有四個女兒，都是貞女，能說預言。10我們住了多日。有

* [21:1–18] The third "we-section" of Acts (see the note on Acts 16:10–17).
* [21:8] **One of the Seven**: see the note on Acts 6:2–4.
* [21:10] **Agabus**: mentioned in Acts 11:28 as the prophet who predicted the famine that occurred when Claudius was emperor.

days when a prophet named Agabus* came down from Judea. 11He came up to us, took Paul's belt, bound his own feet and hands with it, and said, "Thus says the holy Spirit: This is the way the Jews will bind the owner of this belt in Jerusalem, and they will hand him over to the Gentiles."* 12When we heard this, we and the local residents begged him not to go up to Jerusalem. 13Then Paul replied, "What are you doing, weeping and breaking my heart? I am prepared not only to be bound but even to die in Jerusalem for the name of the Lord Jesus." 14Since he would not be dissuaded we let the matter rest, saying, "The Lord's will be done."*

一個先知，名叫阿加波，從猶太下來。11他來到我們這裡，拿起保祿的腰帶，將自己的腳和手綁了，說：「聖神這樣說：猶太人要在耶路撒冷這樣捆綁這條腰帶的主人，將他交在外邦人手中。」12我們一聽這話，就同當地居民請求保祿不要上耶路撒冷去。13保祿回答說：「你們為甚麼啼哭，使我心碎呢？為了主耶穌的名，我不但準備受綑綁，而且也準備死在耶路撒冷。」14我們既不能說服他，也就靜默了，只說：「願主的旨意成就罷！」

Paul and James in Jerusalem. 15After these days we made preparations for our journey, then went up to Jerusalem. 16Some of the disciples from Caesarea came along to lead us to the house of Mnason, a Cypriot, a disciple of long standing, with whom we were to stay. 17*When we reached Jerusalem the brothers welcomed us warmly. 18The next day, Paul accompanied us on a visit to James, and all the presbyters were present. 19He greeted them, then proceeded to tell them in detail what God had accomplished among the Gentiles through his ministry. 20They praised God when they heard it but said to him, "Brother, you see how many thousands of believers there are from among the Jews, and they are all zealous observers of the law. 21They have been informed that you are teaching all the Jews who

在耶路撒冷受母教會歡迎 15過了幾天，我們便收拾行李上耶路撒冷去；16有幾個凱撒勒雅的門徒，也和我們同去，他們領我們到一個久為門徒的塞浦路斯人木納松那裡住宿。17我們到了耶路撒冷，弟兄們高興地接待了我們。18第二天，保祿同我們去見雅各伯，眾長老也都聚集在那裡。19保祿向他們請安以後，就將天主在外邦人中藉他的服務所行的事，一一敘述了。20他們聽了，就光榮天主，並對保祿說：「弟兄！你看，在信教的猶太人中盈千累萬，都是熱愛法律的人；21關於你，他們聽說你教訓在外邦人中的一切猶太人背棄梅

* [21:11] The symbolic act of Agabus recalls those of Old Testament prophets. Compare Isaiah 20:2; Ezekiel 4:1; Jer 13:1.
* [21:14] The Christian disciples' attitude reflects that of Jesus (see Luke 22:42).
* [21:17–26] The leaders of the Jewish Christians of Jerusalem inform Paul that the Jews there believe he has encouraged the Jews of the diaspora to abandon the Mosaic law. According to Acts, Paul had no objection to the retention of the law by the Jewish Christians of Jerusalem and left the Jews of the diaspora who accepted Christianity free to follow the same practice.

live among the Gentiles to abandon Moses and that you are telling them not to circumcise their children or to observe their customary practices. 22What is to be done? They will surely hear that you have arrived. 23*So do what we tell you. We have four men who have taken a vow. 24Take these men and purify yourself with them, and pay their expenses* that they may have their heads shaved. In this way everyone will know that there is nothing to the reports they have been given about you but that you yourself live in observance of the law. 25As for the Gentiles who have come to believe, we sent them our decision that they abstain from meat sacrificed to idols, from blood, from the meat of strangled animals, and from unlawful marriage."* 26So Paul took the men, and on the next day after purifying himself together with them entered the temple to give notice of the day when the purification would be completed and the offering made for each of them.

Paul's Arrest. 27When the seven days were nearly completed, the Jews from the province of Asia noticed him in the temple, stirred up the whole crowd, and laid hands on him, 28shouting, "Fellow Israelites, help us. This is the man who is teaching everyone everywhere against the people and

瑟，說不要給孩子行割損禮，也不要按規例行。22那麼怎麼辦呢？他們總會聽說你已來了。23你就按照我們告訴你的去辦罷：我們這裡有四個人，他們都有願在身；24你帶這些人，同他們一起行取潔禮，並替他們出錢，叫他們剃頭；這樣，眾人便知道自己關於你所聽到的事原是假的，而你卻是個循規蹈矩，遵守法律的人。25關於信教的外邦人，我們已寫信決定，叫他們戒避祭邪神之物、血、窒死的禽獸和姦淫。」26於是保祿就把這幾個人帶去；第二天，同他們一起行了取潔禮，以後進了聖殿，呈報取潔的日子何時滿期，何時為他們每人奉獻供物。

保祿被捕

保祿在聖殿內被捕 27當七天快完時，從亞細亞來的猶太人見保祿在殿裡，就煽動所有的群眾，向他下手，28喊著說：「以色列人！請幫忙，這就是到處教訓眾人反對人民、法律和這地方的那個

* [21:23–26] The leaders of the community suggest that Paul, on behalf of four members of the Jerusalem community, make the customary payment for the sacrifices offered at the termination of the Nazirite vow (see Numbers 6:1–24) in order to impress favorably the Jewish Christians in Jerusalem with his high regard for the Mosaic law. Since Paul himself had once made this vow (Acts 18:18), his respect for the law would be on public record.

* [21:24] **Pay their expenses**: according to Numbers 6:14–15 the Nazirite had to present a yearling lamb for a holocaust, a yearling ewe lamb for a sin offering, and a ram for a peace offering, along with food and drink offerings, upon completion of the period of the vow.

* [21:25] Paul is informed about the apostolic decree, seemingly for the first time (see the note on Acts 15:13–35). The allusion to the decree was probably introduced here by Luke to remind his readers that the Gentile Christians themselves were asked to respect certain Jewish practices deriving from the law.

* [21:28] The charges against Paul by the diaspora Jews are identical to the charges brought against Stephen by diaspora Jews in Acts 6:13. **Brought Greeks into the temple**: non-Jews were forbidden, under penalty of death, to go beyond the Court of the Gentiles. Inscriptions in Greek and Latin on a stone balustrade marked off the prohibited area.

the law and this place, and what is more, he has even brought Greeks into the temple and defiled this sacred place."* 29For they had previously seen Trophimus the Ephesian in the city with him and supposed that Paul had brought him into the temple. 30The whole city was in turmoil with people rushing together. They seized Paul and dragged him out of the temple, and immediately the gates were closed. 31While they were trying to kill him, a report reached the cohort commander* that all Jerusalem was rioting. 32He immediately took soldiers and centurions and charged down on them. When they saw the commander and the soldiers they stopped beating Paul. 33The cohort commander came forward, arrested him, and ordered him to be secured with two chains; he tried to find out who he might be and what he had done. 34Some in the mob shouted one thing, others something else; so, since he was unable to ascertain the truth because of the uproar, he ordered Paul to be brought into the compound. 35When he reached the steps, he was carried by the soldiers because of the violence of the mob, 36*for a crowd of people followed and shouted, "Away with him!"

37Just as Paul was about to be taken into the compound, he said to the cohort commander, "May I say something to you?" He replied, "Do you speak Greek? 38So then you are not the Egyptian* who started a

人。他還領了希臘人們進聖殿，褻瀆了這聖地。」29原來他們以前見過厄弗所人特洛斐摩同他在城裡，就以為保祿領他進了聖殿。30於是全城震動，百姓一起跑來，拿住保祿，把他拉出殿外，立即把門都關上。31他們正想要殺他時，有人上去報告給營部的千夫長說：「全耶路撒冷都亂了！」32千夫長立時帶著士兵和百夫長跑下來，到了他們那裡；他們一見千夫長和士兵，就停止，不打保祿了。33於是千夫長前去，拿住保祿，下令用兩條鎖鏈綁了，遂查問他是誰，作了甚麼事。34群眾中，有的喊這，有的喊那；由於亂嚷，千夫長不能得知實情，便下令將保祿帶到營裡去。35當走上台階時，由於群眾擠得兇猛，保祿只好由士兵抬著；36一群百姓跟在後面喊著說：「除掉他！」37快要帶進營盤時，保祿向千夫長說：「許我向你說句話嗎？」他說：「你會希臘話？38莫非你就是前些日子作亂，帶領四千匕

* [21:31] **Cohort commander**: literally, "the leader of a thousand in a cohort." At this period the Roman cohort commander usually led six hundred soldiers, a tenth of a legion; but the number in a cohort varied.
* [21:36] **Away with him**: at the trial of Jesus before Pilate in Luke 23:18, the people similarly shout, "Away with this man."
* [21:38] **The Egyptian**: according to the Jewish historian Josephus, an Egyptian gathered a large crowd on the Mount of Olives to witness the destruction of the walls of Jerusalem that would fall at the Egyptian "prophet's" word. The commotion was put down by the Roman authorities and the Egyptian escaped, but only after thousands had been killed. **Four thousand assassins**: literally, *sicarii*. According to Josephus, these were political nationalists who removed their opponents by assassination with a short dagger, called in Latin a *sica*.

revolt some time ago and led the four thousand assassins into the desert?" 39Paul answered, "I am a Jew, of Tarsus in Cilicia, a citizen of no mean city; I request you to permit me to speak to the people." 40When he had given his permission, Paul stood on the steps and motioned with his hand to the people; and when all was quiet he addressed them in Hebrew.*

CHAPTER 22

Paul's Defense before the Jerusalem Jews. 1*"My brothers and fathers, listen to what I am about to say to you in my defense." 2When they heard him addressing them in Hebrew they became all the more quiet. And he continued, 3"I am a Jew, born in Tarsus in Cilicia, but brought up in this city. At the feet of Gamaliel I was educated strictly in our ancestral law and was zealous for God, just as all of you are today. 4I persecuted this Way to death, binding both men and women and delivering them to prison. 5Even the high priest and the whole council of elders can testify on my behalf. For from them I even received letters to the brothers and set out for Damascus to bring back to Jerusalem in chains for punishment those there as well.

6"On that journey as I drew near to Damascus, about noon a great light from the sky suddenly shone around me. 7I fell to the ground and heard a voice saying to me, 'Saul, Saul, why are you persecuting me?' 8I replied, 'Who are you, sir?' And he said to me, 'I am Jesus the Nazorean whom you are persecuting.' 9My companions saw the light but did not hear the voice of the one who spoke to me. 10I asked, 'What

首黨人，往荒野去的那個埃及人嗎？」39保祿答說：「我是猶太人，是塔爾索人，基里基雅的一個並非無名城市的公民。我求你，准我向百姓講話。」40千夫長准許了；保祿就站在台階上向百姓揮手，大家都安靜下來後，保祿便用希伯來話致辭說：

第廿二章

保祿向猶太人致詞 1「諸位仁人弟兄，諸位父老！請聽我現在對你們的分辯。」2他們聽見保祿用希伯來話向他們致辭，就更為安靜了。保祿說：3「我原是猶太人，生於基里基雅的塔爾索，卻在這城裡長大，在加瑪里耳足前，對祖傳的法律，曾受過精確的教育；對天主我也是熱忱的，就如你們大家今天一樣。4我曾迫害過這道，直到死地；不論男女，逮捕綑綁送入獄中；5就是大司祭和整個長老團，都可給我作證；我從他們那裡領了給弟兄們的文書，往大馬士革去，有意把那裡的這樣的人加以逮捕，帶到耶路撒冷來處罰。6當我前行臨近大馬士革時，約在中午，忽然天上有一道大光，環射到我身上，7我便跌在地上，聽見有聲音向我說：掃祿，掃祿！你為甚麼迫害我？8我回答說：主，你是誰？他向我說：我就是你所迫害的那個納匝肋人耶穌。9同我在一起的人，只看見那光，卻聽不見那對我說話的聲音。10我說：主，我

* [21:40] **In Hebrew**: meaning, perhaps, in Aramaic, which at this time was the Semitic tongue in common use.

* [22:1–21] Paul's first defense speech is presented to the Jerusalem crowds. Luke here presents Paul as a devout Jew (Acts 22:3) and zealous persecutor of the Christian community (Acts 22:4–5), and then recounts the conversion of Paul for the second time in Acts (see the note on Acts 9:1–19).

shall I do, sir?' The Lord answered me, 'Get up and go into Damascus, and there you will be told about everything appointed for you to do.' 11Since I could see nothing because of the brightness of that light, I was led by hand by my companions and entered Damascus.

12"A certain Ananias, a devout observer of the law, and highly spoken of by all the Jews who lived there, 13came to me and stood there and said, 'Saul, my brother, regain your sight.' And at that very moment I regained my sight and saw him. 14Then he said, 'The God of our ancestors designated you to know his will, to see the Righteous One, and to hear the sound of his voice; 15for you will be his witness* before all to what you have seen and heard. 16Now, why delay? Get up and have yourself baptized and your sins washed away, calling upon his name.'

17"After I had returned to Jerusalem and while I was praying in the temple, I fell into a trance 18and saw the Lord saying to me, 'Hurry, leave Jerusalem at once, because they will not accept your testimony about me.' 19But I replied, 'Lord, they themselves know that from synagogue to synagogue I used to imprison and beat those who believed in you. 20And when the blood of your witness Stephen was being shed, I myself stood by giving my approval and keeping guard over the cloaks of his murderers.' 21Then he said to me, 'Go, I shall send you far away to the Gentiles.'"*

當作甚麼？主向我說：你起來，往大馬士革去，在那裡有人要告訴你，給你派定當作的一切事。11由於那光的炫耀，我看不見了，就由我的同伴用手領著，進了大馬士革。12有個人名叫阿納尼雅，是虔誠守法的人，所有住在那裡的猶太人都稱譽他。13他來見我，站在旁邊向我說：掃祿兄弟，你看見罷！我當時向他一望，就看見了他。14他說：我們祖先的天主，預簡了你，叫你認識他的意願，看見那位義者，並由他口中聽到聲音，15因為你要向眾人，對你所見所聞的事，為他作證人。16現在你還遲延甚麼？起來領洗，呼求他的名，洗除你的罪惡罷！17我回到耶路撒冷，在殿裡祈禱時，就神魂超拔，18看見主向我說：趕緊，快快離開耶路撒冷，因為這裡的人，將不接受你為我作的證。19我就說：主！這是因為他們知道：我經常把信你的人下在監裡，並在各會堂裡鞭打他們；20當你的證人斯德望的血傾流時，我本人還站在旁邊予以贊同，並且看守殺他的人們的衣服！21他向我說：你去！因為我要打發你到遠方外邦人那裡去。」

* [22:15] **His witness**: like the Galilean followers during the historical ministry of Jesus, Paul too, through his experience of the risen Christ, is to be a witness to the resurrection (compare Acts 1:8; 10:39–41; Luke 24:48).

* [22:21] Paul endeavors to explain that his position on the law has not been identical with that of his audience because it has been his prophetic mission to preach to the Gentiles to whom the law was not addressed and who had no faith in it as a way of salvation.

Paul Imprisoned. 22They listened to him until he said this, but then they raised their voices and shouted, "Take such a one as this away from the earth. It is not right that he should live."* 23And as they were yelling and throwing off their cloaks and flinging dust into the air, 24the cohort commander ordered him to be brought into the compound and gave instruction that he be interrogated under the lash to determine the reason why they were making such an outcry against him. 25But when they had stretched him out for the whips, Paul said to the centurion on duty, "Is it lawful for you to scourge a man who is a Roman citizen and has not been tried?"* 26When the centurion heard this, he went to the cohort commander and reported it, saying, "What are you going to do? This man is a Roman citizen." 27Then the commander came and said to him, "Tell me, are you a Roman citizen?" "Yes," he answered. 28The commander replied, "I acquired this citizenship for a large sum of money." Paul said, "But I was born one." 29At once those who were going to interrogate him backed away from him, and the commander became alarmed when he realized that he was a Roman citizen and that he had had him bound.

Paul before the Sanhedrin. 30The next day, wishing to determine the truth about why he was being accused by the Jews, he freed him and ordered the chief priests and the whole Sanhedrin to convene. Then he brought Paul down and made him stand before them.

聲明自己是羅馬公民 22他們聽他說到這句話，便揚聲說：「從地上除掉這樣的人，他不該活著！」23他們遂喧嘩吶喊，扔下衣服，並向空中揚土。24千夫長只得下令將保祿帶進營裡，說是要用鞭子拷問他，以便知道他們為甚麼緣故這樣喊叫反對他。25當士兵用皮條將保祿綁好時，保祿向旁邊站著的百夫長說：「一個羅馬人，又沒有被定罪，難道你們就可以鞭打他麼？」26百夫長聽了，就來到千夫長前報告說：「你可怎麼辦？這個人是羅馬人！」27千夫長就前來問保祿說：「告訴我，你是羅馬人嗎？」保祿說：「是。」28千夫長回答說：「我用一大筆錢纔購得這個公民權。」保祿說：「我卻生來就是。」29於是那些要拷問保祿的人，便立即離開他走了。千夫長一知道他是羅馬人，又因為曾綑綁了他，就害怕起來。30第二天，千夫長願意知道，保祿為甚麼被猶太人控告的實情，就解開他，並命令司祭長及全體公議會集合；隨後將保祿帶下來，叫他站在他們面前。

* [22:22] Paul's suggestion that his prophetic mission to the Gentiles did not involve his imposing the law on them provokes the same opposition as occurred in Pisidian Antioch (Acts 13:45).
* [22:25] **Is it lawful for you to scourge a man who is a Roman citizen and has not been tried?**: see the note on Acts 16:37.

CHAPTER 23

1Paul looked intently at the Sanhedrin
and said, "My brothers, I have
conducted myself with a perfectly
clear conscience before God to this
day." 2The high priest Ananias*
ordered his attendants to strike his
mouth. 3Then Paul said to him, "God
will strike you,* you whitewashed
wall. Do you indeed sit in judgment
upon me according to the law and
yet in violation of the law order me
to be struck?" 4The attendants said,
"Would you revile God's high priest?"
5Paul answered, "Brothers, I did not
realize he was the high priest. For it is
written, 'You shall not curse a ruler of
your people.'"*

6Paul was aware that some were
Sadducees and some Pharisees, so he
called out before the Sanhedrin, "My
brothers, I am a Pharisee, the son of
Pharisees; [I] am on trial for hope in
the resurrection of the dead." 7When
he said this, a dispute broke out
between the Pharisees and Sadducees,
and the group became divided. 8For
the Sadducees say that there is no
resurrection or angels or spirits, while
the Pharisees acknowledge all three.
9A great uproar occurred, and some
scribes belonging to the Pharisee
party stood up and sharply argued,
"We find nothing wrong with this
man. Suppose a spirit or an angel has
spoken to him?" 10The dispute was
so serious that the commander, afraid
that Paul would be torn to pieces by
them, ordered his troops to go down
and rescue him from their midst and
take him into the compound. 11*The

第廿三章

保祿在公議會受審 1保祿注視
著公議會說：「諸位仁人弟兄！
我在天主前，作事為人，全憑純
善的良心，直到今天。」2大司祭
阿納尼雅卻命站在旁邊的人打他
的嘴。3那時，保祿向他說：「粉
白的牆啊！天主將要打擊你；你
坐下審判我，應按照法律，你竟
違反法律，下令打我嗎？」4旁
邊站著的人說：「你竟敢辱罵天
主的大司祭嗎？」5保祿說：「弟
兄們！我原不知道他是大司祭，
因為經上記載說：『不可詛咒你
百姓的首長。』」6保祿一看出
他們一部份是撒杜塞人，另一部
份是法利塞人，就在公議會中喊
說：「諸位仁人弟兄！我是法利
塞人，是法利塞人的兒子，我是
為了希望死者的復活，現在受
審。」7他說了這話，法利塞人和
撒杜塞人便起了爭辯，會眾就分
裂了。8原來撒杜塞人說沒有復
活，也沒有天使，也沒有神靈；
法利塞人卻樣樣都承認。9於是喧
嚷大起，有幾個法利塞黨的經師
起來力爭說：「我們在這人身上
找不出一點過錯來；或者有神靈
或天使同他說了話！」10爭辯越
來越大，千夫長怕保祿被他們撕
裂，便命軍隊下來，把保祿從他
們中間搶出來，帶到營裡去了。
11次夜，主顯現給保祿說：「你

* [23:2] **The high priest Ananias**: Ananias, son of Nedebaeus, was high priest from A.D. 47 to 59.
* [23:3] **God will strike you**: Josephus reports that Ananias was later assassinated in A.D. 66 at the beginning of the First Revolt.
* [23:5] Luke portrays Paul as a model of one who is obedient to the Mosaic law. Paul, because of his reverence for the law (Exodus 22:27), withdraws his accusation of hypocrisy, "whitewashed wall" (cf Matthew 23:27), when he is told Ananias is the high priest.
* [23:11] The occurrence of the vision of Christ consoling Paul and assuring him that he will be his witness

following night the Lord stood by him and said, "Take courage. For just as you have borne witness to my cause in Jerusalem, so you must also bear witness in Rome."

Transfer to Caesarea. 12When day came, the Jews made a plot and bound themselves by oath not to eat or drink until they had killed Paul. 13There were more than forty who formed this conspiracy. 14They went to the chief priests and elders and said, "We have bound ourselves by a solemn oath to taste nothing until we have killed Paul. 15You, together with the Sanhedrin, must now make an official request to the commander to have him bring him down to you, as though you meant to investigate his case more thoroughly. We on our part are prepared to kill him before he arrives." 16The son of Paul's sister, however, heard about the ambush; so he went and entered the compound and reported it to Paul. 17Paul then called one of the centurions* and requested, "Take this young man to the commander; he has something to report to him." 18So he took him and brought him to the commander and explained, "The prisoner Paul called me and asked that I bring this young man to you; he has something to say to you." 19The commander took him by the hand, drew him aside, and asked him privately, "What is it you have to report to me?" 20He replied, "The Jews have conspired to ask you to bring Paul down to the Sanhedrin tomorrow, as though they meant to inquire about him more thoroughly, 21but do not believe them. More than forty of them are lying in wait for him; they have bound themselves by oath not to eat

放心罷！你怎樣在耶路撒冷為我作證，也該怎樣在羅馬為我作證。」

猶太人的陰謀 12天一亮，猶太人共商陰謀，發自詛的誓說：「不殺了保祿，決不吃不喝。」13發這誓的有四十多人；14這些人來到司祭長及長老前說：「我們發了自詛的誓，不殺了保祿，甚麼也不吃。15所以，你們同公議會現在要通知千夫長，帶保祿下到你們這裡，你們假裝要更詳細審訊他的事；我們早準備好，在他來到你們這裡以前，就殺掉他。」

16可是，保祿姊妹的兒子，聽到了這種詭計，就來到營裡，報告給保祿。17保祿就叫來一個百夫長說：「請領這個青年到千夫長那裡去，他有事要向他報告。」18於是百夫長就帶他到千夫長那裡說：「囚犯保祿叫我去，求我把這個青年領到你這裡來，他有事要告訴你。」19千夫長拉著他的手，走到一邊，私下詢問說：「你有甚麼事要向我報告？」20他說：「猶太人已約定請求你，明天把保祿帶下去，到公議會裡，假裝要更詳細查問他的事。21所以你切不要聽從他們，因為他們中有四十多人埋伏著等待保祿，這些人已發了自詛的

Acts 宗

n Rome prepares the reader for the final section of Acts: the journey of Paul and the word he preaches to Rome under the protection of the Romans.

* [23:17] **Centurions**: a centurion was a military officer in charge of one hundred soldiers.

or drink until they have killed him. They are now ready and only wait for your consent." 22As the commander dismissed the young man he directed him, "Tell no one that you gave me this information."

誓，非殺掉他，決不吃不喝；現在他們已準備好，只等候你的應允。」22於是千夫長便打發那青年走了，並吩咐他說：「不要向任何人說你將這事報告給我了。」

23Then he summoned two of the centurions and said, "Get two hundred soldiers ready to go to Caesarea by nine o'clock tonight,* along with seventy horsemen and two hundred auxiliaries. 24Provide mounts for Paul to ride and give him safe conduct to Felix the governor." 25Then he wrote a letter with this content: 26*"Claudius Lysias to his excellency the governor Felix, greetings.* 27This man, seized by the Jews and about to be murdered by them, I rescued after intervening with my troops when I learned that he was a Roman citizen. 28I wanted to learn the reason for their accusations against him so I brought him down to their Sanhedrin. 29I discovered that he was accused in matters of controversial questions of their law and not of any charge deserving death or imprisonment. 30Since it was brought to my attention that there will be a plot against the man, I am sending him to you at once, and have also notified his accusers to state (their case) against him before you."

31So the soldiers, according to their orders, took Paul and escorted him by night to Antipatris. 32The next day they re turned to the compound, leaving the horsemen to complete the journey with him. 33When they arrived

保祿被解送至凱撒勒雅 23千夫長遂叫來了兩個百夫長說：「預備二百士兵，七十騎兵，二百長槍手，今夜第三時辰，往凱撒勒雅去，24並備妥牲口，叫保祿騎上，把他平安護送到斐理斯總督那裡。」25他寫了一封這樣的信：26「喀勞狄里息雅向總督斐理斯鈞座請安。27這人為猶太人拿住，快要被他們殺掉時，我聽說他是羅馬人，就帶軍隊到場，把他救出。28我想要知道他們所以控告他的緣由，就帶他下到他們的公議會去。29得知他被控告，是為了他們的法律問題，並沒有任何該死或該監禁的罪行。30有人告知我，將有陰謀陷害他。我便立刻打發他到你這裡來，並吩咐原告到你面前控訴他。祝你安好！」31於是士兵照所命令的，夜間帶領保祿到了安提帕特；32第二天，讓騎兵跟保祿同去，別的就回到營裡。33他們進了凱撒勒雅，把信呈

* [23:23] **By nine o'clock tonight**: literally, "by the third hour of the night." The night hours began at 6 P.M. **Two hundred auxiliaries**: the meaning of the Greek is not certain. It seems to refer to spearmen from the local police force and not from the cohort of soldiers, which would have numbered only 500–1000 men.

* [23:26–30] The letter emphasizes the fact that Paul is a Roman citizen and asserts the lack of evidence that he is guilty of a crime against the empire. The tone of the letter implies that the commander became initially involved in Paul's case because of his Roman citizenship, but this is not an exact description of what really happened (see Acts 21:31–33; 22:25–29).

* [23:26] M. Antonius Felix was procurator of Judea from A.D. 52 to 60. His procuratorship was marked by cruelty toward and oppression of his Jewish subjects.

in Caesarea they delivered the letter to the governor and presented Paul to him. 34When he had read it and asked to what province he belonged, and learned that he was from Cilicia, 35he said, "I shall hear your case when your accusers arrive." Then he ordered that he be held in custody in Herod's praetorium.

給總督，並引保祿到他面前。34總督讀了信，便問保祿是那一省的人；既查知他是基里基雅人，35便說：「等控告你的人來到，我再聽審你。」遂下令把保祿看守在黑落德王府裡。

CHAPTER 24

Trial before Felix. 1Five days later the high priest Ananias came down with some elders and an advocate, a certain Tertullus, and they presented formal charges against Paul to the governor. 2When he was called, Tertullus began to accuse him, saying, "Since we have attained much peace through you, and reforms have been accomplished in this nation through your provident care, 3we acknowledge this in every way and everywhere, most excellent Felix, with all gratitude. 4But in order not to detain you further, I ask you to give us a brief hearing with your customary graciousness. 5We found this man to be a pest; he creates dissension among Jews all over the world and is a ringleader of the sect of the Nazoreans.* 6He even tried to desecrate our temple, but we arrested him. (7)*8If you examine him you will be able to learn from him for yourself about everything of which we are accusing him." 9The Jews also joined in the attack and asserted that these things were so.

10*Then the governor motioned to him to speak and Paul replied, "I know that you have been a judge over

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在斐理斯前受審 1過了五天，大司祭阿納尼雅同幾個長老和一個名叫特爾突羅的律師下來，向總督控告保祿。2保祿被傳來後，特爾突羅便開始控告說：「斐理斯大人！因了你，我們纔得大享太平，由於你的照料，這民族得了改善：3這是我們時時處處感激不盡的。4但為了不多耽誤你的時間，我請求你發仁慈，略聽我們片刻。5我們查出這人實在是個危險人物。他鼓動天下的一切猶太人作亂，又是納匝肋教派的魁首。6他還企圖褻瀆聖殿，我們便把他抓住了。【本想按我們的法律來審判他，7可是千夫長里息雅趕到，以武力將他從我們手中奪去，8命令控告他的人，到你這裡來。】你問問他，便可知道我們控告這人的一切事是真的了。」9猶太人也一起附和，肯定事情確是如此。10總督示意叫保祿說話，保祿便回答說：「我知道你

* [24:5] **Nazoreans**: that is, followers of Jesus of Nazareth.
* [24:7] The Western text has added here a verse (really 6b–8a) that is not found in the best Greek manuscripts. It reads, "and would have judged him according to our own law, but the cohort commander Lysias came and violently took him out of our hands and ordered his accusers to come before you."
* [24:10–21] Whereas the advocate Tertullus referred to Paul's activities on his missionary journeys, the apostle narrowed the charges down to the riot connected with the incident in the temple (see Acts 21:27–30; 24:17–20). In his defense, Paul stresses the continuity between Christianity and Judaism.

this nation for many years and so I am pleased to make my defense before you. 11As you can verify, not more than twelve days have passed since I went up to Jerusalem to worship. 12Neither in the temple, nor in the synagogues, nor anywhere in the city did they find me arguing with anyone or instigating a riot among the people. 13Nor can they prove to you the accusations they are now making against me. 14But this I do admit to you, that according to the Way, which they call a sect, I worship the God of our ancestors and I believe everything that is in accordance with the law and written in the prophets. 15I have the same hope in God as they themselves have that there will be a resurrection of the righteous and the unrighteous. 16Because of this, I always strive to keep my conscience clear before God and man. 17After many years, I came to bring alms for my nation and offerings. 18While I was so engaged, they found me, after my purification, in the temple without a crowd or disturbance. 19But some Jews from the province of Asia, who should be here before you to make whatever accusation they might have against me— 20or let these men themselves state what crime they discovered when I stood before the Sanhedrin, 21unless it was my one outcry as I stood among them, that 'I am on trial before you today for the resurrection of the dead.'"

22Then Felix, who was accurately informed about the Way, postponed the trial, saying, "When Lysias the commander comes down, I shall decide your case." 23He gave orders to the centurion that he should be kept in custody but have some liberty, and that he should not prevent any of his friends from caring for his needs.

多年以來，就作這民族的判官，所以我可放心為我自己的事作辯護。11你能夠查知：自從我上耶路撒冷來朝拜，到現在還不過十二天。12他們在聖殿裡，或在會堂裡，或在城內，沒有看見我同甚麼人爭論，或集合過群眾。13對於他們現在控告我的事，他們也不能向你證明。14但是有一點，我卻向你承認：就是我確是依照他們所稱為異端的道，事奉祖先的天主；凡合乎《法律》及《先知書》上所記載的一切，我都相信。15我對天主所有的希望，也是他們自己所期待的，就是義人及不義的人將要復活。16因此，我自己勉力，對天主對人時常保持良心無愧。17我離開耶路撒冷多年以後，纔回到那裡，是為賙濟我國人，並呈獻祭物。18這期間，有人見我在聖殿裡行取潔禮，既沒有集眾，也沒有作亂。19不過，只有幾個從亞細亞來的猶太人，他們若有告我的事，他們應該到你面前控告。20或者，如果這裡的這些人，見我站在公議會前有甚麼不對，他們儘可提出；21即使有，無非是為了我站在他們中間所喊的這一聲：為了死者的復活，我今天纔受你們審判。」

22斐理斯對於這道，既有比較確切的認識，便有意拖延，就對他們說：「等里息雅千夫長下來，我再審斷你們的事。」23遂命百夫長看守保祿，要從寬待他，不

Captivity in Caesarea. 24*Several days later Felix came with his wife Drusilla, who was Jewish. He had Paul summoned and listened to him speak about faith in Christ Jesus. 25But as he spoke about righteousness and self-restraint and the coming judgment, Felix became frightened and said, "You may go for now; when I find an opportunity I shall summon you again." 26At the same time he hoped that a bribe would be offered him by Paul, and so he sent for him very often and conversed with him.
27Two years passed and Felix was succeeded by Porcius Festus. Wishing to ingratiate himself with the Jews, Felix left Paul in prison.*

要阻止他的近人來接濟他。24過了幾天，斐理斯和他的猶太籍妻子得魯息拉一起來到，就打發人叫保祿來，聽他講論有關信仰基督耶穌的道理。25保祿講論到公義、節操和將來的審判時，斐理斯害怕起來，便回答說：「現在你回去，等我得便，再叫你來。」26他同時也希望保祿給他些錢，因此，屢次打發人叫他來和他談話。27滿了兩年，頗爾基約斐斯托接了斐理斯的任；斐理斯願意向猶太人討好，就將保祿留在監裡。

CHAPTER 25

Appeal to Caesar. 1Three days after his arrival in the province, Festus went up from Caesarea to Jerusalem 2where the chief priests and Jewish leaders presented him their formal charges against Paul.* They asked him 3as a favor to have him sent to Jerusalem, for they were plotting to kill him along the way. 4Festus replied that Paul was being held in custody in Caesarea and that he himself would be returning there shortly. 5He said, "Let your authorities come down with me, and if this man has done something improper, let them accuse him."

6After spending no more than eight or ten days with them, he went down to Caesarea, and on the following day took his seat on the tribunal and ordered that Paul be brought in. 7When he appeared, the Jews who had come down from Jerusalem surrounded him and brought many serious charges

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上訴凱撒 1斐斯托到省上任，三天以後，就從凱撒勒雅上了耶路撒冷。2司祭長和猶太人的首領，向他告發保祿，並請求3他開恩，來對付保祿，就是求他將保祿解到耶路撒冷來，他們好設下埋伏，在半路上將他殺掉。4可是，斐斯托回答說：「保祿應押在凱撒勒雅，我自己不久就快回去；」5又說：「你們中有權勢的人，跟我一同下去，若在那人身上有甚麼不對處，控告他好了。」6斐斯托在他們中住了不過八天或十天，就下到了凱撒勒雅。第二天坐堂，下令將保祿帶來；7保祿一來到，從耶路撒冷下來的猶太人就圍住他，提出許多嚴重而不能

* [24:24, 25] The way of Christian discipleship greatly disquiets Felix, who has entered into an adulterous marriage with Drusilla, daughter of Herod Agrippa I. This marriage provides the background for the topics Paul speaks about and about which Felix does not want to hear.
* [24:27] Very little is known of Porcius Festus who was a procurator of Judea from A.D. 60 to 62.
* [25:2] Even after two years the animosity toward Paul in Jerusalem had not subsided (see Acts 24:27).

against him, which they were unable to prove. 8In defending himself Paul said, "I have committed no crime either against the Jewish law or against the temple or against Caesar." 9*Then Festus, wishing to ingratiate himself with the Jews, said to Paul in reply, "Are you willing to go up to Jerusalem and there stand trial before me on these charges?" 10Paul answered, "I am standing before the tribunal of Caesar; this is where I should be tried. I have committed no crime against the Jews, as you very well know. 11If I have committed a crime or done anything deserving death, I do not seek to escape the death penalty; but if there is no substance to the charges they are bringing against me, then no one has the right to hand me over to them. I appeal to Caesar." 12Then Festus, after conferring with his council, replied, "You have appealed to Caesar. To Caesar you will go."

8保祿分辯說：「我對於猶太人的法律，對於聖殿，對於凱撒，都沒有犯甚麼罪。」9斐斯托想要向猶太人討好，就向保祿說：「關於這些事，你願意上耶路撒冷，在那裡於我面前受審嗎？」10保祿卻說：「我站在凱撒的公堂前，我該在這裡受審。我對猶太人並沒有作過不對的事，就是你也知道的很清楚。11假如我作了不對的事，或作了甚麼該死的事，我雖死不辭；但若這些人所控告我的，都是實無其事，那麼誰也不能將我交與他們；我向凱撒上訴。」12斐斯托與議會商議之後，回答說：「你既向凱撒上訴，就往凱撒那裡去！」

Paul before King Agrippa. 13When a few days had passed, King Agrippa and Bernice* arrived in Caesarea on a visit to Festus. 14Since they spent several days there, Festus referred Paul's case to the king, saying, "There is a man here left in custody by Felix. 15When I was in Jerusalem the chief priests and the elders of the Jews brought charges against him and demanded his condemnation. 16I answered them that it was not Roman practice to hand over an accused person before he has faced his accusers and had the opportunity to defend himself against

阿格黎帕王來訪 13過了幾天，阿格黎帕王同貝勒尼切到了凱撒勒雅，向斐斯托致候。14他們在那裡住了多日，斐斯托就將保祿的事件，陳述給王說：「這裡有一個人，是斐理斯留在獄中的囚犯。15我在耶路撒冷的時候，司祭長和猶太人的長老告發他，要求定他的罪。16我回答他們說：當被告還沒有與原告當面對質，還沒有機會辯護控告他的事以前，就將那人交出，不合羅馬人

* [25:9–12] Paul refuses to acknowledge that the Sanhedrin in Jerusalem has any jurisdiction over him now (Acts 25:11). Paul uses his right as a Roman citizen to appeal his case to the jurisdiction of the Emperor (Nero, ca. A.D. 60) (Acts 25:12). This move broke the deadlock between Roman protective custody of Paul and the plan of his enemies to kill him (3).

* [25:13] **King Agrippa and Bernice**: brother and sister, children of Herod Agrippa I whose activities against the Jerusalem community are mentioned in Acts 12:1–19. Agrippa II was a petty ruler over small areas in northern Palestine and some villages in Perea. His influence on the Jewish population of Palestine was insignificant.

their charge. 17So when (they) came together here, I made no delay; the next day I took my seat on the tribunal and ordered the man to be brought in. 18His accusers stood around him, but did not charge him with any of the crimes I suspected. 19Instead they had some issues with him about their own religion and about a certain Jesus who had died but who Paul claimed was alive. 20Since I was at a loss how to investigate this controversy, I asked if he were willing to go to Jerusalem and there stand trial on these charges. 21And when Paul appealed that he be held in custody for the Emperor's decision, I ordered him held until I could send him to Caesar." 22Agrippa said to Festus, "I too should like to hear this man." He replied, "Tomorrow you will hear him."

23The next day Agrippa and Bernice came with great ceremony and entered the audience hall in the company of cohort commanders and the prominent men of the city and, by command of Festus, Paul was brought in. 24And Festus said, "King Agrippa and all you here present with us, look at this man about whom the whole Jewish populace petitioned me here and in Jerusalem, clamoring that he should live no longer. 25I found, however, that he had done nothing deserving death, and so when he appealed to the Emperor, I decided to send him. 26But I have nothing definite to write about him to our sovereign; therefore I have brought him before all of you, and particularly before you, King Agrippa, so that I may have something to write as a result of this investigation. 27For it seems senseless to me to send up a prisoner without indicating the charges against him."

的規例。17及至他們來到這裡，我一點也沒有遲延，次日便坐堂，下令把那人帶來。18原告站起來，對他沒有提出一件罪案，是我所逆料的惡事；19他們的爭辯，僅是關於他們的宗教及關於一個已死的耶穌，保祿卻說他還活著。20我對這爭執不知如何處理，就問他是否願意去耶路撒冷，在那裡受審。21可是，保祿卻要求上訴，將他留給皇帝審斷，我便下令留下他，等我解他到凱撒那裡。」22阿格黎帕向斐斯托說：「我也願意親自聽聽這個人。」斐斯托說：「明天你就可以聽他。」23第二天，阿格黎帕和貝勒尼切來時甚是排場，偕同千夫長及城裡的要人進了廳堂；斐斯托下令，把保祿帶來。24斐斯托說：「阿格黎帕王和同我們在場的眾人，你們看這個人，為了他，所有的猶太群眾曾在耶路撒冷和這裡向我請求，呼喊說：不該容他再活下去。25但我查明他並沒有作過甚麼該死的事。他既把這案子向皇帝上訴了，我便決定把他解去。26我對這人沒有甚麼確實的事可向主上陳奏；因此我將他帶到你們前，尤其你阿格黎帕王前，好在審訊以後，有所陳奏，27因為我以為，解送囚犯而不指明他的罪狀，於理不合。」

CHAPTER 26

King Agrippa Hears Paul. 1Then Agrippa said to Paul, "You may now speak on your own behalf." So Paul stretched out his hand and began his defense. 2*"I count myself fortunate, King Agrippa, that I am to defend myself before you today against all the charges made against me by the Jews, 3especially since you are an expert in all the Jewish customs and controversies. And therefore I beg you to listen patiently. 4My manner of living from my youth, a life spent from the beginning among my people* and in Jerusalem, all [the] Jews know. 5They have known about me from the start, if they are willing to testify, that I have lived my life as a Pharisee, the strictest party of our religion. 6But now I am standing trial because of my hope in the promise made by God to our ancestors. 7Our twelve tribes hope to attain to that promise as they fervently worship God day and night; and on account of this hope I am accused by Jews, O king. 8Why is it thought unbelievable among you that God raises the dead? 9I myself once thought that I had to do many things against the name of Jesus the Nazorean, 10and I did so in Jerusalem. I imprisoned many of the holy ones with the authorization I received from the chief priests, and when they were to be put to death I cast my vote against them. 11Many times, in synagogue after synagogue, I punished them in an attempt to force them to blaspheme; I was so enraged against them that I pursued them even to foreign cities.

12"On one such occasion I was traveling to Damascus with the authorization

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保祿在阿格黎帕王前自辯 1阿格黎帕向保祿說：「准你為自己辯護。」那時，保祿便伸起手來，辯護說：2「阿格黎帕王！我今天能在你跟前，對於猶太人所控告我的一切事，得以辯護，我覺得十分幸運，3尤其你熟悉猶太人的一切習俗和爭端，所以我求你忍耐聽我。4我自幼年以來，從起初在我民族中，以及在耶路撒冷，處世為人如何，猶太人都知道。5假如他們肯作證的話，他們從很早就知道：我是按照我們教中最嚴格的宗派，度著法利塞人的生活。6現在，我因希望天主對我們祖先的恩許，而站在這裡受審。7我們十二支派，日夜勤懇地事奉天主，希望這許諾到來。王啊！正是為了這個希望，我為猶太人所控告。8天主既使死人復活了，為甚麼你們竟斷為不可信呢？9本來，我本人過去也認為，應盡力反對納匝肋人耶穌的名，10我在耶路撒冷就這樣作過。我不但從司祭長那裡取得權柄，把許多聖者關在監裡；而且他們被殺時，我還投了票。11我也曾在各會堂裡，多次用刑，強迫他們說褻瀆的話；而且分外狂怒地迫害他們，直到外邦的城市。12在這期間，我曾取得司祭長的權柄和

* [26:2–23] Paul's final defense speech in Acts is now made before a king (see Acts 9:15). In the speech Paul presents himself as a zealous Pharisee and Christianity as the logical development of Pharisaic Judaism. The story of his conversion is recounted for the third time in Acts in this speech (see the note on Acts 9:1–19).
* [26:4] **Among my people**: that is, among the Jews.

and commission of the chief priests.
13At midday, along the way, O king, I
saw a light from the sky, brighter than
the sun, shining around me and my
traveling companions. 14We all fell to
the ground and I heard a voice saying
to me in Hebrew, 'Saul, Saul, why are
you persecuting me? It is hard for you
to kick against the goad.'* 15And I
said, 'Who are you, sir?' And the Lord
replied, 'I am Jesus whom you are
persecuting. 16Get up now, and stand
on your feet. I have appeared to you
for this purpose, to appoint you as a
servant and witness of what you have
seen [of me] and what you will be
shown.* 17I shall deliver you from this
people and from the Gentiles to whom
I send you, 18to open their eyes* that
they may turn from darkness to light
and from the power of Satan to God,
so that they may obtain forgiveness of
sins and an inheritance among those
who have been consecrated by faith in
me.'

19"And so, King Agrippa, I was
not disobedient to the heavenly
vision. 20On the contrary, first to
those in Damascus and in Jerusalem
and throughout the whole country
of Judea, and then to the Gentiles,
I preached the need to repent and
turn to God, and to do works giving
evidence of repentance. 21That is why
the Jews seized me [when I was] in
the temple and tried to kill me. 22But
I have enjoyed God's help to this very
day, and so I stand here testifying to
small and great alike, saying nothing

准許，往大馬士革去。13王啊！時
當正午，我在路上看見一道光，
比太陽還亮，從天上環照著我，
和與我同行的人；14我們都跌倒
在地。我聽見有聲音用希伯來
話向我說：『掃祿，掃祿，你為
甚麼迫害我？向刺錐踢去，為你
是難堪的。』15我說：『主！你
是誰？』主說：『我就是你所迫
害的耶穌。16但是，你起來，站
好，因為我顯現給你，正是為了
要選派你為我服務，並為你見到
我的事，以及我將要顯現給你的
事作證。17我把你從這百姓及外
邦人中救出，是要打發你到他們
那裡去，18開明他們的眼，叫他
們從黑暗中轉入光明，由撒殫權
下歸向天主，好使他們因信我而
獲得罪赦，並在聖化的人中得有
分子。』19因此，阿格黎帕王！
我對這天上的異像並沒有失信，
20相反地，我首先向大馬士革和耶
路撒冷以及猶太全境的人，然後
向外邦人傳報，叫他們悔改，歸
向天主，作與悔改相稱的作為。21
正是為了這個緣故，猶太人在殿裡
把我拿住，想要向我下毒手；22但
我得蒙天主的助祐，直到今天我還
站得住，向卑微和尊高的人作證。
我所講的，不外乎先知和梅瑟所說

* [26:14] **In Hebrew**: see the note on Acts 21:40. **It is hard for you to kick against the goad**: this proverb is commonly found in Greek literature and in this context signifies the senselessness and ineffectiveness of any opposition to the divine influence in his life.
* [26:16] The words of Jesus directed to Paul here reflect the dialogues between Christ and Ananias (Acts 9:15) and between Ananias and Paul (Acts 22:14–15) in the two previous accounts of Paul's conversion.
* [26:18] **To open their eyes**: though no mention is made of Paul's blindness in this account (cf Acts 9:8–9, 12, 18; 22:11–13), the task he is commissioned to perform is the removal of other people's spiritual blindness.
* [26:22] **Saying nothing different from what the prophets and Moses foretold**: see the note on Luke 18:31.

different from what the prophets and Moses foretold,* 23that the Messiah must suffer* and that, as the first to rise from the dead, he would proclaim light both to our people and to the Gentiles."

過的，必將成就的事：23就是默西亞怎樣必須受難，怎樣必須由死者中作復活起來的第一人，將光明傳佈給這百姓及外邦人。」

Reactions to Paul's Speech. 24While Paul was so speaking in his defense, Festus said in a loud voice, "You are mad, Paul; much learning is driving you mad." 25But Paul replied, "I am not mad, most excellent Festus; I am speaking words of truth and reason. 26The king knows about these matters and to him I speak boldly, for I cannot believe that [any] of this has escaped his notice; this was not done in a corner.* 27King Agrippa, do you believe the prophets?* I know you believe." 28Then Agrippa said to Paul, "You will soon persuade me to play the Christian." 29Paul replied, "I would pray to God that sooner or later not only you but all who listen to me today might become as I am except for these chains."

30Then the king rose, and with him the governor and Bernice and the others who sat with them. 31*And after they had withdrawn they said to one another, "This man is doing nothing [at all] that deserves death or imprisonment." 32And Agrippa said to Festus, "This man could have been set free if he had not appealed to Caesar."

辯護的結果 24保祿辯護到這裡，斐斯托大聲說：「保祿，你瘋了！學問太多把你弄瘋了。」25保祿卻說：「斐斯托大人！我沒有瘋，相反，我說的是真理和清醒的話。26因為王知道這些事，我便向他放心講論。我深信這些事沒有一件瞞得過他的，因為這不是在偏僻角落裡行的。27阿格黎帕王！你信先知嗎？我知道你信。」28阿格黎帕向保祿說：「你差一點就勸服我作了基督徒！」29保祿說：「差一點也罷！差的多也罷！我總祈望天主，不但叫你，而且也叫今天聽我的眾人，除了這些鎖鏈以外，都要像我一樣。」30於是王、總督和貝勒尼切，以及和他們同坐的人都起來，31退到一邊，彼此談論說：「這人並沒有作過甚麼該死，或該監禁的事。」32阿格黎帕對斐斯托說：「這人若沒有向凱撒上訴，早就可以釋放了。」

* [26:23] **That the Messiah must suffer**: see the note on Luke 24:26.

* [26:26] **Not done in a corner**: for Luke, this Greek proverb expresses his belief that he is presenting a story about Jesus and the church that is already well known. As such, the entire history of Christianity is public knowledge and incontestable. Luke presents his story in this way to provide "certainty" to his readers about the instructions they have received (Luke 1:4).

* [26:27, 28] If the Christian missionaries proclaim nothing different from what the Old Testament prophets had proclaimed (Acts 26:22–23), then the logical outcome for the believing Jew, according to Luke, is to become a Christian.

* [26:31–32] In recording the episode of Paul's appearance before Agrippa, Luke wishes to show that, when Paul's case was judged impartially, no grounds for legal action against him were found (see Acts 23:29; 25:25).

CHAPTER 27

Departure for Rome. 1*When it was decided that we should sail to Italy, they handed Paul and some other prisoners over to a centurion named Julius of the Cohort Augusta.* 2We went on board a ship from Adramyttium bound for ports in the province of Asia and set sail. Aristarchus, a Macedonian from Thessalonica, was with us. 3On the following day we put in at Sidon where Julius was kind enough to allow Paul to visit his friends who took care of him. 4From there we put out to sea and sailed around the sheltered side of Cyprus because of the headwinds, 5and crossing the open sea off the coast of Cilicia and Pamphylia we came to Myra in Lycia.

Storm and Shipwreck. 6There the centurion found an Alexandrian ship that was sailing to Italy and put us on board. 7For many days we made little headway, arriving at Cnidus only with difficulty, and because the wind would not permit us to continue our course we sailed for the sheltered side of Crete off Salmone. 8We sailed past it with difficulty and reached a place called Fair Havens, near which was the city of Lasea.

9Much time had now passed and sailing had become hazardous because the time of the fast* had already gone

解往羅馬

第廿七章

保祿乘船到米辣 1既決定了要我們坐船往意大利去，人就將保祿和一些別的囚犯，交給皇家營裡的一個百夫長，他名叫猶里約。2有一隻由阿得辣米特來的船，要開往亞細亞沿岸一帶地方去。我們上去，便開了船，同我們一起的，還有馬其頓的得撒洛尼人阿黎斯塔苛。3第二天，我們在漆冬靠了岸，猶里約優待保祿，准他到朋友那裡去獲得照應。4我們又從那裡開了船，因為是逆風，便沿塞浦路斯背風的海面航行，5橫渡基里基雅和旁非里雅一帶的海面，便到了里基雅的米辣。

到克里特島 6百夫長在那裡找到一隻由亞歷山大里亞來，要開往意大利的船，便叫我們上了那船。7我們一連多日緩慢航行，僅到了克尼多對面，因為風阻止我們，我們就靠著克里特背風的海面，在撒耳摩訥旁邊航行，8我們沿岸而行，方纔來到一個名叫良港的地方，拉撒雅城就在附近。9歷時既久，航海已很危險，因為禁食節已過了，保祿就勸告

* [27:1–28:16] Here Luke has written a stirring account of adventure on the high seas, incidental to his main purpose of showing how well Paul got along with his captors and how his prophetic influence saved the lives of all on board. The recital also establishes the existence of Christian communities in Puteoli and Rome. This account of the voyage and shipwreck also constitutes the final "we-section" in Acts (see the note on Acts 16:10–17).

* [27:1] **Cohort Augusta**: the presence of a Cohort Augusta in Syria during the first century A.D. is attested in inscriptions. Whatever the historical background to this information given by Luke may be, the name Augusta serves to increase the prominence and prestige of the prisoner Paul whose custodians bear so important a Roman name.

* [27:9] **The time of the fast**: the fast kept on the occasion of the Day of Atonement (Lev 16:29–31), which occurred in late September or early October.

by, so Paul warned them, 10"Men, I can see that this voyage will result in severe damage and heavy loss not only to the cargo and the ship, but also to our lives." 11The centurion, however, paid more attention to the pilot and to the owner of the ship than to what Paul said. 12Since the harbor was unfavorably situated for spending the winter, the majority planned to put out to sea from there in the hope of reaching Phoenix, a port in Crete facing west-northwest, there to spend the winter.

13A south wind blew gently, and thinking they had attained their objective, they weighed anchor and sailed along close to the coast of Crete. 14Before long an offshore wind of hurricane force called a "Northeaster" struck. 15Since the ship was caught up in it and could not head into the wind we gave way and let ourselves be driven. 16We passed along the sheltered side of an island named Cauda and managed only with difficulty to get the dinghy under control. 17They hoisted it aboard, then used cables to undergird the ship. Because of their fear that they would run aground on the shoal of Syrtis, they lowered the drift anchor and were carried along in this way. 18We were being pounded by the storm so violently that the next day they jettisoned some cargo, 19and on the third day with their own hands they threw even the ship's tackle overboard. 20Neither the sun nor the stars were visible for many days, and no small storm raged. Finally, all hope of our surviving was taken away.

21When many would no longer eat, Paul stood among them and said, "Men, you should have taken my advice and not have set sail from Crete and you would have avoided this disastrous loss. 22I urge you now to keep up your courage; not one of you

他們說：10「諸位同人！我看這次航行，不但貨物和船，就是連我們的性命，也將要遭受災害和重大的損失。」11可是，百夫長寧信從舵手和船主，不聽保祿所說的話。12又因為這港口不適於過冬，大多數人便提議由這裡開船，或者能到腓尼斯去過冬，腓尼斯是克里特的一個港口，面朝西南和西北。13那時，南風徐徐吹來，大家以為對目的地已有了把握，就啟錨沿著克里特航行。

途遇風暴 14可是，過了不久，有一種稱為「東北風」的颶風，向島上衝來。15船被颶風捲去，不能頂風而行，我們只好任風飄流。16當我們貼著一個名叫克勞達小島的背風處疾駛時，纔能將小艇把持住，17水手們把小艇拉上來，用纜索把船綁好、又怕撞在敘爾提淺灘上，便落下船具，這樣任船飄蕩。18我們被風浪顛簸得太厲害，第二天他們便將貨物拋去；19第三天他們又親手把船上的用具也拋棄了。20好多天看不見太陽，看不見星辰，狂暴的風仍不見小，從此我們獲救的希望，全都消失了。21眾人好久已沒有吃飯，保祿便站在他們中間說：「諸位同人，你們本該聽我的話，不該從克里特開船，而遭受這場災害和損失。22雖然如此，我現在仍勸你們放心，因為除這隻船外，你們中沒有一個會喪命

will be lost, only the ship. 23For last night an angel of the God to whom (I) belong and whom I serve stood by me 24and said, 'Do not be afraid, Paul. You are destined to stand before Caesar; and behold, for your sake, God has granted safety to all who are sailing with you.' 25Therefore, keep up your courage, men; I trust in God that it will turn out as I have been told. 26We are destined to run aground on some island."

27On the fourteenth night, as we were still being driven about on the Adriatic Sea, toward midnight the sailors began to suspect that they were nearing land. 28They took soundings and found twenty fathoms; a little farther on, they again took soundings and found fifteen fathoms. 29Fearing that we would run aground on a rocky coast, they dropped four anchors from the stern and prayed for day to come. 30The sailors then tried to abandon ship; they lowered the dinghy to the sea on the pretext of going to lay out anchors from the bow. 31But Paul said to the centurion and the soldiers, "Unless these men stay with the ship, you cannot be saved." 32So the soldiers cut the ropes of the dinghy and set it adrift.

33Until the day began to dawn, Paul kept urging all to take some food. He said, "Today is the fourteenth day that you have been waiting, going hungry and eating nothing. 34I urge you, therefore, to take some food; it will help you survive. Not a hair of the head of anyone of you will be lost." 35When he said this, he took bread,* gave thanks to God in front of them all, broke it, and began to eat. 36They were all encouraged, and took some food themselves. 37In all, there were two hundred seventy-six of us on the

的，23因為，我所歸屬和所事奉的天主的使者，今夜曾顯現給我，24說：保祿！不要害怕，你必要站在凱撒面前。看，一切和你同船的人，天主都已賜給你了。25因此，諸位同人！請放心好了，因為我信天主對我怎樣說，也必怎樣成就；26不過我們必要擱淺在一個島上。」

在默里達島附近覆舟 27到了第十四天夜裡，我們在亞得里亞海飄來飄去；約在半夜時分，水手們猜想離一處陸地近了，28便拋下測鉛，得知水深二十尋；隔了一會，又拋下測鉛，得知水深十五尋。29他們又怕我們碰在礁石上，就從船尾拋下四個錨，切望天亮。30水手想法離船逃走，便將小艇繫到海裡，假裝要從船頭拋錨的樣子，31保祿就給百夫長和士兵說：「這些人若不留在船上，你們便不能獲救。」32那時，士兵便割斷小艇的纜索，任它沉沒。33從那時直到天亮，保祿一直勸眾人用飯說：「你們一直忍饑期待，沒有吃甚麼，到今天已是第十四天了。34所以我勸你們用飯；這與你們獲救有關，因為連你們頭上的頭髮也不會失掉一根。」35保祿說了這話，便拿起餅來，在眾人前，感謝了天主，然後擘開，開始吃。36於是眾人都放了心，也都用了飯。37當時我們在船上的，共有二百七十六人。

* [27:35] **He took bread . . .**: the words recall the traditional language of the celebration of the Eucharist (see Luke 22:19).

ship. 38After they had eaten enough, they lightened the ship by throwing the wheat into the sea.

39When day came they did not recognize the land, but made out a bay with a beach. They planned to run the ship ashore on it, if they could. 40So they cast off the anchors and abandoned them to the sea, and at the same time they unfastened the lines of the rudders, and hoisting the foresail into the wind, they made for the beach. 41But they struck a sandbar and ran the ship aground. The bow was wedged in and could not be moved, but the stern began to break up under the pounding [of the waves]. 42The soldiers planned to kill the prisoners so that none might swim away and escape, 43but the centurion wanted to save Paul and so kept them from carrying out their plan. He ordered those who could swim to jump overboard first and get to the shore, 44and then the rest, some on planks, others on debris from the ship. In this way, all reached shore safely.

38眾人都吃飽了飯，便把麥子拋在海裡，使船輕些。39當天亮時，他們不認得那陸地，但瞥見一個有岸邊的海灣，如果可能，就願意把船駛進去。40於是將錨割斷，棄在海裡，同時鬆開舵繩，拉上前帆，順著風，向岸邊前進。41不料卻碰到一道沙灘，兩邊有海，竟把船擱淺了，船頭陷入，膠定不動，船尾卻被浪濤猛力衝壞。42那時士兵主張要把囚犯殺掉，免得有人泅水逃走；43可是百夫長卻願救保祿，便阻止他們任意行事，遂命令會泅水的先跳入水中，先行登陸，44至於其餘的人，有的用木板，有的憑船上的零碎東西：這樣眾人都登了陸，得了救。

CHAPTER 28

Winter in Malta. 1Once we had reached safety we learned that the island was called Malta. 2The natives showed us extraordinary hospitality; they lit a fire and welcomed all of us because it had begun to rain and was cold. 3Paul had gathered a bundle of brushwood and was putting it on the fire when a viper, escaping from the heat, fastened on his hand. 4When the natives saw the snake hanging from his hand, they said to one another, "This man must certainly be a murderer; though he escaped the sea, Justice* has not let him remain alive." 5But he shook the snake off into the fire and suffered no harm. 6They were

第廿八章

在默里達島顯奇蹟 1我們得救以後，那時纔知道這島名叫默里達。2土人待我們非常友善，因為當時正在下雨，天又寒冷，他們就生起一堆火來款待我們眾人。3保祿拾了一捆柴，放在火堆上；有一條毒蛇，因熱而出，纏住了他的手。4土人一見毒蛇在保祿手上懸著，就彼此說：「這人必定是個兇手，雖然他從海裡得了救，天理仍不容他活著。」5保祿竟把那毒蛇抖在火裡，一點也沒有受害；6他們等待保祿發腫，或

* [28:4] **Justice**: in Greek mythology, the pursuing goddess of vengeance and justice.

expecting him to swell up or suddenly to fall down dead but, after waiting a long time and seeing nothing unusual happen to him, they changed their minds and began to say that he was a god. 7In the vicinity of that place were lands belonging to a man named Publius, the chief of the island. He welcomed us and received us cordially as his guests for three days. 8It so happened that the father of Publius was sick with a fever and dysentery. Paul visited him and, after praying, laid his hands on him and healed him. 9After this had taken place, the rest of the sick on the island came to Paul and were cured. 10They paid us great honor and when we eventually set sail they brought us the provisions we needed.

者突然跌倒死去；但等了好久，見沒有一點不對的地方在他身上發生，就轉念說他是個神。7離那地方不遠，有一塊田園，是島上的首領名叫頗里約的；他收留我們，款待了我們三天，很是厚道。8適逢頗里約的父親臥病，患熱病和痢疾；保祿就到他那裡，祈禱以後，給他覆手，治好了他。9這樣一來，島上其餘有病的人也都前來，也全被治好了。10他們處處表示十分尊敬我們；當我們開船的時候，還給我們放上急需品。

Arrival in Rome. 11Three months later we set sail on a ship that had wintered at the island. It was an Alexandrian ship with the Dioscuri* as its figurehead. 12We put in at Syracuse and stayed there three days, 13and from there we sailed round the coast and arrived at Rhegium. After a day, a south wind came up and in two days we reached Puteoli. 14There we found some brothers and were urged to stay with them for seven days. And thus we came to Rome. 15The brothers from there heard about us and came as far as the Forum of Appius and Three Taverns to meet us. On seeing them, Paul gave thanks to God and took courage. 16When he entered Rome,* Paul was allowed to live by himself, with the soldier who was guarding him.

乘船赴羅馬 11有隻用「彫斯雇黎」作標幟的亞歷山大里亞船，在那島上過冬：過了三個月，我們便乘這船航行。12我們在息辣谷撒靠了岸，停留了三天；13從這裡繞道前行，到了勒基雍。過了一天，吹起了南風，次日我們就到了頗提約里；14在那裡我們遇見了弟兄們，他們請我們在那裡住了七天；以後，我們便往羅馬去了。

抵達羅馬 15弟兄們聽到我們的消息後，便從羅馬來到阿丕約市場和三館迎接我們；保祿見了他們，就感謝天主，而獲得勇氣。16我們進了羅馬，保祿獲准與看

* [28:11] **Dioscuri**: that is, the Twin Brothers, Castor and Pollux, the sons of Zeus and the patrons of the sailors.

* [28:16] With Paul's arrival in Rome, the programmatic spread of the word of the Lord to "the ends of the earth" (Acts 1:8) is accomplished. In Rome, Paul is placed under house arrest, and under this mild form of custody he is allowed to proclaim the word in the capital of the civilized world of his day.

Testimony to Jews in Rome. 17*Three days later he called together the leaders of the Jews. When they had gathered he said to them, "My brothers, although I had done nothing against our people or our ancestral customs, I was handed over to the Romans as a prisoner from Jerusalem. 18After trying my case the Romans wanted to release me, because they found nothing against me deserving the death penalty. 19But when the Jews objected, I was obliged to appeal to Caesar, even though I had no accusation to make against my own nation. 20This is the reason, then, I have requested to see you and to speak with you, for it is on account of the hope of Israel* that I wear these chains." 21They answered him, "We have received no letters from Judea about you, nor has any of the brothers arrived with a damaging report or rumor about you. 22But we should like to hear you present your views, for we know that this sect is denounced everywhere."

23So they arranged a day with him and came to his lodgings in great numbers. From early morning until evening, he expounded his position to them, bearing witness to the kingdom of God and trying to convince them about Jesus from the law of Moses and the prophets. 24Some were convinced by what he had said, while others did not believe. 25*Without reaching any agreement among themselves they began to leave; then Paul made one final statement. "Well did the holy Spirit speak to your ancestors through the prophet Isaiah, saying:

守他的士兵獨居一處。17過了三天，保祿便召集猶太人的首領；待他們來齊了，就向他們說：「諸位仁人弟兄！論到我，我雖沒有行甚麼反對民族，或祖先規例的事，卻被鎖押了，從耶路撒冷被交到羅馬人手裡。18他們審問了我，在我身上沒有找到該死的罪案，就想釋放我；19但猶太人反對，我不得已，只好向凱撒上訴，並不是我有甚麼事要控告我的人民。20為這個緣故，我纔請你們來見面談話。我原是為了以色列所希望的事，纔帶上了這條鎖鏈。」21他們向他說：「我們沒有從猶太接到關於你的書信，弟兄們中也沒有一個人來報告，或說你有甚麼不好；22不過我們願意從你本人聽聽你的意見，因為關於這個教門，我們知道它到處受人反對。」

兩年囚居的傳教生活 23他們既與保祿約定了日子，就有更多的人到寓所來見他；他就從早到晚，給他們講解，為天主的國作證，引徵《梅瑟法律》和《先知書》，勸導他們信服耶穌。24有的人因他所說的話而相信了，有的卻不相信；25他們彼此不合，便散去了。散去之前，保祿曾說了這段話：「聖神藉依撒意亞先知

* [28:17–22] Paul's first act in Rome is to learn from the leaders of the Jewish community whether the Jews of Jerusalem plan to pursue their case against him before the Roman jurisdiction. He is informed that no such plan is afoot, but that the Jews of Rome have heard the Christian teaching denounced. Paul's offer to explain it to them is readily accepted.

* [28:20] **The hope of Israel**: in the words of Paul (Acts 23:6), Luke has identified this hope as hope in the resurrection of the dead.

* [28:25–28] Paul's final words in Acts reflect a major concern of Luke's writings: how the salvation promised in the Old Testament, accomplished by Jesus, and offered first to Israel (Acts 13:26), has now been offered

26'Go to this people and say:
You shall indeed hear but not
understand.
You shall indeed look but never see.
27Gross is the heart of this people;
they will not hear with their ears;
they have closed their eyes,
so they may not see with their eyes
and hear with their ears
and understand with their heart and
be converted,
and I heal them.'
28Let it be known to you that this salvation of God has been sent to the Gentiles; they will listen." (29)*

30*He remained for two full years in his lodgings. He received all who came to him, 31and with complete assurance and without hindrance he proclaimed the kingdom of God and taught about the Lord Jesus Christ.

向你們祖先說的正對。26他說：
『你去對這民族說：你們聽是聽，但不了解；看是看，卻不明白，27因為這民族的心遲鈍，耳朵難以聽見；他們閉了自己的眼睛，免得眼睛看見，耳朵聽見，心裡了解而悔改，而要我醫好他們。』28所以，你們要知道：天主的這個救恩已送給了外邦人，他們將要聽從。」

30保祿在自己賃的房子裡，住了整整兩年；凡來見他的，他都接待。31他宣講天主的國，教授主耶穌基督的事，都非常自由，沒有人禁止。

to and accepted by the Gentiles. Quoting Isaiah 6:9–10, Paul presents the scriptural support for his indictment of his fellow Jews who refuse to accept the message he proclaims. Their rejection leads to its proclamation among the Gentiles.

* [28:29] The Western text has added here a verse that is not found in the best Greek manuscripts: "And when he had said this, the Jews left, seriously arguing among themselves."

* [28:30–31] Although the ending of Acts may seem to be abrupt, Luke has now completed his story with the establishment of Paul and the proclamation of Christianity in Rome. Paul's confident and unhindered proclamation of the gospel in Rome forms the climax to the story whose outline was provided in Acts 1:8—"You will be my witnesses in Jerusalem . . . and to the ends of the earth."

保祿書信總論

保祿又名掃祿，約於公元2年或3年，生於小亞細亞基里基雅省首都塔爾索城。父母為猶太人，屬本雅明支派（羅11:1；宗23:6），生來即為羅馬公民（宗22:25-29），自幼受了良好的教育，先在本城，後往耶路撒冷深造，拜當時極負盛名的加瑪里耳經師為師（宗22:3），對於猶太教律和神學，有極深的造詣，且照當時法利塞黨人的習尚，還學了一種織帳幕的手藝（宗18:3）。

耶穌升天後，他一本對猶太教和祖傳法律的熱誠（宗22:3），竭力迫害基督的教會（宗7:58-8:3），就在他往大馬士革的途中（公元36年），基督忽然在異光中顯現給他，使原為基督徒的迫害者，剎那間變為自己的宗徒（宗9:1-22）。保祿為準備自己來日善盡宗徒的任務，遂退居阿剌伯曠野凡三年之久；後返回大馬士革（迦1:17），但因該城的猶太人要陰謀陷害他，不得不暗地出走（宗9:23-25；格後11:32,33），上了耶路撒冷，在那裡拜見了伯多祿（迦1:18），後由耶路撒冷返回了老家塔爾索（宗9:20-30）。

公元43年，因巴爾納伯的邀請，他纔去了敘利亞安提約基雅（宗11:25,26）；後由安城開始了他那驚人的傳教工作。他以「外邦宗徒」的身份，三次從安城出發，向外邦人宣講福音，拓展基督的神國，足蹟所至，除幾乎整個小亞細亞外，還有馬其頓、阿哈雅等地；在各地建立了非常興旺的教會。

保祿初次出外傳教時（公元45-48年），先赴塞浦路斯島，後至小亞細亞的一些地區，最後上了耶路撒冷，參加宗徒會議；會議畢，返回了安提約基雅（宗13:1-15:35）。二次傳教時（公元50-52年），先去了敘利亞、呂考尼雅、夫黎基雅、迦拉達等地，後進入歐洲，先至馬其頓，後至阿哈雅。在雅典時，曾在阿勒約帕哥與當地學士辯論，後至格林多，住了一年半，然後再上耶路撒冷。由耶路撒冷返回了安提約基雅（宗15:36-18:22）。三次傳教時（公元53-58年），先巡視了敘利亞、基里基雅、迦拉達及夫黎基雅，後來到了厄弗所，住了三年，然後又去了格林多，在那裡住了三個月，再回到耶路撒冷（宗18:23-21:26）。

在耶京仇視他的猶太人，見他在聖殿內，就乘機動武，欲殺保祿，但為羅馬人救出（宗21:27-23:31）；後被解至凱撒勒雅，被囚兩年（宗23:32-24:27）；後因上訴凱撒（宗25:10-12），遂由海路被解往羅馬，一路遭受了不少海洋的危險。抵達羅馬後，又被囚了兩年，這即是史稱的「羅馬首次被囚」（宗27-28）。

保祿在羅馬獲釋後，曾去過西班牙，折回意大利，返回東方，看望並堅固他在各地所建立的教會。終於在尼祿迫害教會時，再度被捕，解至羅馬（史稱「羅馬二次被囚」），為基督捐軀，受斬首之刑，獲得了為基督殉難的榮冠，時在公元67年。聖教會每年在6月29日，同時慶祝伯多祿和這位偉大宗徒的瞻禮。

保祿宗徒對傳教的事業，既滿腔熱誠，對自己所建立的教會，又如此慈父般的關懷，如有事故發生，自然不能不給一些教會或一些人士寫些書信，但可惜他的書信，沒有全部給我們保留下來（格前5:9；哥4:16；斐3:1）。今所存者，只有14封書信。這14封書信，就其日期先後，可排列如下：在被囚以前所寫者（公元51-58年），計有《得撒洛尼》前後二書、《格林多》前後二書、《迦拉達書》、《羅馬書》；在被囚期間所寫者（公元61-63年），計有《費肋孟書》、《哥羅森書》、《厄弗所書》、《斐理伯書》；在被囚以後所寫者（公元63-67年），計有《希伯來書》、《弟茂德前書》、《弟鐸書》、《弟茂德後書》。

所有書信都是以希臘文寫成的。通常保祿只是口述，由一位秘書代筆（羅16:22），自己只在信尾或親筆簽署，或另附數語，問候祝福（迦6:11），以證明確為

自己的函件。

凡讀過《保祿書信》的，無不感到宗徒思想的卓越，對基督的赤誠，以及對拯救人靈的滿腔熱火。保祿被稱為偉大的宗徒，實可當之無愧。

NEW TESTAMENT LETTERS

In the New Testament canon, between the Acts of the Apostles and Revelation, there are twenty-one documents that take the form of letters or epistles. Most of these are actual letters, but some are more like treatises in the guise of letters. In a few cases even some of the more obvious elements of the letter form are absent; see the Introductions to Hebrews and to 1 John.

The virtually standard form found in these documents, though with some variation, is dependent upon the conventions of letter writing common in the ancient world, but these were modified to suit the purposes of Christian writers. The New Testament letters usually begin with a greeting including an identification of the sender or senders and of the recipients. Next comes a prayer, usually in the form of a thanksgiving. The body of the letter provides an exposition of Christian teaching, usually provoked by concrete circumstances, and generally also draws conclusions regarding ethical behavior. There often follows a discussion of practical matters, such as the writer's travel plans, and the letter concludes with further advice and a formula of farewell.

Fourteen of the twenty-one letters have been traditionally attributed to Paul. One of these, the Letter to the Hebrews, does not itself claim to be the work of Paul; when it was accepted into the canon after much discussion, it was attached at the very end of the Pauline corpus. The other thirteen identify Paul as their author, but most scholars believe that some of them were actually written by his disciples; see the Introductions to Ephesians, Colossians, 2 Thessalonians, and 1 Timothy.

Four of the letters in the Pauline corpus (Ephesians, Philippians, Colossians, and Philemon) are called the "Captivity Epistles" because in each of them the author speaks of being in prison at the time of writing. Three others (1–2 Timothy and Titus) are known as the "Pastoral Epistles" because, addressed to individuals rather than communities, they give advice to disciples about caring for the flock. The letters of the Pauline corpus are arranged in roughly descending order of length from Romans to Philemon, with Hebrews added at the end.

The other seven letters of the New Testament that follow the Pauline corpus are collectively referred to as the "Catholic Epistles." This term, which means "universal," refers to the fact that most of them are directed not to a single Christian community, as are most of the Pauline letters, but to a wider audience; see the Introduction to the catholic letters. Three of them (1–2–3 John) are closely related to the fourth gospel and thus belong to the Johannine corpus. The catholic letters, like those of the Pauline corpus, are also arranged in roughly descending order of length, but the three Johannine letters are kept together and Jude is placed at the end.

The genuine letters of Paul are earlier in date than any of our written gospels. The dates of the other New Testament letters are more difficult to determine, but for the most part they belong to the second and third Christian generations rather than to the first.

羅馬書引言

關於羅馬教會的起源，聖經上隻字未提。據經學家的推測，很可能是由曾在耶路撒冷「僑居的羅馬人」（宗2:10），即那些在聖神降臨節日，在耶京聽宗徒之長伯多祿的宣講而歸化的人，將福音的種子帶到了羅馬。可是，伯多祿宗徒在喀勞狄在位時，即公元44年後（宗12:17），或至少在尼祿皇帝登極（公元54年）後，來到了羅馬，立定了宗座，卻是一定的事實。

當保祿寫《羅馬書》時，羅馬教會已日漸興旺，而名聞於世（1:8）。所有的信友，大多數是由教外歸化的（1:13; 11:13; 15:15-16），彼此同心合意，平安相處（15:14; 16:17）。

保祿於公元58年初，在格林多寫了本書（15:25-28）。他早有意要「看看羅馬」（宗19:21），只因東方的傳教工作，一時未能如願以償。當東方傳教工作告一段落時，他遂決意要去西方擴展基督的神國。他想「當我往西班牙去的時候，我希望中途見到你們」，看看羅馬（15:24），所以保祿寫本書信的目的，是為通知羅馬信友，他快要來到羅馬。

本來保祿傳教的原則是：不往別人宣講過福音的地方去宣講福音（15:20,21），但他卻願羅馬信友從他這身為外邦人的宗徒身上，獲得有益神靈的「一些效果」（1:11-15）；為此，他願藉這封書信，先給他們報告一下自己「福音」的綱要：即整個人類，不分猶太人與外邦人，都同樣需要耶穌的救贖。

在保祿所寫的書信中：本書的筆調自成一格，可說是一部特別涉及神學問題的書，道理深奧高超，語調沈重有力，超過其他書信。宗徒所徵引的證據，如此鞭辟入裡，致使讀者無一不受感動。我們只看他惋惜選民大部份被棄的事（9-11章），便可舉一反三了。

本書除引言和結論外，可以分為兩編。作者的命題是：「福音正是天主的德能，為使一切有信仰的人獲得救恩，先使猶太人，後使希臘人」（1:16-17）。首編為教義部份（1:18-11:36）：作者志在說明外邦人和猶太人都離棄了正義之道；眾人之所以能成義，再與天主和好，全是藉著信德；人只能賴信德而成為天主的兒女；可惜身為選民的猶太人，大多數不知或不願走這唯一得救的道路。次編為倫理部份（12:1-15:13）：作者首先說明信友對天主對人和對自己的義務；以後勸他們善用基督徒的自由；最後問候羅馬的友好，並且以讚頌天主的絕妙言辭，結束了他這不朽之作。

THE LETTER TO THE ROMANS

Of all the letters of Paul, that to the Christians at Rome has long held pride of place. It is the longest and most systematic unfolding of the apostle's thought, expounding the gospel of God's righteousness that saves all who believe (Rom 1:16–17); it reflects a universal outlook, with special implications for Israel's relation to the church (Rom 9–11). Yet, like all Paul's letters, Romans too arose out of a specific situation, when the apostle wrote from Greece, likely Corinth, between A.D. 56 and 58 (cf Acts 20:2–3).

Paul at that time was about to leave for Jerusalem with a collection of funds for the impoverished Jewish Christian believers there, taken up from his predominantly Gentile congregations (Rom 15:25–27). He planned then to travel on to Rome and to enlist support there for a mission to Spain (Rom 15:24, 28). Such a journey had long been on his mind (Rom 1:9–13; 15:23). Now, with much missionary preaching successfully accomplished in the East (Rom 15:19), he sought new opportunities in the West (Rom 15:20–21), in order to complete the divine plan of evangelization in the Roman world. Yet he recognized that the visit to Jerusalem would be hazardous (Rom 15:30–32), and we know from Acts that Paul was arrested there and came to Rome only in chains, as a prisoner (Acts 21–28, especially Acts 21:30–33 and Acts 28:14, 30–31).

The existence of a Christian community in Rome antedates Paul's letter there. When it arose, likely within the sizable Jewish population at Rome, and how, we do not know. The Roman historian Suetonius mentions an edict of the Emperor Claudius about A.D. 49 ordering the expulsion of Jews from Rome in connection with a certain "Chrestus," probably involving a dispute in the Jewish community over Jesus as the Messiah ("Christus"). According to Acts 18:2, Aquila and Priscilla (or Prisca, as in Rom 16:3) were among those driven out; from them, in Corinth, Paul may have learned about conditions in the church at Rome.

Opinions vary as to whether Jewish or Gentile Christians predominated in the house churches (cf Rom 16:5) in the capital city of the empire at the time Paul wrote. Perhaps already by then Gentile Christians were in the majority. Paul speaks in Romans of both Jews and Gentiles (Rom 3:9, 29; see the note on Rom 1:14). The letter also refers to those "weak in faith" (Rom 14:1) and those "who are strong" (Rom 15:1); this terminology may reflect not so much differences between believers of Jewish and of Gentile background, respectively, as an ascetic tendency in some converts (Rom 14:2) combined with Jewish laws about clean and unclean foods (Rom 14:14, 20). The issues were similar to problems that Paul had faced in Corinth (1Cor 8). If Romans 16 is part of the letter to Rome (see the note on Rom 16:1–23), then Paul had considerable information about conditions in Rome through all these people there whom he knew, and our letter does not just reflect a generalized picture of an earlier situation in Corinth.

In any case, Paul writes to introduce himself and his message to the Christians at Rome, seeking to enlist their support for the proposed mission to Spain. He therefore employs formulations likely familiar to the Christians at Rome; see the note on the confessional material at Rom 1:3–4 and compare Rom 3:25–26; 4:25. He cites the Old Testament frequently (Rom 1:17; 3:10–18; 4; 9:7, 12–13, 15, 17, 25–29, 33; 10:5–13, 15–21; 15:9–12). The gospel Paul presents is meant to be a familiar one to those in Rome, even though they heard it first from other preachers.

As the outline below shows, this gospel of Paul (see Rom 16:25) finds its center in salvation and justification through faith in Christ (Rom 1:16–17). While God's wrath is revealed against all sin and wickedness of Gentile and Jew alike (Rom 1:18–3:20), God's power to save by divine righteous or justifying action in Christ is also revealed (Rom 1:16–17; 3:21–5:21). The consequences and implications for those who believe are set forth (Rom 6:1–8:39), as are results for those in Israel (Rom 9–11) who, to Paul's great sorrow (Rom 9:1–5), disbelieve. The apostle's hope is that, just as rejection of the gospel by some in Israel has led to a ministry of salvation for non-Jews, so one day, in God's mercy, "all Israel" will be saved (Rom 11:11–15, 25–29, 30–32). The fuller ethical response of believers is also drawn out, both with reference to life in Christ's body (Rom 12) and with regard to the world (Rom 13:1–7), on the basis of the eschatological situation (Rom 13:11–14) and conditions in the community (Rom 14:1–15:13).

Others have viewed Romans more in the light of Paul's earlier, quite polemical Letter to the Galatians and so see the theme as the relationship between Judaism and Christianity, a topic judged to be much in the minds of the Roman Christians. Each of these religious faiths claimed to be the way of salvation based upon a covenant between God and a people chosen and made the beneficiary of divine gifts. But Christianity regarded itself as the prophetic development and fulfillment of the faith of the Old Testament, declaring that the preparatory Mosaic covenant must now give way to the new and more perfect covenant in Jesus Christ. Paul himself had been the implacable advocate of freedom of Gentiles from the laws of the Mosaic covenant and, especially in Galatia, had refused to allow attempts to impose them on Gentile converts to the gospel. He had witnessed the personal hostilities that developed between the adherents of the two faiths and had written his strongly worded Letter to the Galatians against those Jewish Christians who were seeking to persuade Gentile Christians to adopt the religious practices of Judaism. For him, the purity of the religious understanding of Jesus as the source of salvation would be seriously impaired if Gentile Christians were obligated to amalgamate the two religious faiths.

Still others find the theme of Israel and the church as expressed in Romans 9–11 to be the heart of Romans. Then the implication of Paul's exposition of justification by faith rather than by means of law is that the divine plan of salvation works itself out on a broad theological plane to include the whole of humanity, despite the differences in the content of the given religious system to which a human culture is heir. Romans presents a plan of salvation stretching from Adam through Abraham and Moses to Christ (Rom 4; 5) and on to the future revelation at Christ's parousia (Rom 8:18–25). Its outlook is universal.

Paul's Letter to the Romans is a powerful exposition of the doctrine of the supremacy of Christ and of faith in Christ as the source of salvation. It is an implicit plea to the Christians at Rome, and to all Christians, to hold fast to that faith. They are to resist any pressure put on them to accept a doctrine of salvation through works of the law (see the note on Rom 10:4). At the same time they are not to exaggerate Christian freedom as an abdication of responsibility for others (Rom 12:1–2) or as a repudiation of God's law and will (see the notes on Rom 3:9–26; 3:31; 7:7–12, 13–25).

The principal divisions of the Letter to the Romans are the following:
I. Address (Rom 1:1–15)
II. Humanity Lost without the Gospel (Rom 1:16–3:20)
III. Justification through Faith in Christ (Rom 3:21–5:21)
IV. Justification and the Christian Life (Rom 6:1–8:39)
V. Jews and Gentiles in God's Plan (Rom 9:1–11:36)
VI. The Duties of Christians (Rom 12:1–15:13)
VII. Conclusion (Rom 15:14–16:27)

Rom 羅

I: Address

CHAPTER 1

Greeting. 1*Paul, a slave of Christ Jesus, called to be an apostle and set apart for the gospel of God,* 2which he promised previously through his prophets in the holy scriptures, 3*the gospel about his Son, descended from David according to the flesh, 4but established as Son of God in power according to the spirit of holiness through resurrection from the dead, Jesus Christ our Lord. 5*Through him we have received the grace of apostleship, to bring about the obedience of faith, for the sake of his name, among all the Gentiles, 6among whom are you also, who are called

羅 馬 書

第一章

致候辭 1基督 耶穌的僕人保祿，蒙召作宗徒，被選拔為傳天主的福音——2這福音是天主先前藉自己的先知在聖經上所預許的，3是論及他的兒子，我們的主耶穌 基督，他按肉身是生於達味的後裔，4按至聖的神性，由於他從死者中復活，被立為具有大能的天主之子，5藉著他，我們領受了宗徒職務的恩寵，為使萬民服從信德，以光榮他的聖名，6其中也有你們這些蒙召屬於耶穌 基督的

* [1:1–7] In Paul's letters the greeting or *praescriptio* follows a standard form, though with variations. It is based upon the common Greco-Roman epistolary practice, but with the addition of Semitic and specifically Christian elements. The three basic components are: name of sender; name of addressee; greeting. In identifying himself, Paul often adds phrases to describe his apostolic mission; this element is more developed in Romans than in any other letter. Elsewhere he associates co-workers with himself in the greeting: Sosthenes (1 Cor), Timothy (2 Cor; Phil; Phl) Silvanus (1 Thes---2 Thes). The standard secular greeting was the infinitive *chairein*, "greetings." Paul uses instead the similar-sounding *charis*, "grace," together with the Semitic greeting *šālôm* (Greek *eirēnē*), "peace." These gifts, foreshadowed in God's dealings with Israel (see Numbers 6:24–26), have been poured out abundantly in Christ, and Paul wishes them to his readers. In Romans the Pauline *praescriptio* is expanded and expressed in a formal tone; it emphasizes Paul's office as apostle to the Gentiles. Romans 1:3–4 stress the gospel or *kerygma*, Romans 1:2 the fulfillment of God's promise, and Romans 1:1, 5 Paul's office. On his call, see Gal 1:15–16; 1 Cor 9:1; 15:8–10; Acts 9:1–22; 22:3–16; 26:4–18.

* [1:1] **Slave of Christ Jesus**: Paul applies the term slave to himself in order to express his undivided allegiance to the Lord of the church, the Master of all, including slaves and masters. "No one can serve (i.e., be a slave to) two masters," said Jesus (Matthew 6:24). It is this aspect of the slave-master relationship rather than its degrading implications that Paul emphasizes when he discusses Christian commitment.

* [1:3–4] Paul here cites an early confession that proclaims Jesus' sonship as messianic descendant of David (cf Matthew 22:42; 2 Tim 2:8; Rev 22:16) and as Son of God by the resurrection. As "life-giving spirit" (1 Cor 15:45), Jesus Christ is able to communicate the Spirit to those who believe in him.

* [1:5] Paul recalls his apostolic office, implying that the Romans know something of his history. **The obedience of faith**: as Paul will show at length in chs 6–8 and 12–15, faith in God's justifying action in Jesus Christ relates one to God's gift of the new life that is made possible through the death and resurrection of Jesus Christ and the activity of the holy Spirit (see especially Romans 8:1–11).

to belong to Jesus Christ; 7to all the beloved of God in Rome, called to be holy.* Grace to you and peace from God our Father and the Lord Jesus Christ.

人——7我保祿致書與一切住在羅馬，為天主所鍾愛，並蒙召為聖徒的人：願恩寵與平安由我們的父天主，和我們的主耶穌基督賜與你們。

Thanksgiving. 8First, I give thanks* to my God through Jesus Christ for all of you, because your faith is heralded throughout the world. 9God is my witness, whom I serve with my spirit in proclaiming the gospel of his Son, that I remember you constantly, 10*always asking in my prayers that somehow by God's will I may at last find my way clear to come to you. 11For I long to see you, that I may share with you some spiritual gift so that you may be strengthened, 12that is, that you and I may be mutually encouraged by one another's faith, yours and mine. 13I do not want you to be unaware, brothers,* that I often planned to come to you, though I was prevented until now, that I might harvest some fruit among you, too, as among the rest of the Gentiles. 14To Greeks* and non-Greeks alike, to the

切願去羅馬的目的 8首先我應藉耶穌基督，為你們眾人感謝我的天主，因為你們的信德為全世界所共知。9有天主為我作證，即我在宣傳他聖子的福音上，全心所事奉的天主，可證明我是怎樣不斷在祈禱中，時常記念著你們，10懇求天主，如果是他的聖意，賜我終能有一個好機會，到你們那裡去。11因為我切願見你們，把一些屬於神性的恩賜分給你們，為使你們得以堅固，12也就是說：我在你們中間，藉著你們與我彼此所共有的信德，共得安慰。13弟兄們！我願告訴你們：我已多次決定要往你們那裡去，為在你們中，如在其他外邦人中一樣，得到一些效果；然而直到現在，總是被阻延。14不但對希

Rom 羅

* [1:7] **Called to be holy**: Paul often refers to Christians as "the holy ones" or "the saints." The Israelite community was called a "holy assembly" because they had been separated for the worship and service of the Lord (see Lev 11:44; 23:1–44). The Christian community regarded its members as sanctified by baptism (Romans 6:22; 15:16; 1 Cor 6:11; Eph 5:26–27). Christians are called to holiness (1 Cor 1:2; 1 Thes 4:7), that is, they are called to make their lives conform to the gift they have already received.

* [1:8] In Greco-Roman letters, the greeting was customarily followed by a prayer. The Pauline letters usually include this element (except Gal and 1 Tm, 2 Tm) expressed in Christian thanksgiving formulas and usually stating the principal theme of the letter. In 2 Cor the thanksgiving becomes a blessing, and in Eph it is preceded by a lengthy blessing. Sometimes the thanksgiving is blended into the body of the letter, especially in 1 Thes. In Romans it is stated briefly.

* [1:10–12] Paul lays the groundwork for his more detailed statement in Romans 15:22–24 about his projected visit to Rome.

* [1:13] **Brothers** is idiomatic for all Paul's "kin in Christ," all those who believe in the gospel; it includes women as well as men (cf Romans 4:3).

* [1:14] **Greeks and non-Greeks**: literally, "Greeks and barbarians." As a result of Alexander's conquests, Greek became the standard international language of the Mediterranean world. **Greeks** in Paul's statement therefore means people who know Greek or who have been influenced by Greek culture. **Non-Greeks** were people whose cultures remained substantially unaffected by Greek influences. Greeks called such people "barbarians" (cf Acts 28:2), meaning people whose speech was foreign. Roman citizens would scarcely classify themselves as such, and Nero, who was reigning when Paul wrote this letter, prided himself on his admiration for Greek culture. **Under obligation**: Paul will expand on the theme of obligation in Romans 13:8; 15:1, 27.

wise and the ignorant, I am under obligation; 15that is why I am eager to preach the gospel also to you in Rome.

II: Humanity Lost without the Gospel

God's Power for Salvation. 16For I am not ashamed of the gospel. It is the power of God for the salvation of everyone who believes: for Jew first, and then Greek. 17For in it is revealed the righteousness of God from faith to faith;* as it is written, "The one who is righteous by faith will live."

Punishment of Idolators. 18*The wrath* of God* is indeed being revealed from heaven against every impiety and wickedness of those who

我也切願向你們在羅馬的人宣講福音。

人因信成義方可得救

義人因信德而生活 16我決不以福音為恥，因為福音正是天主的德能，為使一切有信仰的人獲得救恩，先使猶太人，後使希臘人。17因為福音啟示了天主所施行的正義，這正義是源於信德，而又歸於信德，正如經上所載：『義人因信德而生活。』

外邦人的罪惡是天主的懲罰 18原來天主的忿怒，從天上發顯在人們的各種不敬與不義上，是他們以不

* [1:16–17] The principal theme of the letter is salvation through faith. **I am not ashamed of the gospel**: Paul is not ashamed to proclaim the gospel, despite the criticism that Jews and Gentiles leveled against the proclamation of the crucified savior; cf 1 Cor 1:23–24. Paul affirms, however, that it is precisely through the crucifixion and resurrection of Jesus that God's saving will and power become manifest. **Jew first** (cf Romans 2:9–10) means that Jews especially, in view of the example of Abraham (Romans 4), ought to be the leaders in the response of faith.

* [1:17] **In it is revealed the righteousness of God from faith to faith**: the gospel centers in Jesus Christ, in whom God's saving presence and righteousness in history have been made known. Faith is affirmation of the basic purpose and meaning of the Old Testament as proclamation of divine promise (Romans 1:2; 4:13) and exposure of the inability of humanity to effect its salvation even through covenant law. Faith is the gift of the holy Spirit and denotes acceptance of salvation as God's righteousness, that is, God's gift of a renewed relationship in forgiveness and power for a new life. Faith is response to God's total claim on people and their destiny. **The one who is righteous by faith will live**: see the note on Hebrews 2:4.

* [1:18–3:20] Paul aims to show that all humanity is in a desperate plight and requires God's special intervention if it is to be saved.

* [1:18–32] In this passage Paul uses themes and rhetoric common in Jewish-Hellenistic mission proclamation (cf Wisdom 13:1–14:31) to indict especially the non-Jewish world. The close association of idolatry and immorality is basic, but the generalization needs in all fairness to be balanced against the fact that non-Jewish Christian society on many levels displayed moral attitudes and performance whose quality would challenge much of contemporary Christian culture. Romans themselves expressed abhorrence over devotion accorded to animals in Egypt. Paul's main point is that the wrath of God does not await the end of the world but goes into action at each present moment in humanity's history when misdirected piety serves as a facade for self-interest.

* [1:18] **The wrath of God**: God's reaction to human sinfulness, an Old Testament phrase that expresses the irreconcilable opposition between God and evil (see Isaiah 9:11, 16, 18, 20; 10:4; 30:27). It is not contrary to God's universal love for his creatures, but condemns Israel's turning aside from the covenant obligations. Hosea depicts Yahweh as suffering intensely at the thought of having to punish Israel (Hosea 11:8–9). God's wrath was to be poured forth especially on the "Day of Yahweh" and thus took on an eschatological connotation (see Zeph 1:15).

suppress the truth by their wickedness.
19For what can be known about God
is evident to them, because God made
it evident to them. 20Ever since the
creation of the world, his invisible
attributes of eternal power and divinity
have been able to be understood and
perceived in what he has made. As
a result, they have no excuse; 21for
although they knew God they did not
accord him glory as God or give him
thanks. Instead, they became vain in
their reasoning, and their senseless
minds were darkened. 22While
claiming to be wise, they became
fools 23and exchanged the glory of the
immortal God for the likeness of an
image of mortal man or of birds or of
four-legged animals or of snakes.

24Therefore, God handed them over
to impurity through the lusts of their
hearts* for the mutual degradation of
their bodies. 25They exchanged the
truth of God for a lie and revered and
worshiped the creature rather than
the creator, who is blessed forever.
Amen. 26Therefore, God handed them
over to degrading passions. Their
females exchanged natural relations
for unnatural, 27and the males likewise
gave up natural relations with females
and burned with lust for one another.
Males did shameful things with males
and thus received in their own persons
the due penalty for their perversity.
28And since they did not see fit to
acknowledge God, God handed them
over to their undiscerning mind to
do what is improper. 29They are filled
with every form of wickedness, evil,
greed, and malice; full of envy, murder,
rivalry, treachery, and spite. They are
gossips 30and scandalmongers and

義抑制了真理，19因為認識天主為
他們是很明顯的事，原來天主已將
自己顯示給他們了。20其實，自從
天主創世以來，他那看不見的美
善，即他永遠的大能和他為神的
本性，都可憑他所造的萬物，辨
認洞察出來，以致人無可推諉。
21他們雖然認識了天主，卻沒有
以他為天主而予以光榮或感謝，
而他們所思所想的，反成了荒謬
絕倫的；他們冥頑不靈的心陷入
了黑暗；22他們自負為智者，反
而成為愚蠢，23將不可朽壞的天
主的光榮，改歸於可朽壞的人、
飛禽、走獸和爬蟲形狀的偶像。
24因此，天主任憑他們隨從心中的
情慾，陷於不潔，以致彼此玷辱
自己的身體。25因為他們將虛妄變
作天主的真理，去崇拜事奉受造
物，以代替造物主──他是永遠可
讚美的，阿們！──26因此，天主
任憑他們陷於可恥的情慾中，以
致他們的女人，把順性之用變為
逆性之用；27男人也是如此，放棄
了與女人的順性之用，彼此慾火
中燒，男人與男人行了醜事，就
在各人身上受到了他們顛倒是非
所應得的報應。28他們既不肯認真
地認識天主，天主也就任憑他們
陷於邪惡的心思，去行不正當的
事，29充滿了各種不義、毒惡、貪
婪、凶殘，滿懷嫉妒、謀殺、鬥
爭、欺詐、乖戾；任憑他們作讒
謗的、30詆毀的、恨天主的、侮辱

Rom 羅

* [1:24] In order to expose the depth of humanity's rebellion against the Creator, **God handed them over to impurity through the lusts of their hearts.** Instead of curbing people's evil interests, God abandoned them to self-indulgence, thereby removing the facade of apparent conformity to the divine will. Subsequently Paul will show that the Mosaic law produces the same effect; cf Romans 5:20; 7:13–24. The divine judgment expressed here is related to the theme of hardness of heart described in Romans 9:17–18.

they hate God. They are insolent, haughty, boastful, ingenious in their wickedness, and rebellious toward their parents. 31They are senseless, faithless, heartless, ruthless. 32Although they know the just decree of God that all who practice such things deserve death, they not only do them but give approval to those who practice them.

人的、高傲的、自誇的、挑剔惡事的、忤逆父母的、31冥頑的、背約的、無情的、不慈的人。32他們雖然明知天主正義的規例是：凡作這樣事的人，應受死刑；但他們不僅自己作這些事，而且還贊同作這些事的人。

CHAPTER 2

God's Just Judgement. 1*Therefore, you are without excuse, every one of you who passes judgment.* For by the standard by which you judge another you condemn yourself, since you, the judge, do the very same things. 2We know that the judgment of God on those who do such things is true. 3Do you suppose, then, you who judge those who engage in such things and yet do them yourself, that you will escape the judgment of God? 4Or do you hold his priceless kindness, forbearance, and patience in low esteem, unaware that the kindness of God would lead you to repentance? 5By your stubbornness and impenitent heart, you are storing up wrath for yourself for the day of wrath and revelation of the just judgment of God, 6who will repay everyone according to his works:* 7eternal life to those who seek glory, honor, and immortality through perseverance in good works, 8but wrath and fury to those who selfishly disobey the truth and obey

第二章

猶太人也是天主義怒的對象 1所以，人啊！你不論是誰，你判斷人，必無可推諉，因為你判斷別人，就是定你自己的罪，因為你這判斷人的，正作著同樣的事。2我們知道：對於作這樣事的人，天主必照真情判斷。3人啊！你判斷作這樣事的人，你自己卻作同樣的事，你以為你能逃脫天主的審判嗎？4難道你不知道：天主的慈愛是願引你悔改，而你竟輕視他豐厚的慈愛、寬容與忍耐嗎？5你固執而不願悔改，只是為自己積蓄，在天主忿怒和顯示他正義審判的那一天，向你所發的忿怒。6到那一天，『他要照每人的行為予以報應』：7凡恆心行善，尋求真榮、尊貴和不朽的人，賜以永生；8凡固執於惡，不順從真理，反順從不義的人，報以忿怒

* [2:1–3:20] After his general indictment of the Gentile, Paul shows that in spite of special revelation Jews enjoy no advantage in moral status before God (Romans 3:1–8). With the entire human race now declared guilty before God (Romans 3:9–20), Paul will then be able to display the solution for the total problem: salvation through God's redemptive work that is revealed in Christ Jesus for all who believe (Romans 3:21–31).

* [2:1–11] As a first step in his demonstration that Jews enjoy no real moral supremacy over Gentiles, Paul explains that the final judgment will be a review of performance, not of privilege. From this perspective Gentiles stand on an equal footing with Jews, and Jews cannot condemn the sins of Gentiles without condemning themselves.

* [2:6] **Will repay everyone according to his works**: Paul reproduces the Septuagint text of Psalm 62:12 and Prov 24:12.

wickedness. 9Yes, affliction and distress will come upon every human being who does evil, Jew first and then Greek. 10But there will be glory, honor, and peace for everyone who does good, Jew first and then Greek. 11*There is no partiality with God.

和憤恨。9患難和困苦必加於一切作惡的人，先是猶太人，後是希臘人；10光榮、尊貴以及平安，必加於一切行善的人，先是猶太人，後是希臘人，11因為天主決不顧情面。

Judgement by the Interior Law.
12*All who sin outside the law will also perish without reference to it, and all who sin under the law will be judged in accordance with it. 13For it is not those who hear the law who are just in the sight of God; rather, those who observe the law will be justified. 14For when the Gentiles who do not have the law by nature observe the prescriptions of the law, they are a law for themselves even though they do not have the law. 15They show that the demands of the law are written in their hearts,* while their conscience also bears witness and their conflicting thoughts accuse or even defend them 16on the day when, according to my gospel, God will judge people's hidden works through Christ Jesus.

異民和選民都要受天主公正的審判 12凡在法律之外犯了罪的人，也必要在法律之外喪亡；凡在法律之內犯了罪的人，也必要按照法律受審判，13因為在天主前，並不是聽法律的算為義人，而是實行法律的纔稱為義人。14幾時，沒有法律的外邦人，順著本性去行法律上的事，他們雖然沒有法律，但自己對自己就是法律。15如此証明了法律的精華已刻在他們的心上，他們的良心也為此作證，因為他們的思想有時在控告，有時在辯護；16這事必要彰顯在天主審判人隱秘行為的那天；依照我的福音，這審判是要藉耶穌基督而執行的。

Judgement by the Mosaic Law. 17*Now if you call yourself a Jew and rely on the law and boast of God 18and know his will and are able to discern what is important since you are instructed from the law, 19and if you are confident that you are a guide for the blind and a

猶太人犯法比異民罪過更重 17你既號稱「猶太人」，又依仗法律，且拿天主來自誇；18你既然認識他的旨意，又從法律中受了教訓，能辨別是非，19又深信自己是瞎子的嚮導，是黑暗中人的光明，

* [2:11] **No partiality with God**: this sentence is not at variance with the statements in Romans 2:9–10. Since Jews are the first to go under indictment, it is only fair that they be given first consideration in the distribution of blessings. Basic, of course, is the understanding that God accepts no bribes (Deut 10:17).
* [2:12–16] Jews cannot reasonably demand from Gentiles the standard of conduct inculcated in the Old Testament since God did not address its revelation to them. Rather, God made it possible for Gentiles to know instinctively the difference between right and wrong. But, as Paul explained in Romans 1:18–32, humanity misread the evidence of God's existence, power, and divinity, and "while claiming to be wise, they became fools" (Romans 1:22).
* [2:15] Paul expands on the thought of Jer 31:33; Wisdom 17:11.
* [2:17–29] Mere possession of laws is no evidence of virtue. By eliminating circumcision as an elitist moral sign, Paul clears away the last obstacle to his presentation of justification through faith without claims based on the receipt of circumcision and its attendant legal obligations.

light for those in darkness, 20that you are a trainer of the foolish and teacher of the simple, because in the law you have the formulation of knowledge and truth— 21then you who teach another, are you failing to teach yourself? You who preach against stealing, do you steal? 22You who forbid adultery, do you commit adultery? You who detest idols, do you rob temples? 23You who boast of the law, do you dishonor God by breaking the law? 24For, as it is written, "Because of you the name of God is reviled among the Gentiles."*

25Circumcision, to be sure, has value if you observe the law; but if you break the law, your circumcision has become uncircumcision. 26Again, if an uncircumcised man keeps the precepts of the law, will he not be considered circumcised? 27Indeed, those who are physically uncircumcised but carry out the law will pass judgment on you, with your written law and circumcision, who break the law. 28One is not a Jew outwardly. True circumcision is not outward, in the flesh. 29Rather, one is a Jew inwardly, and circumcision is of the heart, in the spirit, not the letter; his praise is not from human beings but from God.

CHAPTER 3

Answers to Objections. 1*What advantage is there then in being a Jew? Or what is the value of circumcision? 2Much, in every respect. [For] in the first place, they were entrusted with the utterances of God. 3What if some were unfaithful? Will their infidelity

20是愚昧者的教師，是小孩子的師傅，有法律作知識和真理的標準；21那麼，你這教導別人的，就不教導你自己嗎？為什麼你宣講不可偷盜，自己卻去偷？22說不可行姦淫，自己卻去行姦淫？憎惡偶像，自己卻去劫掠廟宇？23以法律自誇，自己卻因違反法律而使天主受侮辱？24正如經上所記載的：『天主的名在異民中因你們而受了褻瀆。』

論真正的割損 25如果你遵行法律，割損纔有益；但如果你違犯法律，你雖受割損，仍等於未受割損。26反之，如果未受割損的人遵守了法律的規條，他雖未受割損，豈不算是受了割損嗎？27並且，那生來未受割損而全守法律的人，必要裁判你這具有法典，並受了割損而違犯法律的人。28外表上作猶太人的，並不是真猶太人；在外表上，肉身上的割損，也不是真割損；29惟在內心做猶太人的，纔是真猶太人。心中的割損，是出於神，並不是出於文字；這樣的人受讚揚，不是來自人，而是來自天主。

第三章

選民的特恩與罪過 1那麼，猶太人有什麼優點呢？割損又有什麼好處呢？2從各方面來說，很多：首先，天主的神諭是交託給了他們，3他們中縱使有些人不信，又有什麼關係呢？難道他們的不信

* [2:24] According to Isaiah 52:5 the suffering of Israel prompts her enemies to revile God. Paul uses the passage in support of his point that the present immorality of Israelites is the cause of such defamation.
* [3:1–4] In keeping with the popular style of diatribe, Paul responds to the objection that his teaching on the sinfulness of all humanity detracts from the religious prerogatives of Israel. He stresses that Jews have remained the vehicle of God's revelation despite their sins, though this depends on the fidelity of God.

nullify the fidelity of God? 4Of course not! God must be true, though every human being is a liar,* as it is written:

"That you may be justified in your words,
and conquer when you are judged."

5But if our wickedness provides proof of God's righteousness, what can we say? Is God unjust, humanly speaking, to inflict his wrath? 6Of course not! For how else is God to judge the world? 7But if God's truth redounds to his glory through my falsehood, why am I still being condemned as a sinner? 8And why not say—as we are accused and as some claim we say—that we should do evil that good may come of it? Their penalty is what they deserve.

能使天主的忠信失效嗎？4斷乎不能！天主總是誠實的！眾人虛詐不實，正如經上所載：『在你的言語上，你必顯出正義；在你受審判時，你必獲得勝利。』5但，如果有人說：我們的不義可彰顯天主的正義。那我們可說什麼呢？難道能說天主發怒懲罰是不義嗎？——這是我按俗見說的——6絕對不是！如果天主不義，他將怎樣審判世界呢？7如果天主的誠實可因我的虛詐越發彰顯出來，為使他獲得榮耀；那麼，為什麼我還要被判為罪人呢？8為什麼我們不去作惡，為得到善果呢？——有人說我們說過這樣的話，為誹謗我們——這樣的人被懲罰是理當的。

Universal Bondage to Sin. 9*Well, then, are we better off? Not entirely, for we have already brought the charge against Jews and Greeks alike that they are all under the domination of sin, 10as it is written:

"There is no one just, not one,
11there is no one who understands,
there is no one who seeks God.
12All have gone astray; all alike are worthless;
there is not one who does good,
[there is not] even one.
13Their throats are open graves;
they deceive with their tongues;
the venom of asps is on their lips;
14their mouths are full of bitter cursing.

選民和異民在天主前都是罪人

9那麼，我們猶太人比外邦人更好嗎？決不是的！因為我們早先已說過：不論是猶太人，或是希臘人，都在罪惡權勢之下，10正如經上所載：『沒有義人，連一個也沒有；11沒有一個明智人，沒有尋覓天主的人；12人人都離棄了正道，一同敗壞了；沒有一人行善，實在沒有一個；13他們的咽喉是敞開的墳墓，他們的舌頭說出虛詐的言語，他們的雙唇下含有蛇毒；14他們滿口是咒言

* [3:4] **Though every human being is a liar**: these words reproduce the Greek text of Psalm 116:11. The rest of the verse is from Psalm 51:6.

* [3:9–20] **Well, then, are we better off?**: this phrase can also be translated "Are we at a disadvantage?" but the latter version does not substantially change the overall meaning of the passage. Having explained that Israel's privileged status is guaranteed by God's fidelity, Paul now demonstrates the infidelity of the Jews by a catena of citations from scripture, possibly derived from an existing collection of *testimonia*. These texts show that all human beings share the common burden of sin. They are linked together by mention of organs of the body: throat, tongue, lips, mouth, feet, eyes.

15Their feet are quick to shed blood;
16ruin and misery are in their ways,
17and the way of peace they know not.
18There is no fear of God before
their eyes."

19Now we know that what the law* says is addressed to those under the law, so that every mouth may be silenced and the whole world stand accountable to God, 20since no human being will be justified in his sight* by observing the law; for through the law comes consciousness of sin.

15他們的腳急於傾流人血；16在他們的行徑上只有蹂躪與困苦；17和平的道路，他們不認識；18他們的眼中，沒有敬畏天主之情。』19我們知道：凡法律所說的，都是對那些屬於法律的人說的，為杜塞眾人的口，並使全世界都在天主前承認己罪，20因為沒有一個人能因遵守法律，而在他前成義；因為法律只能使人認識罪過。

III: Justification through Faith in Christ

Justification apart from the Law. 21*But now* the righteousness of God has been manifested apart from the law, though testified to by the law and the prophets, 22the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction; 23all have sinned and are deprived of the glory of God. 24They are justified freely by his grace through the redemption in Christ Jesus, 25whom God set forth as an expiation,* through faith, by his blood, to prove his righteousness because of the forgiveness of sins previously committed, 26through the

人成義是賴耶穌救贖的功勞 21但是如今，天主的正義，在法律之外已顯示出來；法律和先知也為此作證：22就是天主的正義，因對耶穌基督的信德，毫無區別地，賜給了凡信仰的人，23因為所有的人都犯了罪，都失掉了天主的光榮，24所以眾人都因天主白白施給的恩寵，在耶穌基督內蒙救贖，成為義人。25這耶穌即是天主公開立定，使他以自己的血，為信仰他的人作贖罪祭的；如此，天主顯示了自己的正義，因為以前他因寬容放過了人的罪，26為的

* [3:19] **The law**: Paul here uses the term in its broadest sense to mean all of the scriptures; none of the preceding texts is from the Torah or Pentateuch.
* [3:20] **No human being will be justified in his sight**: these words are freely cited from Psalm 143:2. In place of the psalmist's "no living person," Paul substitutes "no human being" (literally "no flesh," a Hebraism), and he adds "by observing the law."
* [3:21–31] These verses provide a clear statement of Paul's "gospel," i.e., the principle of justification by faith in Christ. God has found a means of rescuing humanity from its desperate plight: Paul's general term for this divine initiative is the righteousness of God (Romans 3:21). Divine mercy declares the guilty innocent and makes them so. God does this not as a result of the law but apart from it (Romans 3:21), and not because of any merit in human beings but through forgiveness of their sins (Romans 3:24), in virtue of the redemption wrought in Christ Jesus for all who believe (Romans 3:22, 24–25). God has manifested his righteousness in the coming of Jesus Christ, whose saving activity inaugurates a new era in human history.
* [3:21] **But now**: Paul adopts a common phrase used by Greek authors to describe movement from disaster to prosperity. The expressions indicate that Romans 3:21–26 are the consolatory answer to Romans 3:9–20.
* [3:25] **Expiation**: this rendering is preferable to "propitiation," which suggests hostility on the part of God toward sinners. As Paul will be at pains to point out (Romans 5:8–10), it is humanity that is hostile to God.

forbearance of God—to prove his
righteousness in the present time, that
he might be righteous and justify the
one who has faith in Jesus.
27What occasion is there then for
boasting?* It is ruled out. On what
principle, that of works? No, rather
on the principle of faith.* 28For we
consider that a person is justified by
faith apart from works of the law.
29Does God belong to Jews alone?
Does he not belong to Gentiles, too?
Yes, also to Gentiles, 30for God is one
and will justify the circumcised on the
basis of faith and the uncircumcised
through faith. 31Are we then annulling
the law by this faith? Of course not!
On the contrary, we are supporting the
law.*

是在今時顯示自己的正義，叫人
知道他是正義的，是使信仰耶穌
的人成義的天主。27既是這樣，那
裡還有可自誇之處？絕對沒有！
因了什麼制度而沒有自誇之處
呢？是因法律上的功行嗎？不是
的！是因信德的制度，28因為我們
認為人的成義，是藉信德，而不
在於遵行法律。29難道天主只是猶
太人的天主嗎？不也是外邦人的
天主嗎？是的，也是外邦人的天
主！30因為天主只有一個，他使受
割損的由於信德而成義，也使未
受割損的憑信德而成義。31那麼
我們就因信德而廢了法律嗎？絕
對不是！我們反使法律堅固。

CHAPTER 4

Abraham Justified by Faith. 1*What
then can we say that Abraham found,
our ancestor according to the flesh?
2*Indeed, if Abraham was justified on
the basis of his works, he has reason to
boast; but this was not so in the sight

第四章

亞巴郎因信德成義 1那麼，我們
對於按照血統作我們祖宗的亞巴
郎，可以說什麼呢？2如果亞巴郎
是由於行為，成為義人，他就可

* [3:27–31] People cannot boast of their own holiness, since it is God's free gift (Romans 3:27), both to the Jew who practices circumcision out of faith and to the Gentile who accepts faith without the Old Testament religious culture symbolized by circumcision (Romans 3:29–30).
* [3:27] **Principle of faith**: literally, "law of faith." Paul is fond of wordplay involving the term "law"; cf Romans 7:21, 23; 8:2. Since "law" in Greek may also connote "custom" or "principle," his readers and hearers would have sensed no contradiction in the use of the term after the negative statement concerning law in Romans 3:20.
* [3:31] **We are supporting the law**: giving priority to God's intentions. God is the ultimate source of law, and the essence of law is fairness. On the basis of the Mosaic covenant, God's justice is in question if those who sinned against the law are permitted to go free (see Romans 3:23–26). In order to rescue all humanity rather than condemn it, God thinks of an alternative: the law or "principle" of faith (Romans 3:27). What can be more fair than to admit everyone into the divine presence on the basis of forgiveness grasped by faith? Indeed, this principle of faith antedates the Mosaic law, as Paul will demonstrate in Romans 4, and does not therefore mark a change in divine policy.
* [4:1–25] This is an expanded treatment of the significance of Abraham's faith, which Paul discusses in Gal 3:6–18; see the notes there.
* [4:2–5] Romans 4:2 corresponds to Romans 4:4, and Romans 4:3–5. The Greek term here rendered **credited** means "made an entry." The context determines whether it is credit or debit. Romans 4:8 speaks of "recording sin" as a debit. Paul's repeated use of accountants' terminology in this and other passages can be traced both to the Old Testament texts he quotes and to his business activity as a tentmaker. The commercial term in Genesis 15:6, "credited it to him," reminds Paul in Romans 4:7–8 of Psalm 32:2, in which the same term is used and applied to forgiveness of sins. Thus Paul is able to argue that Abraham's faith involved receipt of forgiveness of sins and that all believers benefit as he did through faith.

of God. 3For what does the scripture say? "Abraham believed God, and it was credited to him as righteousness." * 4A worker's wage is credited not as a gift, but as something due. 5But when one does not work, yet believes in the one who justifies the ungodly, his faith is credited as righteousness. 6So also David declares the blessedness of the person to whom God credits righteousness apart from works:

7"Blessed are they whose iniquities
are forgiven
and whose sins are covered.
8Blessed is the man whose sin the
Lord does not record."

9Does this blessedness* apply only to the circumcised, or to the uncircumcised as well? Now we assert that "faith was credited to Abraham as righteousness." 10Under what circumstances was it credited? Was he circumcised or not? He was not circumcised, but uncircumcised. 11And he received the sign of circumcision as a seal on the righteousness received through faith while he was uncircumcised. Thus he was to be the father of all the uncircumcised who believe, so that to them [also] righteousness might be credited, 12as well as the father of the circumcised who not only are circumcised, but also follow the path of faith that our father Abraham walked while still uncircumcised.

以自誇了；但不是在天主前，3因為經上說：『亞巴郎信了天主，天主就以此算為他的正義。』4給工作的人工資，不算是恩惠，而是還債；5但為那沒有工作，而信仰那使不虔敬的人復義之主的，這人的信德為他便算是正義，這纔是恩惠。6正如達味也稱那沒有功行，而蒙天主恩賜算為正義的人，是有福的一樣：7『罪惡蒙赦免，過犯得遮掩的人，是有福的；8上主不歸咎於他的人，是有福的。』

割損只是因信德而獲得成義的標誌 9那麼，這種福分是僅加於受割損的人呢？還是也加於未受割損的人呢？我們說過：「亞巴郎的信德為他算為正義。」10那麼，由什麼時候算起呢？是在他受割損以後呢？還是在他未受割損的時候呢？不是在他受割損以後，而是在他未受割損的時候。11他後來領受了割損的標記，只是作為他未受割損時，因信德獲得正義的印證。如此，亞巴郎作了一切未受割損而相信的人的父親，使他們也同樣因信德而算為正義；12同時也作受割損者的父親，就是那些不僅受割損，而且也追隨我們的祖宗亞巴郎，在未受割損時所走的信德之路的人。

Inheritance through Faith. 13It was not through the law that the promise was made to Abraham and his

天主的恩許不是藉法律而是藉信德得以堅固 13因為許給亞巴郎和他的後裔的恩許，使他作世界

* [4:3] James 2:24 appears to conflict with Paul's statement. However, James combats the error of extremists who used the doctrine of justification through faith as a screen for moral self- determination. Paul discusses the subject of holiness in greater detail than does James and beginning with Romans 6 shows how justification through faith introduces one to the gift of a new life in Christ through the power of the holy Spirit.

* [4:9] **Blessedness**: evidence of divine favor.

descendants that he would inherit the world, but through the righteousness that comes from faith. 14For if those who adhere to the law are the heirs, faith is null and the promise is void. 15For the law produces wrath; but where there is no law, neither is there violation.* 16For this reason, it depends on faith, so that it may be a gift, and the promise may be guaranteed to all his descendants, not to those who only adhere to the law but to those who follow the faith of Abraham, who is the father of all of us, 17as it is written, "I have made you father of many nations." He is our father in the sight of God, in whom he believed, who gives life to the dead and calls into being what does not exist. 18He believed, hoping against hope, that he would become "the father of many nations," according to what was said, "Thus shall your descendants be." 19He did not weaken in faith when he considered his own body as [already] dead (for he was almost a hundred years old) and the dead womb of Sarah. 20He did not doubt God's promise in unbelief;* rather, he was empowered by faith and gave glory to God 21and was fully convinced that what he had promised he was also able to do. 22That is why "it was credited to him as righteousness." 23But it was not for him alone that it was written that "it was credited to him"; 24it was also for us, to whom it will be credited, who believe in the one who raised Jesus our Lord from the dead, 25who was handed over for our transgressions and was raised for our justification.

的承繼者，並不是藉著法律，而是藉著因信德而獲得的正義，14因為假使屬於法律的人纔是承繼者，那麼信德便是空虛的，恩許就失了效力，15因為法律只能激起天主的義怒：那裡沒有法律，那裡就沒有違犯。16為此，一切都是由於信德，為的是一切都本著恩寵，使恩許為亞巴郎所有的一切後裔堅定不移，不僅為那屬於法律的後裔，而且也為那有亞巴郎信德的後裔，因為他是我們眾人的父親，17正如經上所載：『我已立你為萬民之父；』亞巴郎是在他所信的天主面前，就是在叫死者復活，叫那不存在的成為存在的那位面前，作我們眾人的父親。18他在絕望中仍懷著希望而相信了，因此便成了萬民之父，正如向他所預許的：『你的後裔也要這樣多。』19他雖然快一百歲，明知自己的身體已經衰老，撒辣的胎也已絕孕；但他的信心卻沒有衰弱，20對於天主的恩許總沒有因不信而猶疑，反而信心堅固，歸光榮於天主，21且滿心相信天主所應許的，必予完成。22天主就以此算為他的正義。

因著信德我們獲得成義 23『算為他的正義』這句話，不是單為他個人寫的，24而且也是為了我們這些將來得算為正義的人，即我們這些相信天主使我們的主耶穌，由死者中復活的人寫的；25這耶穌曾為了我們的過犯被交付，又為了使我們成義而復活。

* [4:15] Law has the negative function of bringing the deep-seated rebellion against God to the surface in specific sins; see the note on Romans 1:18–32.
* [4:20] **He did not doubt God's promise in unbelief**: any doubts Abraham might have had were resolved in commitment to God's promise. Hebrews 11:8–12 emphasizes the faith of Abraham and Sarah.

CHAPTER 5

Faith, Hope, and Love. 1*Therefore, since we have been justified by faith, we have peace* with God through our Lord Jesus Christ, 2through whom we have gained access [by faith] to this grace in which we stand, and we boast in hope of the glory of God. 3Not only that, but we even boast of our afflictions, knowing that affliction produces endurance, 4and endurance, proven character, and proven character, hope, 5and hope does not disappoint, because the love of God has been poured out into our hearts through the holy Spirit that has been given to us. 6For Christ, while we were still helpless, yet died at the appointed time for the ungodly. 7Indeed, only with difficulty does one die for a just person, though perhaps for a good person one might even find courage to die.* 8But God proves his love for us in that while we were still sinners Christ died for us. 9How much more then, since we are now justified by his blood, will we be saved through him from the wrath. 10Indeed, if, while we were enemies, we were reconciled to God through the death of his Son, how much more, once reconciled, will we be saved by his life. 11Not only that, but we also boast of God through our Lord Jesus Christ, through whom we have now received reconciliation.

第五章

成義的效果 1我們既因信德成義，便是藉我們的主耶穌基督，與天主和好了。2藉著耶穌我們得因信德進入了現今所站立的這恩寵中，並因希望分享天主的光榮而歡躍。3不但如此，我們連在磨難中也歡躍，因為我們知道：磨難生忍耐，4忍耐生老練，老練生望德，5望德不叫人蒙羞，因為天主的愛，藉著所賜與我們的聖神，已傾注在我們心中了。6當我們還在軟弱的時候，基督就在指定的時期為不虔敬的人死了。7為義人死，是罕有的事：為善人或許有敢死的；8但是，基督在我們還是罪人的時候，就為我們死了，這證明了天主怎樣愛我們。9現在，我們既因他的血而成義，我們更要藉著他脫免天主的義怒，10因為，假如我們還在為仇敵的時候，因著他聖子的死得與天主和好了；那麼，在和好之後，我們一定更要因著他的生命得救了。11不但如此，我們現今既藉著我們的主耶穌基督獲得了和好，也必藉著他而歡躍於天主。

* [5:1–11] Popular piety frequently construed reverses and troubles as punishment for sin; cf John 9:2. Paul therefore assures believers that God's justifying action in Jesus Christ is a declaration of peace. The crucifixion of Jesus Christ displays God's initiative in certifying humanity for unimpeded access into the divine presence. Reconciliation is God's gift of pardon to the entire human race. Through faith one benefits personally from this pardon or, in Paul's term, is justified. The ultimate aim of God is to liberate believers from the pre-Christian self as described in Romans 1–3. Since this liberation will first find completion in the believer's resurrection, salvation is described as future in Romans 5:10. Because this fullness of salvation belongs to the future it is called the Christian hope. Paul's Greek term for hope does not, however, suggest a note of uncertainty, to the effect: "I wonder whether God really means it." Rather, God's promise in the gospel fills believers with expectation and anticipation for the climactic gift of unalloyed commitment in the holy Spirit to the performance of the will of God. The persecutions that attend Christian commitment are to teach believers patience and to strengthen this hope, which will not disappoint them because the holy Spirit dwells in their hearts and imbues them with God's love (Romans 5:5).

* [5:1] **We have peace**: a number of manuscripts, versions, and church Fathers read "Let us have peace"; cf Romans 14:19.

* [5:7] In the world of Paul's time the **good person** is especially one who is magnanimous to others.

Humanity's Sin through Adam.
12*Therefore, just as through one person sin entered the world, and through sin, death, and thus death came to all, inasmuch as all sinned* — 13for up to the time of the law, sin was in the world, though sin is not accounted when there is no law. 14But death reigned from Adam to Moses, even over those who did not sin after the pattern of the trespass of Adam, who is the type of the one who was to come.

亞當為基督的預像 12故此，就如罪惡藉著一人進入了世界，死亡藉著罪惡也進入了世界；這樣死亡就殃及了眾人，因為眾人都犯了罪：成義也是如此——13沒有法律之前，罪惡已經在世界上；但因沒有法律，罪惡本不應算為罪惡。14但從亞當起，直到梅瑟，死亡卻作了王，連那些沒有像亞當一樣違法犯罪的人，也屬它權下：這亞當原是那未來亞當的預像。

Grace and Life through Christ. 15But the gift is not like the transgression. For if by that one person's transgression the many died, how much more did the grace of God and the gracious gift of the one person Jesus Christ overflow for the many. 16And the gift is not like the result of the one person's sinning. For after one sin there was the judgment that brought condemnation; but the gift, after many transgressions, brought acquittal. 17For if, by the transgression of one person, death came to reign through that one, how much more will those who receive the abundance of grace and of the gift of justification come to reign in life through the one person Jesus Christ. 18In conclusion, just as through one transgression condemnation came upon all, so through one righteous act acquittal and life came to all. 19For just

基督的恩賜遠超過亞當的遺禍
15但恩寵決不是過犯所能比的，因為如果因一人的過犯大眾都死了；那麼，天主的恩寵和那因耶穌基督一人的恩寵所施與的恩惠，更要豐富地洋溢到大眾身上。16這恩惠的效果，也不是那因一人犯罪的結果所能比的，因為審判固然是由於一人的過犯而來，被判定罪；但恩賜卻使人在犯了許多過犯之後，獲得成義。17如果因一人的過犯，死亡就因那一人作了王；那麼，那些豐富地蒙受了恩寵和正義恩惠的人，更要藉著耶穌基督一人在生命中為王了。18這樣看來：就如因一人的過犯，眾人都被定了罪；同樣，也因一人的正義行為，眾人也都獲得了正義和生命。19正如因一

* [5:12–21] Paul reflects on the sin of Adam (Genesis 3:1–13) in the light of the redemptive mystery of Christ. Sin, as used in the singular by Paul, refers to the dreadful power that has gripped humanity, which is now in revolt against the Creator and engaged in the exaltation of its own desires and interests. But no one has a right to say, "Adam made me do it," for all are culpable (Romans 5:12): Gentiles under the demands of the law written in their hearts (Romans 2:14–15), and Jews under the Mosaic covenant. Through the Old Testament law, the sinfulness of humanity that was operative from the beginning (Romans 5:13) found further stimulation, with the result that sins were generated in even greater abundance. According to Romans 5:15–21, God's act in Christ is in total contrast to the disastrous effects of the virus of sin that invaded humanity through Adam's crime.

* [5:12] **Inasmuch as all sinned**: others translate "because all sinned," and understand v 13 as a parenthetical remark. Unlike Wisdom 2:24, Paul does not ascribe the entry of death to the devil.

as through the disobedience of one person the many were made sinners, so through the obedience of one the many will be made righteous. 20The law entered in* so that transgression might increase but, where sin increased, grace overflowed all the more, 21*so that, as sin reigned in death, grace also might reign through justification for eternal life through Jesus Christ our Lord.

人的悖逆，大眾都成了罪人；同樣，因一人的服從，大眾都成了義人。20法律本是後加的，是為增多過犯；但是罪惡在那裡越多，恩寵在那裡也越格外豐富，21以致罪惡怎樣藉死亡為王，恩寵也怎樣藉正義而為王，使人藉著我們的主耶穌基督獲得永生。

IV: Justification and the Christian Life

CHAPTER 6

Freedom from Sin; Life in God. 1*What then shall we say? Shall we persist in sin that grace may abound? Of course not! 2How can we who died to sin yet live in it? 3Or are you unaware that we who were baptized into Christ Jesus were baptized into his death? 4We were indeed buried with him through baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, we too might live in newness of life.

5For if we have grown into union with him through a death like his, we shall also be united with him in the resurrection. 6We know that our old self was crucified with him, so that our sinful body might be done away with, that we might no longer be in slavery

第六章

基督徒已死於罪惡 1那麼，我們可說什麼呢？我們要常留在罪惡中，好叫恩寵洋溢嗎？2斷乎不可！我們這些死於罪惡的人，如何還能在罪惡中生活呢？3難道你們不知道：我們受過洗歸於基督耶穌的人，就是受洗歸於他的死亡嗎？4我們藉著洗禮已歸於死亡與他同葬了，為的是基督怎樣藉著父的光榮，從死者中復活了，我們也怎樣在新生活中度生。5如果我們藉著同他相似的死亡，已與他結合，也要藉著同他相似的復活與他結合；6因為我們知道，我們的舊人已與他同釘在十字架上了，使那屬罪惡的自

* [5:20] **The law entered in**: sin had made its entrance (12); now the law comes in alongside sin. See the notes on Romans 1:18–32; 5:12–21. **Where sin increased, grace overflowed all the more**: Paul declares that grace outmatches the productivity of sin.

* [5:21] Where sin increased, grace overflowed all the more: Paul declares that grace outmatches the productivity of sin.

* [6:1–11] To defend the gospel against the charge that it promotes moral laxity (cf Romans 3:5–8), Paul expresses himself in the typical style of spirited diatribe. God's display of generosity or grace is not evoked by sin but, as stated in Romans 5:8 is the expression of God's love, and this love pledges eternal life to all believers (Romans 5:21). Paul views the present conduct of the believers from the perspective of God's completed salvation when the body is resurrected and directed totally by the holy Spirit. Through baptism believers share the death of Christ and thereby escape from the grip of sin. Through the resurrection of Christ the power to live anew becomes reality for them, but the fullness of participation in Christ's resurrection still lies in the future. But life that is lived in dedication to God now is part and parcel of that future. Hence anyone who sincerely claims to be interested in that future will scarcely be able to say, "Let us sin so that grace may prosper" (cf Romans 6:1).

to sin. 7For a dead person has been absolved from sin. 8If, then, we have died with Christ, we believe that we shall also live with him. 9We know that Christ, raised from the dead, dies no more; death no longer has power over him. 10As to his death, he died to sin once and for all; as to his life, he lives for God. 11Consequently, you too must think of yourselves as [being] dead to sin and living for God in Christ Jesus.

12*Therefore, sin must not reign over your mortal bodies so that you obey their desires. 13And do not present the parts of your bodies to sin as weapons for wickedness, but present yourselves to God as raised from the dead to life and the parts of your bodies to God as weapons for righteousness. 14For sin is not to have any power over you, since you are not under the law but under grace.

15What then? Shall we sin because we are not under the law but under grace? Of course not! 16Do you not know that if you present yourselves to someone as obedient slaves, you are slaves of the one you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? 17But thanks be to God that, although you were once slaves of sin, you have become obedient from the heart to the pattern of teaching to which you were entrusted.* 18Freed from sin, you have become slaves of righteousness. 19I am speaking in human terms because of the weakness of your nature. For just as you presented the parts of your bodies as slaves to impurity and to

我消逝，好叫我們不再作罪惡的奴隸，7因為已死的人，便脫離了罪惡。8所以，如果我們與基督同死，我們相信也要與他同生，9因為我們知道：基督既從死者中復活，就不再死；死亡不再統治他了，10因為他死，是死於罪惡，僅僅一次；他活，是活於天主。11你們也要這樣看自己是死於罪惡，在基督耶穌內活於天主的人。12所以不要讓罪惡在你們必死的身體上為王，致令你們順從它的情慾，13也不要把你們的肢體交與罪惡，作不義的武器；但該將你們自己獻於天主，有如從死者中復活的人，將你們的肢體獻於天主，當作正義的武器：14罪惡不應再統治你們，因為你們已不在法律權下，而是在恩寵權下。

應當戒避罪惡而堅持正義 15那麼，我們因為不在法律權下，而在恩寵權下，就可以犯罪嗎？絕對不可！16難道你們不知道：你們將自己獻給誰當奴隸，而服從他，就成了你們所服從者的奴隸，或作罪惡的奴隸，以致死亡；或作順命的奴隸，以得正義嗎？17感謝天主，雖然你們曾作過罪惡的奴隸，現今你們卻從心裡聽從那傳給你們的教理規範，18脫離罪惡，獲得了自由，作了正義的奴隸。19為了你們本性的軟弱，我且按常情來說：你們從前怎樣將你們的肢體當作奴隸，

* [6:12–19] Christians have been released from the grip of sin, but sin endeavors to reclaim its victims. The antidote is constant remembrance that divine grace has claimed them and identifies them as people who are alive only for God's interests.

* [6:17] In contrast to humanity, which was handed over to self-indulgence (Romans 1:24–32), believers are **entrusted** ("handed over") to God's **pattern of teaching**, that is, the new life God aims to develop in Christians through the productivity of the holy Spirit. Throughout this passage Paul uses the slave-master model in order to emphasize the fact that one cannot give allegiance to both God and sin.

lawlessness for lawlessness, so now present them as slaves to righteousness for sanctification. 20For when you were slaves of sin, you were free from righteousness.* 21But what profit did you get then from the things of which you are now ashamed? For the end of those things is death. 22But now that you have been freed from sin and have become slaves of God, the benefit that you have leads to sanctification,* and its end is eternal life. 23For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.

獻於不潔和不法，行不法的事；如今也要怎樣將你們的肢體當作奴隸，獻於正義，行聖善的事。20當你們作罪惡的奴隸時，不受正義的束縛；21但那時你們得了什麼效果？只是叫你們現在以那些事為可恥，因為其結局就是死亡；22可是現在，你們脫離了罪惡，獲得了自由，作了天主的奴隸，你們所得的效果是使你們成聖，結局就是永生。23因為罪惡的薪俸是死亡，但是天主的恩賜是在我們的主基督耶穌內的永生。

CHAPTER 7

Freedom from the Law. 1*Are you unaware, brothers (for I am speaking to people who know the law), that the law has jurisdiction over one as long as one lives? 2Thus a married woman is bound by law to her living husband; but if her husband dies, she is released from the law in respect to her husband. 3Consequently, while her husband is alive she will be called an adulteress if she consorts with another man. But if her husband dies she is free from that law, and she is not an adulteress if she consorts with another man.

4In the same way, my brothers, you also were put to death to the law through the body of Christ, so that you might belong to another, to the one who was raised from the dead in order that we might bear fruit for God. 5For when we were in the flesh, our sinful passions, awakened by the law, worked

第七章

基督徒已脫離梅瑟法律 1弟兄們！我現在是對明白法律的人說話：難道你們不知道：法律統治人，只是在人活著的時候嗎？2就如有丈夫的女人，當丈夫還活著的時候，是受法律束縛的；如果丈夫死了，她就不再因丈夫而受法律的束縛。3所以，當丈夫活著的時候，她若依附別的男人，便稱為淫婦；但如果丈夫死了，按法律她是自由的；她若依附別的男人，便不是淫婦。4所以，我的弟兄們！你們藉著基督的身體已死於法律了，為使你們屬於另一位，就是屬於由死者中復活的那一位，為叫我們給天主結果實，5因為我們還在肉性權下的時候，那藉法律而傾向於罪惡的情慾，

* [6:20] **You were free from righteousness**: expressed ironically, for such freedom is really tyranny. The commercial metaphors in Romans 6:21–23 add up only one way: sin is a bad bargain.
* [6:22] **Sanctification**: or holiness.
* [7:1–6] Paul reflects on the fact that Christians have a different understanding of the law because of their faith in Christ. Law binds the living, not the dead, as exemplified in marriage, which binds in life but is dissolved through death. Similarly, Christians who through baptism have died with Christ to sin (cf Romans 6:2–4) are freed from the law that occasioned transgressions, which in turn were productive of death. Now that Christians are joined to Christ, the power of Christ's resurrection makes it possible for them to bear the fruit of newness of life for God.

in our members to bear fruit for death.
6But now we are released from the law,
dead to what held us captive, so that
we may serve in the newness of the
spirit and not under the obsolete letter.

在我們的肢體內活動，結出死亡的果實。6但是現在，我們已死於束縛我們的勢力，脫離了法律，如此，我們不應再拘泥於舊的條文，而應以新的心神事奉天主。

Acquaintance with Sin through the Law. 7*What then can we say? That the law is sin? Of course not! Yet I did not know sin except through the law, and I did not know what it is to covet except that the law said, "You shall not covet."* 8But sin, finding an opportunity in the commandment, produced in me every kind of covetousness. Apart from the law sin is dead. 9I once lived outside the law, but when the commandment came, sin became alive; 10then I died, and the commandment that was for life turned out to be death for me. 11For sin, seizing an opportunity in the commandment, deceived me and through it put me to death. 12So then the law is holy, and the commandment is holy and righteous and good.

法律與罪過的關係 7那麼，我們能說法律本身有罪嗎？絕對不能！然而藉著法律，我纔知道罪是什麼。如果不是法律說：「不可貪戀！」我就不知道什麼是貪情。8罪惡遂乘機藉著誡命，在我內發動各種貪情；原來若沒有法律，罪惡便是死的。9從前我沒有法律時，我是活人；但誡命一來，罪惡便活了起來，10我反而死了。那本來應叫我生活的誡命，反叫我死了，11因為罪惡藉著誡命乘機誘惑了我，也藉著誡命殺害了我。12所以法律本是聖的，誡命也是聖的，是正義和美善的。13那麼，是善事使我死了嗎？絕對不是！而是罪惡。罪惡為顯示罪惡的本性，藉著善事為我產生了死亡，以致罪惡藉著誡命成了極端的凶惡。

Sin and Death. 13*Did the good, then, become death for me? Of course not! Sin, in order that it might be shown to be sin, worked death in me through the good, so that sin might become sinful beyond measure through the commandment. 14We know that the law is spiritual; but I am carnal, sold into slavery to sin. 15What I do, I do

犯罪的真根苗是私慾 14我們知道：法律是屬神的，但我是屬血肉的，已被賣給罪惡作奴隸。15因

* [7:7–25] In this passage Paul uses the first person singular in the style of diatribe for the sake of argument. He aims to depict the disastrous consequences when a Christian reintroduces the law as a means to attain the objective of holiness pronounced in Romans 6:22.
* [7:7–12] The apostle defends himself against the charge of identifying the law with sin. Sin does not exist in law but in human beings, whose sinful inclinations are not overcome by the proclamation of law.
* [7:13–25] Far from improving the sinner, law encourages sin to expose itself in transgressions or violations of specific commandments (see Romans 1:24; 5:20). Thus persons who do not experience the justifying grace of God, and Christians who revert to dependence on law as the criterion for their relationship with God, will recognize a rift between their reasoned desire for the goodness of the law and their actual performance that is contrary to the law. Unable to free themselves from the slavery of sin and the power of death, they can only be rescued from defeat in the conflict by the power of God's grace working through Jesus Christ.

not understand. For I do not do what I want, but I do what I hate. 16Now if I do what I do not want, I concur that the law is good. 17So now it is no longer I who do it, but sin that dwells in me. 18For I know that good does not dwell in me, that is, in my flesh. The willing is ready at hand, but doing the good is not. 19For I do not do the good I want, but I do the evil I do not want. 20Now if [I] do what I do not want, it is no longer I who do it, but sin that dwells in me. 21So, then, I discover the principle that when I want to do right, evil is at hand. 22For I take delight in the law of God, in my inner self, 23but I see in my members another principle at war with the law of my mind, taking me captive to the law of sin that dwells in my members.* 24Miserable one that I am! Who will deliver me from this mortal body? 25Thanks be to God through Jesus Christ our Lord. Therefore, I myself, with my mind, serve the law of God but, with my flesh, the law of sin.

為我不明白我作的是什麼：我所願意的，我偏不作；我所憎恨的，我反而去作。16我若去作我所不願意的，這便是承認法律是善的。17實際上作那事的已不是我，而是在我內的罪惡。18我也知道，善不在我內，即不在我的肉性內，因為我有心行善，但實際上卻不能行善。19因此，我所願意的善，我不去行；而我所不願意的惡，我卻去作。20但我所不願意的，我若去作，那麼已不是我作那事，而是在我內的罪惡。21所以我發見這條規律：就是我願意為善的時候，總有邪惡依附著我。22因為照我的內心，我是喜悅天主的法律；23可是，我發覺在我的肢體內，另有一條法律，與我理智所贊同的法律交戰，並把我擄去，叫我隸屬於那在我肢體內的罪惡的法律。24我這個人真不幸呀！誰能救我脫離這該死的肉身呢？25感謝天主，藉著我們的主耶穌基督。這樣看來，我這人是以理智去服從天主的法律，而以肉性去服從罪惡的法律。

CHAPTER 8

The Flesh and the Spirit. 1*Hence, now there is no condemnation for those who are in Christ Jesus. 2For the

第八章

基督徒在聖神內得勝罪惡和肉性 1今後為那些在基督耶穌內的人，已無罪可定，2因為在基督耶

* [7:23] As in Romans 3:27 Paul plays on the term **law**, which in Greek can connote custom, system, or **principle**.

* [8:1–13] After his warning in Romans 7 against the wrong route to fulfillment of the objective of holiness expressed in Romans 6:22, Paul points his addressees to the correct way. Through the redemptive work of Christ, Christians have been liberated from the terrible forces of sin and death. Holiness was impossible so long as the **flesh** (or our "old self"), that is, self-interested hostility toward God (Romans 8:7), frustrated the divine objectives expressed in the law. What is worse, sin used the law to break forth into all manner of lawlessness (Romans 8:8). All this is now changed. At the cross God broke the power of sin and pronounced sentence on it (Romans 8:3). Christians still retain the flesh, but it is alien to their new being, which is life in the spirit, namely the new self, governed by the holy Spirit. Under the direction of the holy Spirit Christians are able to fulfill the divine will that formerly found expression in the law (Romans 8:4). The same Spirit who enlivens Christians for holiness will also resurrect their bodies at the last day (Romans 8:11). Christian life is therefore the experience of a constant challenge to put to death the evil deeds of the body through life of the spirit (Romans 8:13).

law of the spirit of life in Christ Jesus has freed you from the law of sin and death. 3For what the law, weakened by the flesh, was powerless to do, this God has done: by sending his own Son in the likeness of sinful flesh and for the sake of sin, he condemned sin in the flesh, 4so that the righteous decree of the law might be fulfilled in us, who live not according to the flesh but according to the spirit. 5For those who live according to the flesh are concerned with the things of the flesh, but those who live according to the spirit with the things of the spirit. 6The concern of the flesh is death, but the concern of the spirit is life and peace. 7For the concern of the flesh is hostility toward God; it does not submit to the law of God, nor can it; 8and those who are in the flesh cannot please God. 9But you are not in the flesh; on the contrary, you are in the spirit, if only the Spirit of God dwells in you. Whoever does not have the Spirit of Christ does not belong to him. 10But if Christ is in you, although the body is dead because of sin, the spirit is alive because of righteousness. 11If the Spirit of the one who raised Jesus from the dead dwells in you, the one who raised Christ from the dead will give life to your mortal bodies also, through his Spirit that dwells in you. 12Consequently, brothers, we are not debtors to the flesh, to live according to the flesh. 13For if you live according to the flesh, you will die, but if by the spirit you put to death the deeds of the body, you will live.

Children of God through Adoption. 14*For those who are led by the Spirit of God are children of God. 15For you

蘇內賜與生命之神的法律，已使我獲得自由，脫離了罪惡與死亡的法律。3法律因了肉性的軟弱所不能行的，天主卻行了：他派遣了自己的兒子，帶著罪惡肉身的形狀，當作贖罪祭，在這肉身上定了罪惡的罪案，4為使法律所要求的正義，成全在我們今後不隨從肉性，而隨從聖神生活的人身上。5因為隨從肉性的人，切望肉性的事；隨從聖神的人，切望聖神的事；6隨肉性的切望，導入死亡；隨聖神的切望，導入生命與平安。7因為隨肉性的切望，是與天主為敵，決不服從，也決不能服從天主的法律；8凡隨從肉性的人，決不能得天主的歡心。9至於你們，你們已不屬於肉性，而是屬於聖神，只要天主的聖神住在你們內。誰若沒有基督的聖神，誰就不屬於基督。10如果基督在你們內，身體固然因罪惡而死亡，但神魂卻賴正義而生活。11再者，如果那使耶穌從死者中復活者的聖神住在你們內，那麼，那使基督從死者中復活的，也必要藉那住在你們內的聖神，使你們有死的身體復活。

天主義子的福分 12弟兄們！這樣看來，我們並不欠肉性的債，以致該隨從肉性生活。13如果你們隨從肉性生活，必要死亡；然而，如果你們依賴聖神，去致死肉性的妄動，必能生活，14因為凡受天主聖神引導的，都是天主的子女。15其實你們所領受的

* [8:14–17] Christians, by reason of the Spirit's presence within them, enjoy not only new life but also a new relationship to God, that of adopted children and heirs through Christ, whose sufferings and glory they share.
* [8:15] **Abba**: see the note on Mark 14:36.

did not receive a spirit of slavery to fall back into fear, but you received a spirit of adoption, through which we cry, "Abba,* Father!" 16The Spirit itself bears witness with our spirit that we are children of God, 17and if children, then heirs, heirs of God and joint heirs with Christ, if only we suffer with him so that we may also be glorified with him.

聖神，並非使你們作奴隸，以致仍舊恐懼；而是使你們作義子。因此，我們呼號：「阿爸，父呀！」16聖神親自和我們的心神一同作證：我們是天主的子女。17我們既是子女，便是承繼者，是天主的承繼者，是基督的同承繼者；只要我們與基督一同受苦，也必要與他一同受光榮。

Destiny of Glory. 18*I consider that the sufferings of this present time are as nothing compared with the glory to be revealed for us. 19For creation awaits with eager expectation the revelation of the children of God; 20for creation was made subject to futility, not of its own accord but because of the one who subjected it, in hope 21that creation itself would be set free from slavery to corruption and share in the glorious freedom of the children of God. 22We know that all creation is groaning in labor pains even until now; 23and not only that, but we ourselves, who have the firstfruits of the Spirit, we also groan within ourselves as we wait for adoption, the redemption of our bodies. 24For in hope we were saved. Now hope that sees for itself is not hope. For who hopes for what one sees? 25But if we hope for what we do not see, we wait with endurance.

26In the same way, the Spirit too comes to the aid of our weakness; for we do not know how to pray as we ought, but the Spirit itself intercedes with inexpressible groanings. 27And the one who searches hearts knows what is the intention of the Spirit,

現在的苦楚比不上將來的榮耀

18我實在以為現時的苦楚，與將來在我們身上要顯示的光榮，是不能較量的。19凡受造之物都熱切地等待天主子女的顯揚，20因為受造之物被屈伏在敗壞的狀態之下，並不是出於自願，而是出於使它屈伏的那位的決意；但受造之物仍懷有希望，21脫離敗壞的控制，得享天主子女的光榮自由。22因為我們知道，直到如今，一切受造之物都一同歎息，同受產痛；23不但是萬物，就是連我們這已蒙受聖神初果的，也在自己心中嘆息，等待著義子期望的實現，即我們肉身的救贖。24因為我們得救，還是在於希望。所希望的若已看見，就不是希望了；那有人還希望所見的事物呢？25但我們若希望那未看見的，必須堅忍等待。26同時，聖神也扶助我們的軟弱，因為我們不知道我們如何祈求纔對，而聖神卻親自以無可言喻的歎息，代我們轉求。27那洞悉心靈的天主知道聖神的意願

* [8:18–27] The glory that believers are destined to share with Christ far exceeds the sufferings of the present life. Paul considers the destiny of the created world to be linked with the future that belongs to the believers. As it shares in the penalty of corruption brought about by sin, so also will it share in the benefits of redemption and future glory that comprise the ultimate liberation of God's people (Romans 8:19–22). After patient endurance in steadfast expectation, the full harvest of the Spirit's presence will be realized. On earth believers enjoy the firstfruits, i.e., the Spirit, as a guarantee of the total liberation of their bodies from the influence of the rebellious old self (Romans 8:23).

because it intercedes for the holy ones according to God's will.

God's Indomitable Love in Christ.
28*We know that all things work for good for those who love God,* who are called according to his purpose.
29*For those he foreknew he also predestined to be conformed to the image of his Son, so that he might be the firstborn among many brothers.
30And those he predestined he also called; and those he called he also justified; and those he justified he also glorified.

31*What then shall we say to this? If God is for us, who can be against us?
32He who did not spare his own Son but handed him over for us all, how will he not also give us everything else along with him?
33Who will bring a charge against God's chosen ones? It is God who acquits us.
34Who will condemn? It is Christ [Jesus] who died, rather, was raised, who also is at the right hand of God, who indeed intercedes for us.
35What will separate us from the love of Christ? Will anguish, or distress, or persecution, or famine, or nakedness, or peril, or the sword?
36As it is written:

"For your sake we are being slain all the day;
we are looked upon as sheep to be slaughtered."

是什麼，因為他是按照天主的旨意代聖徒轉求。28而且我們也知道：天主使一切協助那些愛他的人，就是那些按他的旨意蒙召的人，獲得益處，29因為他所預選的人，也預定他們與自己的兒子的肖像相同，好使他在眾多弟兄中作長子。30天主不但召叫了他所預定的人，而且也使他所召叫的人成義，並使成義的人，分享他的光榮。

基督徒的凱歌 31面對這一切，我們可說什麼呢？若是天主偕同我們，誰能反對我們呢？32他既然沒有憐惜自己的兒子，反而為我們眾人把他交出了，豈不也把一切與他一同賜給我們嗎？33誰能控告天主所揀選的人呢？是使人成義的天主嗎？34誰能定他們的罪？是那已死或更好說已復活，現今在天主右邊，代我們轉求的基督耶穌嗎？35那麼，誰能使我們與基督的愛隔絕？是困苦嗎？是窘迫嗎？是迫害嗎？是饑餓嗎？是赤貧嗎？是危險嗎？是刀劍嗎？36正如經上所載：『為了你，我們整日被置於死地，人將

* [8:28–30] These verses outline the Christian vocation as it was designed by God: **to be conformed to the image of his Son**, who is to be **the firstborn among many brothers** (Romans 8:29). God's redemptive action on behalf of the believers has been in process before the beginning of the world. Those whom God chooses are **those he foreknew** (Romans 8:29) or elected. Those who are **called** (Romans 8:30) are **predestined** or predetermined. These expressions do not mean that God is arbitrary. Rather, Paul uses them to emphasize the thought and care that God has taken for the Christian's salvation.
* [8:28] **We know that all things work for good for those who love God**: a few ancient authorities have God as the subject of the verb, and some translators render: "We know that God makes everything work for good for those who love God. . . ."
* [8:29] **Image**: while man and woman were originally created in God's image (Genesis 1:26–27), it is through baptism into Christ, the image of God (2 Cor 4:4; Col 1:15), that we are renewed according to the image of the Creator (Col 3:10).
* [8:31–39] The all-conquering power of God's love has overcome every obstacle to Christians' salvation and every threat to separate them from God. That power manifested itself fully when God's own Son was delivered up to death for their salvation. Through him Christians can overcome all their afflictions and trials.

37No, in all these things we conquer overwhelmingly through him who loved us. 38For I am convinced that neither death, nor life, nor angels, nor principalities, nor present things,* nor future things, nor powers, 39nor height, nor depth,* nor any other creature will be able to separate us from the love of God in Christ Jesus our Lord.

V: Jews and Gentiles in God's Plan

CHAPTER 9

Paul's Love for Israel. 1*I speak the truth in Christ, I do not lie; my conscience joins with the holy Spirit in bearing me witness* 2that I have great sorrow and constant anguish in my heart. 3For I could wish that I myself were accursed and separated from Christ for the sake of my brothers, my kin according to the flesh. 4They are Israelites; theirs the adoption, the glory, the covenants, the giving of the law, the worship, and the promises; 5theirs the patriarchs, and from them, according to the flesh, is the Messiah. God who is over all* be blessed forever. Amen.

我們視作待宰的群羊。』37然而，靠著那愛我們的主，我們在這一切事上，大獲全勝，38因為我深信：無論是死亡，是生活，是天使，是掌權者，是現存的或將來的事物，是有權能者，39是崇高或深遠的勢力，或其他任何受造之物，都不能使我們與天主的愛相隔絕，即是與我們的主基督耶穌之內的愛相隔絕。

第九章

保祿的憂苦 1我在基督內說實話，並不說謊，有我的良心在聖神內與我一同作證：2我的憂愁極大，我心中不斷的痛苦；3為救我的弟兄，我血統的同胞，就是被詛咒，與基督隔絕，我也甘心情願。4他們是以色列人：義子的名分、光榮、盟約、法律、禮儀以及恩許，都是他們的；5聖祖也是他們的，並且基督按血統說，也是從他們來的，他是在萬有之上，世世代代應受讚美的天主！阿們。

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* [8:38] **Present things** and **future things** may refer to astrological data. Paul appears to be saying that the gospel liberates believers from dependence on astrologers.

* [8:39] **Height, depth** may refer to positions in the zodiac, positions of heavenly bodies relative to the horizon. In astrological documents the term for "height" means "exaltation" or the position of greatest influence exerted by a planet. Since hostile spirits were associated with the planets and stars, Paul includes **powers** (Romans 8:38) in his list of malevolent forces.

* [9:1–11:36] Israel's unbelief and its rejection of Jesus as savior astonished and puzzled Christians. It constituted a serious problem for them in view of God's specific preparation of Israel for the advent of the Messiah. Paul addresses himself here to the essential question of how the divine plan could be frustrated by Israel's unbelief. At the same time, he discourages both complacency and anxiety on the part of Gentiles. To those who might boast of their superior advantage over Jews, he warns that their enjoyment of the blessings assigned to Israel can be terminated. To those who might anxiously ask, "How can we be sure that Israel's fate will not be ours?" he replies that only unbelief can deprive one of salvation.

* [9:1–5] The apostle speaks in strong terms of the depth of his grief over the unbelief of his own people. He would willingly undergo a curse himself for the sake of their coming to the knowledge of Christ (Romans 9:3; cf Lev 27:28–29). His love for them derives from God's continuing choice of them and from the spiritual benefits that God bestows on them and through them on all of humanity (Romans 9:4–5).

* [9:5] Some editors punctuate this verse differently and prefer the translation, "Of whom is Christ according to the flesh, who is God over all." However, Paul's point is that God **who is over all** aimed to use Israel, which had been entrusted with every privilege, in outreach to the entire world through the Messiah.

God's Free Choice. 6But it is not that the word of God has failed. For not all who are of Israel are Israel, 7nor are they all children of Abraham because they are his descendants; but "It is through Isaac that descendants shall bear your name." 8This means that it is not the children of the flesh who are the children of God, but the children of the promise are counted as descendants. 9For this is the wording of the promise, "About this time I shall return and Sarah will have a son." 10And not only that, but also when Rebecca had conceived children by one husband, our father Isaac* — 11before they had yet been born or had done anything, good or bad, in order that God's elective plan might continue, 12not by works but by his call—she was told, "The older shall serve the younger." 13As it is written:

"I loved Jacob
but hated Esau."*

14*What then are we to say? Is there injustice on the part of God? Of course not! 15For he says to Moses:

"I will show mercy to whom I will,
I will take pity on whom I will."

16So it depends not upon a person's will or exertion, but upon God, who shows mercy. 17For the scripture says to Pharaoh, "This is why I have raised

天主的忠信常存不替 6這並不是說天主的話落了空，因為不是凡從以色列生的，都是真以色列人；7也不是凡是亞巴郎的後裔，就都是他的真子女，而是『由依撒格所生的，纔稱為你的後裔，』8即是說：不是血統上的子女，算是天主的子女，而是藉恩許所生的子女，纔算為真後裔。9原來恩許是這樣說的：『到明年這時候我要來，撒辣必有一個兒子。』10並且關於黎貝加也有相似的事。她從我們的先祖依撒格一人懷了孕；11當時雙胎還沒有出生，也沒有行善或作惡；但為使天主預揀的計劃堅定不移，12且為顯示這計劃並不憑人的行為，而只憑天主的召選，遂有話給她說：『年長的要服事年幼的。』13正如經上記載：『我愛了雅各伯，而恨了厄撒烏。』

天主有召選的自由 14那麼，我們可說什麼呢？難道天主不公道嗎？絕對不是！15因為他對梅瑟說過：『我要恩待的，就恩待；我要憐憫的，就憐憫。』16這樣看來，蒙召並不在乎人願意，也不在乎人努力，而是由於天主的仁慈，17因為經上有話對法郎

Rom 羅

* [9:10] **Children by one husband, our father Isaac**: Abraham had two children, Ishmael and Isaac, by two wives, Hagar and Sarah, respectively. In that instance Isaac, although born later than Ishmael, became the bearer of the messianic promise. In the case of twins born to Rebecca, God's elective procedure is seen even more dramatically, and again the younger, contrary to Semitic custom, is given the preference.

* [9:13] The literal rendering, **"Jacob I loved, but Esau I hated,"** suggests an attitude of divine hostility that is not implied in Paul's statement. In Semitic usage "hate" means to love less; cf Luke 14:26 with Matthew 10:37. Israel's unbelief reflects the mystery of the divine election that is always operative within it. Mere natural descent from Abraham does not ensure the full possession of the divine gifts; it is God's sovereign prerogative to bestow this fullness upon, or to withhold it from, whomsoever he wishes; cf Matthew 3:9; John 8:39. The choice of Jacob over Esau is a case in point.

* [9:14–18] The principle of divine election does not invite Christians to theoretical inquiry concerning the nonelected, nor does this principle mean that God is unfair in his dealings with humanity. The instruction concerning divine election is a part of the gospel and reveals that the gift of faith is the enactment of God's mercy (Romans 9:16). God raised up Moses to display that mercy, and Pharaoh to display divine severity in punishing those who obstinately oppose their Creator.

you up, to show my power through you that my name may be proclaimed throughout the earth." 18Consequently, he has mercy upon whom he wills, and he hardens whom he wills.*

19*You will say to me then, "Why (then) does he still find fault? For who can oppose his will?" 20But who indeed are you, a human being, to talk back to God? Will what is made say to its maker, "Why have you created me so?" 21Or does not the potter have a right over the clay, to make out of the same lump one vessel for a noble purpose and another for an ignoble one? 22What if God, wishing to show his wrath and make known his power, has endured with much patience the vessels of wrath made for destruction? 23This was to make known the riches of his glory to the vessels of mercy, which he has prepared previously for glory, 24namely, us whom he has called, not only from the Jews but also from the Gentiles.

Witness of the Prophets. 25As indeed he says in Hosea:

"Those who were not my people
I will call 'my people,'
and her who was not beloved*
I will call 'beloved.'
26And in the very place where it was
said to them, 'You are not my
people,'
there they shall be called children
of the living God."

27And Isaiah cries out concerning Israel, "Though the number of the

說：『我特興起了你，是為在你身上彰顯我的大能，並為使我的名傳遍全世界。』18這樣看來，他願意恩待誰，就恩待誰；他願意使誰心硬，就使誰心硬。19或者，你要問我說：既是這樣，為什麼他還要責怪人呢？有誰能抗拒他的意志呢？20人呀！你是誰，竟敢向天主抗辯？製造品豈能對製造者說：你為什麼這樣製造了我？21難道陶工不能隨意用一團泥，把這一個作成貴重的器皿，把那一個作成卑賤的器皿嗎？22如果天主願意顯示自己的義怒，並彰顯自己的威能，曾以寬宏大量，容忍了那些惹他發怒而應受毀滅的器皿；23他如此作，是為把他那豐富的光榮，在那些他早已準備好，為進入光榮而蒙憐憫的器皿身上彰顯出來，又有什麼不可呢？24這些器皿就是我們這些不但從猶太人中，而且也從外邦人中被天主所寵召的人。25這正如天主在《歐瑟亞》書中所說的：『我要叫「非我人民」為「我的人民」，又叫「不蒙愛憐者」為「蒙愛憐者」；26人在那裡對他們說：你們不是我的人民，在同樣的地方，他們要被稱為永生天主的子女。』27論到以色列，依撒意亞卻呼喊說：『以色列民的數目雖然

* [9:18] The basic biblical principle is: those who will not see or hear *shall* not see or hear. On the other hand, the same God who thus makes stubborn or hardens the heart can reconstruct it through the work of the holy Spirit.

* [9:19–29] The apostle responds to the objection that if God rules over faith through the principle of divine election, God cannot then accuse unbelievers of sin (Romans 9:19). For Paul, this objection is in the last analysis a manifestation of human insolence, and his "answer" is less an explanation of God's ways than the rejection of an argument that places humanity on a level with God. At the same time, Paul shows that God is far less arbitrary than appearances suggest, for God endures **with much patience** (Romans 9:22) a person like the Pharaoh of the Exodus.

* [9:25] **Beloved**: in Semitic discourse means "preferred" or "favorite" (cf Romans 9:13). See Hosea 2:1, which is transposed after Hosea 3:5 in the NAB.

Israelites were like the sand of the sea,
only a remnant will be saved; 28for
decisively and quickly will the Lord
execute sentence upon the earth."
29And as Isaiah predicted:
"Unless the Lord of hosts had left us
descendants,
we would have become like Sodom
and have been made like Gomorrah."

多如海沙，唯有殘存者要蒙受救恩，28因為上主在大地上，要徹底迅速完成他的判決。』29依撒意亞又預言過：『若非萬軍的上主給我們留下苗裔，我們早已如同索多瑪，相似哈摩辣了。』

Righteousness Based on Faith. 30*What then shall we say? That Gentiles, who did not pursue righteousness, have achieved it, that is, righteousness that comes from faith; 31but that Israel, who pursued the law of righteousness, did not attain to that law? 32Why not? Because they did it not by faith, but as if it could be done by works. They stumbled over the stone that causes stumbling,* 33as it is written:
"Behold, I am laying a stone in Zion
that will make people stumble
and a rock that will make them fall,
and whoever believes in him shall
not be put to shame."

以色列的過犯 30那麼，我們可說什麼呢？外邦人沒有追求正義，卻獲得了正義，即由信仰而得的正義；31以色列人追求使人成義的法律，卻沒有得到這種法律，32這是為什麼呢？是因為他們不憑信仰，只憑著行為追求。他們正碰在那塊絆腳石上，33正如經上所載：『看，我在熙雍按放了一塊絆腳石，一塊使人絆跌的磐石；相信他的人，不至蒙羞。』

CHAPTER 10

1*Brothers, my heart's desire and
prayer to God on their behalf is for
salvation. 2I testify with regard to
them that they have zeal for God,
but it is not discerning. 3For, in their
unawareness of the righteousness that
comes from God and their attempt to

第十章

1弟兄們！我心裡所懷的切望，向天主所懇求的，就是為使我的同胞獲得救恩。2我可以為他們作證：他們對天主有熱心，但不合乎真知超見，3因為他們不認識由天主而來的正義，企圖建立自己

* [9:30–33] In the conversion of the Gentiles and, by contrast, of relatively few Jews, the Old Testament prophecies are seen to be fulfilled; cf Romans 9:25–29. Israel feared that the doctrine of justification through faith would jeopardize the validity of the Mosaic law, and so they never reached their goal of righteousness that they had sought to attain through meticulous observance of the law (Romans 9:31). Since Gentiles, including especially Greeks and Romans, had a great regard for righteousness, Paul's statement concerning Gentiles in Romans 9:30 is to be understood from a Jewish perspective: quite evidently they had not been interested in "God's" righteousness, for it had not been revealed to them; but now in response to the proclamation of the gospel they respond in faith.

* [9:32] Paul discusses Israel as a whole from the perspective of contemporary Jewish rejection of Jesus as Messiah. The Old Testament and much of Jewish noncanonical literature in fact reflect a fervent faith in divine mercy.

* [10:1–13] Despite Israel's lack of faith in God's act in Christ, Paul does not abandon hope for her salvation (Romans 10:1). However, Israel must recognize that the Messiah's arrival in the person of Jesus Christ means the termination of the Mosaic law as the criterion for understanding oneself in a valid relationship to God. Faith in God's saving action in Jesus Christ takes precedence over any such legal claim (Romans 10:6).

establish their own [righteousness], they did not submit to the righteousness of God. 4For Christ is the end* of the law for the justification of everyone who has faith.

5*Moses writes about the righteousness that comes from [the] law, "The one who does these things will live by them." 6But the righteousness that comes from faith says, "Do not say in your heart, 'Who will go up into heaven?' (that is, to bring Christ down) 7*or 'Who will go down into the abyss?' (that is, to bring Christ up from the dead)." 8But what does it say?

"The word is near you,
in your mouth and in your heart"

(that is, the word of faith that we preach), 9for, if you confess* with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. 10For one believes with the heart and so is justified, and one confesses with the mouth and so is saved. 11For the scripture says, "No one who believes in him will be put to shame." 12For there is no distinction between Jew and Greek; the same Lord is Lord of all, enriching all who call upon him. 13For "everyone who calls on the name of the Lord will be saved."

14*But how can they call on him in whom they have not believed? And how can they believe in him of

的正義，而不順從天主的正義：4因為法律的終向是基督，使凡信他的人獲得正義。

正義由於信德 5關於出自法律的正義，梅瑟曾寫過：『遵守法律的人，必因法律而生活。』6但是，出自信仰的正義卻這樣說：『你心裡不要說：誰能升到天上去？』意思是說：使基督從那裡下來；7也不要說：『誰能下到深淵裡去？』意思是說：把基督從死者中領上來。8正義到底說了什麼？她說：『天主的話離你很近，就在你的口裡，就在你的心中。』這就是指我們關於信仰的宣講。9如果你口裡承認耶穌為主，心裡相信天主使他從死者中復活起來了，你便可獲得救恩，10因為心裡相信，可使人成義；口裡承認，可使人獲得救恩。11經上又說：『凡相信他的人，不至於蒙羞。』12其實，並沒有猶太人與希臘人的區別，因為眾人都有同一的主，他對一切呼號他的人都是富有慈惠的。13的確，『凡呼號上主名號的人，必然獲救。』

猶太人拒絕福音 14但是，人若不信他，又怎能呼號他呢？從未

* [10:4] The Mosaic legislation has been superseded by God's action in Jesus Christ. Others understand end here in the sense that Christ is the goal of the law, i.e., the true meaning of the Mosaic law, which cannot be correctly understood apart from him. Still others believe that both meanings are intended.
* [10:5–6] The subject of the verb **says** (Romans 10:6) is **righteousness** personified. Both of the statements in Romans 10:5, 6 derive from Moses, but Paul wishes to contrast the language of law and the language of faith.
* [10:7] Here Paul blends Deut 30:13 and Psalm 107:26.
* [10:9–11] To confess Jesus as Lord was frequently quite hazardous in the first century (cf Matthew 10:18; 1 Thes 2:2; 1 Peter 2:18–21; 3:14). For a Jew it could mean disruption of normal familial and other social relationships, including great economic sacrifice. In the face of penalties imposed by the secular world, Christians are assured that **no one who believes in** Jesus **will be put to shame** (Romans 10:11).
* [10:14–21] The gospel has been sufficiently proclaimed to Israel, and Israel has adequately understood God's plan for the messianic age, which would see the gospel brought to the uttermost parts of the earth. As often in the past, Israel has not accepted the prophetic message; cf Acts 7:51–53.

whom they have not heard? And how
can they hear without someone to
preach? 15And how can people preach
unless they are sent? As it is written,
"How beautiful are the feet of those
who bring [the] good news!"* 16But
not everyone has heeded the good
news; for Isaiah says, "Lord, who has
believed what was heard from us?"
17Thus faith comes from what is heard,
and what is heard comes through the
word of Christ. 18But I ask, did they
not hear? Certainly they did; for
"Their voice has gone forth to all
the earth,
and their words to the ends of the
world."
19But I ask, did not Israel understand?
First Moses says:
"I will make you jealous of those
who are not a nation;
with a senseless nation I will
make you angry."
20Then Isaiah speaks boldly and says:
"I was found [by] those who were
not seeking me;
I revealed myself to those who
were not asking for me."
21But regarding Israel he says, "All day
long I stretched out my hands to a
disobedient and contentious people."

聽到他，又怎能信他呢？沒有宣
講者，又怎能聽到呢？15若沒有
奉派遣，人又怎能去宣講呢？正
如所記載的：『傳佈福音者的腳
步是多麼美麗啊！』16然而並不
是所有的人都服從了福音。依撒
意亞曾說過：『上主，有誰相信
了我們的報道呢？』17所以信仰
是出於報道，報道是出於基督的
命令。18但我要問：難道他們沒
有聽過嗎？一定聽過了。『他們
的聲音傳遍普世，他們的言語達
於地極。』19但是我再問：難道
以色列人不明白嗎？首先梅瑟說
過：『我要以那不成子民的人，
激起你們的妒火；以愚昧的民
族，惹起你們的怒氣。』20繼而依
撒意亞也放膽說：『未曾尋找我
的人，找到了我；對未曾訪問我
的人，我顯現了。』21但關於以
色列人卻說：『我整天向悖逆違
抗的民族，伸出我的手。』

CHAPTER 11

The Remnant of Israel. 1*I ask,
then, has God rejected his people? Of
course not! For I too am an Israelite,
a descendant of Abraham, of the tribe
of Benjamin. 2God has not rejected
his people whom he foreknew. Do
you not know what the scripture says
about Elijah, how he pleads with God

第十一章

猶太人不是全體被棄 1我再問：
莫非天主擯棄了自己的人民嗎？
斷然不是！我自己就是個以色列
人，出於亞巴郎的後裔，本雅明
支派。2天主並沒有擯棄他所預選
的人民。難道你們不知道聖經在
《厄里亞篇》上說了什麼，他怎

* [10:15] **How beautiful are the feet of those who bring [the] good news**: in Semitic fashion, the parts of the body that bring the messenger with welcome news are praised; cf Luke 11:27.
* [11:1–10] Although Israel has been unfaithful to the prophetic message of the gospel (Romans 10:14–21), God remains faithful to Israel. Proof of the divine fidelity lies in the existence of Jewish Christians like Paul himself. The unbelieving Jews, says Paul, have been blinded by the Christian teaching concerning the Messiah.

against Israel? 3"Lord, they have killed
your prophets, they have torn down
your altars, and I alone am left, and
they are seeking my life." 4But what
is God's response to him? "I have left
for myself seven thousand men who
have not knelt to Baal." 5So also at
the present time there is a remnant,
chosen by grace. 6But if by grace, it is
no longer because of works; otherwise
grace would no longer be grace. 7What
then? What Israel was seeking it did
not attain, but the elect attained it; the
rest were hardened, 8as it is written:

"God gave them a spirit of deep sleep,
eyes that should not see
and ears that should not hear,
down to this very day."

9And David says:

"Let their table become a snare and a
trap,
a stumbling block and a retribution
for them;
10let their eyes grow dim so that they
may not see,
and keep their backs bent forever."

The Gentiles' Salvation. 11*Hence
I ask, did they stumble so as to fall?
Of course not! But through their
transgression salvation has come
to the Gentiles, so as to make them
jealous. 12Now if their transgression is
enrichment for the world, and if their
diminished number is enrichment for
the Gentiles, how much more their full
number.

13Now I am speaking to you
Gentiles. Inasmuch then as I am the
apostle to the Gentiles, I glory in
my ministry 14in order to make my
race jealous and thus save some of

樣向天主抱怨以色列？3『上主
呀！他們殺了你的先知，毀壞了
你的祭壇，只剩下了我一個，他
們還在謀害我的性命。』4然而神
諭告訴了他什麼？『我為我自己
留下了七千人，他們沒有向巴耳
屈過膝。』5同樣，現在也留下了
一些殘餘，即天主以恩寵所選拔
的人。6既然是出於恩寵，就不是
出於作為，不然，恩寵就不算為
恩寵了。7那麼還說什麼呢？以色
列全體所尋求的，沒有得到，只
有那些蒙選的人得到了；其餘的
都頑梗不化了。8正如所記載的：
『天主賦與了他們沉睡的神，有
眼看不見，有耳聽不見，直到
今日，仍是如此。』9達味也說
過：『願他們的筵席成為他們的
陷阱、羅網、絆腳石和應得的報
應。10願他們的眼睛昏迷，不得
看見。願你使他們的脊背常常彎
曲。』

猶太人被棄不是永久的 11那麼
我再問：他們失足，是要他們永
久跌倒嗎？絕對不是！而是藉著
他們的過犯，使救恩臨到外邦
人，為刺激他們發憤。12如果因
他們的過犯，世界得以致富，因
他們的墮落，外邦人得以致富；
他們全體歸正，更將怎樣呢？
13我對你們外邦人說：我既然是
外邦人的宗徒，我必要光榮我的
職務；14這樣，或許可激動我的
同胞發憤，因而能拯救他們幾個

* [11:11–15] The unbelief of the Jews has paved the way for the preaching of the gospel to the Gentiles and for their easier acceptance of it outside the context of Jewish culture. Through his mission to the Gentiles Paul also hopes to fill his fellow Jews with jealousy. Hence he hastens to fill the entire Mediterranean world with the gospel. Once all the Gentile nations have heard the gospel, Israel as a whole is expected to embrace it. This will be tantamount to resurrection of the dead, that is, the reappearance of Jesus Christ with all the believers at the end of time.

them. 15For if their rejection is the reconciliation of the world, what will their acceptance be but life from the dead? 16*If the firstfruits are holy, so is the whole batch of dough; and if the root is holy, so are the branches.

17But if some of the branches were broken off, and you, a wild olive shoot, were grafted in their place and have come to share in the rich root of the olive tree, 18do not boast against the branches. If you do boast, consider that you do not support the root; the root supports you. 19Indeed you will say, "Branches were broken off so that I might be grafted in." 20That is so. They were broken off because of unbelief, but you are there because of faith. So do not become haughty, but stand in awe. 21For if God did not spare the natural branches, [perhaps] he will not spare you either. 22See, then, the kindness and severity of God: severity toward those who fell, but God's kindness to you, provided you remain in his kindness; otherwise you too will be cut off. 23And they also, if they do not remain in unbelief, will be grafted in, for God is able to graft them in again. 24For if you were cut from what is by nature a wild olive tree, and grafted, contrary to nature, into a cultivated one, how much more will they who belong to it by nature be grafted back into their own olive tree.

人。15如果因他們被遺棄，世界與天主和好了；那麼，他們如果蒙收納，豈不是死而復生嗎？16如果所獻的初熟的麥麵是聖的，全麵團也成為聖的；如果樹根是聖的，樹枝也是聖的。17假如有幾條橄欖樹枝被折下來，而你這枝野橄欖樹枝被接上去，同沾橄欖樹根的肥脂，18就不可向舊樹枝自誇。如果你想自誇，就該想不是你托著樹根，而是樹根托著你。19或者你要說：樹枝被折下來，正是為叫我接上去。20不錯，他們因了不信而被折下來，你要因著信，纔站得住。你決不可心高氣傲，反應恐懼，21因為天主既然沒有憐惜了那些原有的樹枝，將來也許不憐惜你。22可見天主又慈善又嚴厲：天主對於跌倒了的人是嚴厲的，對於你卻是慈善的，只要你存留在他的慈善上；不然你也必要被砍去。23至於他們，如果他們不固執於無信之中，必會再被接上去，因為天主有能力重新把他們接上去。24其實，如果你這由本生的野橄欖樹上被砍下來的，逆著性被接在好橄欖樹上，何況他們那些原生的樹枝，豈不更容易接在自己原來的橄欖樹上麼？

God's Irrevocable Call. 25*I do not want you to be unaware of this mystery, brothers, so that you will not become wise [in] your own estimation:

猶太人終要歸化 25弟兄們！免得你們自作聰明，我不願意你們不知道這項奧秘的事，就是只有

* [11:16–24] Israel remains holy in the eyes of God and stands as a witness to the faith described in the Old Testament because of **the firstfruits** (or the first piece baked) (Romans 11:16), that is, the converted remnant, and **the root** that **is holy**, that is, the patriarchs (Romans 11:16). The Jews' failure to believe in Christ is a warning to Gentile Christians to be on guard against any semblance of anti-Jewish arrogance, that is, failure to recognize their total dependence on divine grace.

* [11:25–29] In God's design, Israel's unbelief is being used to grant the light of faith to the Gentiles. Meanwhile, Israel remains dear to God (cf Romans 9:13), still the object of special providence, the mystery of which will one day be revealed.

a hardening has come upon Israel
in part, until the full number of the
Gentiles comes in, 26and thus all Israel
will be saved, as it is written:
"The deliverer will come out of
Zion,
he will turn away godlessness
from Jacob;
27and this is my covenant with them
when I take away their sins."
28In respect to the gospel, they are
enemies on your account; but in
respect to election, they are beloved
because of the patriarchs. 29For
the gifts and the call of God are
irrevocable.

Triumph of God's Mercy. 30*Just as
you once disobeyed God but have
now received mercy because of their
disobedience, 31so they have now
disobeyed in order that, by virtue of
the mercy shown to you, they too
may [now] receive mercy. 32For God
delivered all to disobedience, that he
might have mercy upon all.
33*Oh, the depth of the riches and
wisdom and knowledge of God! How
inscrutable are his judgments and how
unsearchable his ways!
34"For who has known the mind of
the Lord*
or who has been his counselor?"
35*"Or who has given him anything
that he may be repaid?"
36For from him and through him and
for him are all things. To him be glory
forever. Amen.

一部分是執迷不悟的，直到外邦
人全數進入天國為 止：26那時，
全以色列也必獲救，正如經上所
載：『拯救者必要來自熙雍，從
雅各伯中消除不敬之罪；27這是
我與他們所定立的盟約：那時我
要赦免他們的罪惡。』28照福音
來說，他們由於你們的緣故，成
了天主的仇人；但照召選來說，
由於他們祖先的緣故，他們仍是
可愛的，29因為天主的恩賜和召選
是決不會撤回的。30就如你們以前
背叛了天主，如今卻因了他們的
背叛而蒙受了憐憫；31同樣，因
了你們所受的憐憫；他們如今背
叛，這是為叫他們今後也蒙受憐
憫，32因為天主把眾人都禁錮在背
叛之中，是為要憐憫眾人。

讚美全知的天主 33啊，天主的富
饒、上智和知識，是多麼高深！
他的決斷是多麼不可測量！他的
道路是多麼不可探察！34有誰曾
知道上主的心意？或者，有誰曾
當過他的顧問？35或者，有誰曾先
施恩於他，而望他還報呢？36因為
萬物都出於他，依賴他，而歸於
他。願光榮歸於他至於永世！阿
們。

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* [11:30–32] Israel, together with the Gentiles who have been handed over to all manner of vices (Romans 1), **has been delivered . . . to disobedience**. The conclusion of Romans 11:32 repeats the thought of Romans 5:20, "Where sin increased, grace overflowed all the more."
* [11:33–36] This final reflection celebrates the wisdom of God's plan of salvation. As Paul has indicated throughout these chapters, both Jew and Gentile, despite the religious recalcitrance of each, have received the gift of faith. The methods used by God in making this outreach to the world stagger human comprehension but are at the same time a dazzling invitation to abiding faith.
* [11:34] The citation is from the Greek text of Isaiah 40:13. Paul does not explicitly mention Isaiah in this verse, nor Job in 11:35.
* [11:35] Paul quotes from an old Greek version of Jb 41:3a, which differs from the Hebrew text (Job 41:11a).

VI: The Duties of Christians

CHAPTER 12

Sacrifice of Body and Mind. 1*I urge you therefore, brothers, by the mercies of God, to offer your bodies as a living sacrifice, holy and pleasing to God, your spiritual worship.* 2Do not conform yourselves to this age but be transformed by the renewal of your mind, that you may discern what is the will of God, what is good and pleasing and perfect.

Many Parts in One Body. 3For by the grace given to me I tell everyone among you not to think of himself more highly than one ought to think, but to think soberly, each according to the measure of faith that God has apportioned. 4For as in one body we have many parts, and all the parts do not have the same function, 5so we, though many, are one body in Christ* and individually parts of one another. 6Since we have gifts that differ according to the grace given to us, let us exercise them:* if prophecy, in proportion to the faith; 7if ministry, in ministering; if one is a

基督徒應有的生活

第十二章

向天主的新敬禮 1所以弟兄們！我以天主的仁慈請求你們，獻上你們的身體當作生活、聖潔和悅樂天主的祭品：這纔是你們合理的敬禮。2你們不可與此世同化，反而應以更新的心思變化自己，為使你們能辨別什麼是天主的旨意，什麼是善事，什麼是悅樂天主的事，什麼是成全的事。

基督妙身的每個肢體應盡己職

3我因所賜給我的聖寵，告訴你們每一位：不可把自己估計得太高，而過了份；但應按照天主所分與各人的信德尺度，估計得適中。4就如我們在一個身體上有許多肢體，但每個肢體，都有不同的作用；5同樣，我們眾人在基督內，也都是一個身體，彼此之間，每個都是肢體。6按我們各人所受的聖寵，各有不同的恩賜：如果是說預言，就應與信德相符合；7如果是服務，就應用在服務上；如果是教導，就應用在教導

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* [12:1–13:14] Since Christ marks the termination of the Mosaic law as the primary source of guidance for God's people (Romans 10:4), the apostle explains how Christians can function, in the light of the gift of justification through faith, in their relation to one another and the state.

* [12:1–8] The Mosaic code included elaborate directions on sacrifices and other cultic observances. The gospel, however, invites believers to present their **bodies as a living sacrifice** (Romans 12:1). Instead of being limited by specific legal maxims, Christians are liberated for the exercise of good judgment as they are confronted with the many and varied decisions required in the course of daily life. To assist them, God distributes a variety of gifts to the fellowship of believers, including those of prophecy, teaching, and exhortation (Romans 12:6–8). Prophets assist the community to understand the will of God as it applies to the present situation (Romans 12:6). Teachers help people to understand themselves and their responsibilities in relation to others (Romans 12:7). One who **exhorts** offers encouragement to the community to exercise their faith in the performance of all that is pleasing to God (Romans 12:8). Indeed, this very section, beginning with Romans 12:1, is a specimen of Paul's own style of exhortation.

* [12:5] **One body in Christ**: on the church as the body of Christ, see 1 Cor 12:12–27.

* [12:6] Everyone has some gift that can be used for the benefit of the community. When the instruction on justification through faith is correctly grasped, the possesser of a gift will understand that it is not an instrument of self-aggrandizement. Possession of a gift is not an index to quality of faith. Rather, the gift is a challenge to faithful use.

teacher, in teaching; 8if one exhorts, in exhortation; if one contributes, in generosity; if one is over others,* with diligence; if one does acts of mercy, with cheerfulness.

Mutual Love. 9Let love be sincere; hate what is evil, hold on to what is good; 10love one another with mutual affection; anticipate one another in showing honor. 11Do not grow slack in zeal, be fervent in spirit, serve the Lord. 12Rejoice in hope, endure in affliction, persevere in prayer. 13Contribute to the needs of the holy ones, exercise hospitality. 14*Bless those who persecute [you], bless and do not curse them. 15Rejoice with those who rejoice, weep with those who weep. 16Have the same regard for one another; do not be haughty but associate with the lowly; do not be wise in your own estimation. 17Do not repay anyone evil for evil; be concerned for what is noble in the sight of all. 18If possible, on your part, live at peace with all. 19Beloved, do not look for revenge but leave room for the wrath; for it is written, "Vengeance is mine, I will repay, says the Lord." 20Rather, "if your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by so doing you will heap burning coals upon his head." 21Do not be conquered by evil but conquer evil with good.

上；8如果是勸勉，就應用在勸勉上；施與的，應該大方；監督的應該殷勤；行慈善的，應該和顏悅色。

應以善勝惡 9愛情不可是虛偽的。你們當厭惡惡事，附和善事。10論兄弟之愛，要彼此相親相愛；論尊敬，要彼此爭先。11論關懷，不可疏忽；論心神，要熱切；對於主，要衷心事奉。12論望德，要喜樂；在困苦中，要忍耐；在祈禱上，要恆心；13對聖者的急需，要分擔；對客人，要款待。14迫害你們的，要祝福；只可祝福，不可詛咒。15應與喜樂的一同喜樂，與哭泣的一同哭泣。16彼此要同心合意，不可心高妄想，卻要俯就卑微的人。不可自作聰明。17對人不可以惡報惡，對眾人要勉勵行善；18如若可能，應盡力與眾人和睦相處。19諸位親愛的，你們不可為自己復仇，但應給天主的忿怒留有餘地，因為經上記載：『上主說：復仇是我的事，我必報復。』20所以：『如果你的仇人餓了，你要給他飯吃；渴了，應給他水喝，因為你這樣作，是將炭火堆在他頭上。』21你不可為惡所勝，反應以善勝惡。

* [12:8] **Over others**: usually taken to mean "rule over" but possibly "serve as a patron." Wealthier members in Greco-Roman communities were frequently asked to assist in public service projects. In view of the references to contributing **in generosity** and to **acts of mercy**, Paul may have in mind people like Phoebe (Romans 16:1–2), who is called a **benefactor** (or "patron") because of the services she rendered to many Christians, including Paul.

* [12:14–21] Since God has justified the believers, it is not necessary for them to take justice into their own hands by taking vengeance. God will ultimately deal justly with all, including those who inflict injury on the believers. This question of personal rights as a matter of justice prepares the way for more detailed consideration of the state as adjudicator.

CHAPTER 13

Obedience in Authority. 1*Let every person be subordinate to the higher authorities, for there is no authority except from God, and those that exist have been established by God. 2Therefore, whoever resists authority opposes what God has appointed, and those who oppose it will bring judgment upon themselves. 3For rulers are not a cause of fear to good conduct, but to evil. Do you wish to have no fear of authority? Then do what is good and you will receive approval from it, 4for it is a servant of God for your good. But if you do evil, be afraid, for it does not bear the sword without purpose; it is the servant of God to inflict wrath on the evildoer. 5Therefore, it is necessary to be subject not only because of the wrath but also because of conscience. 6This is why you also pay taxes, for the authorities are ministers of God, devoting themselves to this very thing. 7Pay to all their dues, taxes to whom taxes are due, toll to whom toll is due, respect to whom respect is due, honor to whom honor is due.

Love Fulfills the Law. 8*Owe nothing to anyone, except to love one another; for the one who loves another has fulfilled the law. 9The commandments,

第十三章

應服從官長 1每人要服從上級有權柄的人，因為沒有權柄不是從天主來的，所有的權柄都是由天主規定的。2所以誰反抗權柄，就是反抗天主的規定，而反抗的人就是自取處罰。3因為長官為行善的人，不是可怕的；為行惡的人，纔是可怕的。你願意不怕掌權的嗎？你行善罷！那就可由他得到稱讚，4因為他是天主的僕役，是為相幫你行善；你若作惡，你就該害怕，因為他不是無故帶劍；他既是天主的僕役，就負責懲罰作惡的人；5所以必須服從，不祇是為怕懲罰，而也是為了良心。6為此，你們也該完糧，因為他們是天主的差役，是專為盡這義務的。7凡人應得的，你們要付清；該給誰完糧，就完糧；該給誰納稅，就納稅；該敬畏的，就敬畏；該尊敬的，就尊敬。

法律的滿全是愛德 8除了彼此相愛外，你們不可再欠人什麼，因為誰愛別人，就滿全了法律。9其

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* [13:1–7] Paul must come to grips with the problem raised by a message that declares people free from the law. How are they to relate to Roman authority? The problem was exacerbated by the fact that imperial protocol was interwoven with devotion to various deities. Paul builds on the traditional instruction exhibited in Wisdom 6:1–3, according to which kings and magistrates rule by consent of God. From this perspective, then, believers who render obedience to the governing authorities are obeying the one who is highest in command. At the same time, it is recognized that Caesar has the responsibility to make just ordinances and to commend uprightness; cf Wisdom 6:4–21. That Caesar is not entitled to obedience when such obedience would nullify God's prior claim to the believers' moral decision becomes clear in the light of the following verses.

* [13:8–10] When love directs the Christian's moral decisions, the interest of law in basic concerns, such as familial relationships, sanctity of life, and security of property, is safeguarded (Romans 13:9). Indeed, says Paul, the same applies to any **other commandment** (Romans 13:9), whether one in the Mosaic code or one drawn up by local magistrates under imperial authority. Love anticipates the purpose of public legislation, namely, to secure the best interests of the citizenry. Since Caesar's obligation is to punish the wrongdoer (Romans 13:4), the Christian who acts in love is free from all legitimate indictment.

"You shall not commit adultery; you shall not kill; you shall not steal; you shall not covet," and whatever other commandment there may be, are summed up in this saying, [namely] "You shall love your neighbor as yourself." 10Love does no evil to the neighbor; hence, love is the fulfillment of the law.

實『不可奸淫，不可殺人，不可偷盜，不可貪戀，』以及其他任何誡命，都包含在這句話裡：就是『愛你的近人如你自己。』10愛不加害於人，所以愛就是法律的滿全。

Awareness of the End of Time. 11*And do this because you know the time; it is the hour now for you to awake from sleep. For our salvation is nearer now than when we first believed; 12the night is advanced, the day is at hand. Let us then throw off the works of darkness [and] put on the armor of light; 13let us conduct ourselves properly as in the day,** not in orgies and drunkenness, not in promiscuity and licentiousness, not in rivalry and jealousy. 14But put on the Lord Jesus Christ, and make no provision for the desires of the flesh.

應時常醒寤 11再者，你們該認清這個時期，現在已經是由睡夢中醒來的時辰了，因為我們的救恩，現今比我們當初信的時候更臨近了。12黑夜深了，白日已近，所以我們該脫去黑暗的行為，佩戴光明的武器；13行動要端莊，好像在白天一樣，不可狂宴豪飲，不可淫亂放蕩，不可爭鬥嫉妒；14但該穿上主耶穌基督；不應只掛念肉性的事，以滿足私慾。

CHAPTER 14

To Live and Die for Christ. 1*Welcome anyone who is weak in faith, but not for disputes over opinions. 2One person believes that one may eat anything, while the weak person eats only vegetables. 3The one who eats must not despise the one who abstains, and the one who abstains must not pass judgment on the one who eats; for God has welcomed him. 4Who are

第十四章

強者弱者同屬一主 1對信德軟弱的人，你們該容納，不要為意見而爭論。2有人以為什麼都可吃，但那軟弱的人只吃蔬菜。3那吃的，不要輕視不吃的；不吃的，也不要判斷吃的，因為天主已接納了他。4你是誰，你竟敢判

* [13:11–14] These verses provide the motivation for the love that is encouraged in Romans 13:8–10.

* [13:13] **Let us conduct ourselves properly as in the day**: the behavior described in Romans 1:29–30 is now to be reversed. Secular moralists were fond of making references to people who could not wait for nightfall to do their carousing. Paul says that Christians claim to be people of the new day that will dawn with the return of Christ. Instead of planning for nighttime behavior they should be concentrating on conduct that is consonant with avowed interest in the Lord's return.

* [14:1–15:6] Since Christ spells termination of the law, which included observance of specific days and festivals as well as dietary instruction, the jettisoning of long-practiced customs was traumatic for many Christians brought up under the Mosaic code. Although Paul acknowledges that in principle no food is a source of moral contamination (Romans 14:14), he recommends that the consciences of Christians who are scrupulous in this regard be respected by other Christians (Romans 14:21). On the other hand, those who have scruples are not to sit in judgment on those who know that the gospel has liberated them from such ordinances (Romans 14:10). See 1 Cor 8, 10.

you to pass judgment on someone
else's servant? Before his own master he
stands or falls. And he will be upheld,
for the Lord is able to make him stand.
5[For] one person considers one day
more important than another, while
another person considers all days
alike. Let everyone be fully persuaded
in his own mind.* 6Whoever observes
the day, observes it for the Lord. Also
whoever eats, eats for the Lord, since
he gives thanks to God; while whoever
abstains, abstains for the Lord and
gives thanks to God. 7None of us lives
for oneself, and no one dies for oneself.
8For if we live, we live for the Lord,*
and if we die, we die for the Lord; so
then, whether we live or die, we are
the Lord's. 9For this is why Christ died
and came to life, that he might be Lord
of both the dead and the living. 10Why
then do you judge your brother? Or
you, why do you look down on your
brother? For we shall all stand before
the judgment seat of God; 11for it is
written:

"As I live, says the Lord, every
knee shall bend before me,
and every tongue shall give praise
to God."

12So [then] each of us shall give an
account of himself [to God].

Consideration for the Weak Conscience. 13Then let us no longer judge one another, but rather resolve never to put a stumbling block or hindrance in the way of a brother. 14I know and am convinced in the Lord Jesus that nothing is unclean in itself; still, it is unclean for someone who thinks it unclean. 15If your brother

斷別人的家僕？他或站立，或跌倒，都由他自己的主人管；但他必站得住，因為主能夠使他站得住。5有人以為這日比那日強，但也有人以為日日都一樣；各人對自己的心思應堅信不疑纔好！6那遵守日子的，是為主而遵守；那吃的，是為主而吃，因為他感謝天主；那不吃的，也是為主而不吃，他也感謝天主。7因為我們中沒有一人是為自己而生的，也沒有一人是為自己而死的；8因為我們或者生，是為主而生，或者死，是為主而死；所以我們或生或死，都是屬於主。9因為基督死而復生了，正是為作生者和死者的主。10你為什麼判斷你的弟兄？或者，你為什麼輕視你的弟兄？我們眾人都要站在天主的審判台前，11因為經上記載說：『我指著我自己起誓——上主的誓語：眾膝都要向我跪拜，眾舌都要讚頌天主。』12這樣看起來，我們每人都要向天主交自己的賬。

應以愛德行事 13因此，我們不可再彼此判斷了，反之，你們應拿定主意：總不可使弟兄失足或跌倒。14在耶穌基督內，我知道，並深信：沒有什麼本身是不潔的；除非有人想什麼是不潔的，那東西為他纔是不潔的。15如

* [14:5] Since the problem to be overcome was humanity's perverted mind or judgment (Romans 1:28), Paul indicates that the mind of the Christian is now able to function with appropriate discrimination (cf Romans 12:2).

* [14:8] **The Lord**: Jesus, our Master. The same Greek word, *kyrios*, was applied to both rulers and holders of slaves. Throughout the Letter to the Romans Paul emphasizes God's total claim on the believer; see the note on Romans 1:1.

is being hurt by what you eat, your conduct is no longer in accord with love. Do not because of your food destroy him for whom Christ died. 16So do not let your good be reviled. 17For the kingdom of God is not a matter of food and drink, but of righteousness, peace, and joy in the holy Spirit; 18whoever serves Christ in this way is pleasing to God and approved by others. 19Let us* then pursue what leads to peace and to building up one another. 20For the sake of food, do not destroy the work of God. Everything is indeed clean, but it is wrong for anyone to become a stumbling block by eating; 21it is good not to eat meat or drink wine or do anything that causes your brother to stumble. 22Keep the faith [that] you have to yourself in the presence of God; blessed is the one who does not condemn himself for what he approves. 23But whoever has doubts is condemned if he eats, because this is not from faith; for whatever is not from faith is sin.*

果你因著食物使你的兄弟心亂，你便不是按照愛德行事。基督為他死了，你不可因著你的食物使他喪亡，16所以你們不可使你們的優點受到誹謗。17其實，天主的國並不在於吃喝，而在於義德、平安以及在聖神內的喜樂；18凡是按這原則事奉基督的，纔為天主所喜悅，為眾人所稱許；19所以我們該追求平安的事，以及彼此建立的事，20不可為了食物的原故，而摧毀天主的工程。一切固然都是潔淨的，但若人吃了，能使人失足，這為他便是惡事了。21更好是不吃肉，不喝酒，不作什麼能使你的弟兄跌倒的事。22你有信心，就在天主前為你自己保有罷！那在自己認為可行的事上，問心無愧，纔是有福的。23但誰若懷著疑心吃了，便被判有罪，因為這不是出於信心做的：凡不出於信心做的，就是罪。

CHAPTER 15

Patience and Self-Denial. 1We who are strong ought to put up with the failings of the weak and not to please ourselves; 2let each of us please our neighbor for the good, for building up. 3For Christ did not please himself; but, as it is written, "The insults of those who insult you fall upon me."* 4For whatever was written previously was written for our instruction, that by endurance and by the encouragement

第十五章

應效法耶穌 1我們強壯者，該擔待不強壯者的軟弱，不可只求自己的喜悅。2我們每人都該求近人的喜悅，使他受益，得以建立，3因為連基督也沒有尋求自己的喜悅，如所記載的：『辱罵你者的辱罵，都落在我身上。』4其實，凡經上所寫的，都是為教訓我們而寫的，為叫我們因著經典上所

* [14:19] some manuscripts, versions, and church Fathers read, "We then pursue . . .."; cf Romans 5:1.

* [14:23] **Whatever is not from faith is sin**: Paul does not mean that all the actions of unbelievers are sinful. He addresses himself to the question of intracommunity living. **Sin** in the singular is the dreadful power described in Romans 5:12–14.

* [15:3] Liberation from the law of Moses does not make the scriptures of the old covenant irrelevant. Much consolation and motivation for Christian living can be derived from the Old Testament, as in the citation from Psalm 69:10. Because this psalm is quoted several times in the New Testament, it has been called indirectly messianic.

of the scriptures we might have hope.
5May the God of endurance and
encouragement grant you to think
in harmony* with one another, in
keeping with Christ Jesus, 6that with
one accord you may with one voice
glorify the God and Father of our Lord
Jesus Christ.

God's Fidelity and Mercy. 7*Welcome
one another, then, as Christ welcomed
you, for the glory of God. 8For I
say that Christ became a minister
of the circumcised to show God's
truthfulness, to confirm the promises
to the patriarchs, 9but so that the
Gentiles might glorify God for his
mercy. As it is written:

"Therefore, I will praise you among
the Gentiles
and sing praises to your name."

10And again it says:

"Rejoice, O Gentiles, with his
people."*

11And again:

"Praise the Lord, all you Gentiles,
and let all the peoples praise him."

12And again Isaiah says:

"The root of Jesse shall come,
raised up to rule the Gentiles;
in him shall the Gentiles hope."

13May the God of hope fill you with all
joy and peace in believing, so that you
may abound in hope by the power of
the holy Spirit.

VII: Conclusion

Apostle to the Gentiles. 14*I myself
am convinced about you, my brothers,

教訓的忍耐和安慰，獲得希望。
5願賜忍耐和安慰的天主，賞賜你
們倣效耶穌 基督的榜樣，彼此同
心合意，6好一心一口光榮我們的
主耶穌 基督的天主和父。7為此，
你們要為光榮天主而彼此接納，
猶如基督也接納了你們一樣。8我
是要說：基督為了彰顯天主的真
實，成了「割損」的僕役，為實
踐向先祖們所賜的恩許，9而也使
外邦人因天主的憐憫而去光榮天
主，正如所記載的：『為此，我
要在異民中稱謝你，歌頌你的聖
名。』10又說：『異民！你們要和
他的百姓一同歡樂！』11又說：
『列國萬民，請讚美上主！一切
民族，請歌頌他！』12依撒意亞又
說：『葉瑟的根苗將要出現，要
起來統治外邦人；外邦人都要寄
望於他。』13願賜望德的天主，
因著你們的信心，使你們充滿各
種喜樂和平安，使你們因著聖神
的德能，富於望德。

結　論

宗徒的計劃 14我的弟兄們，我
本人深信你們是充滿善意，滿備

羅 Rom

* [15:5] **Think in harmony**: a Greco-Roman ideal. Not rigid uniformity of thought and expression but thoughtful consideration of other people's views finds expression here.
* [15:7–13] True oneness of mind is found in pondering the ultimate mission of the church: to bring it about that God's name be glorified throughout the world and that Jesus Christ be universally recognized as God's gift to all humanity. Paul here prepares his addressees for the climactic appeal he is about to make.
* [15:10] Paul's citation of Deut 32:43 follows the Greek version.
* [15:14–33] Paul sees himself as apostle and benefactor in the priestly service of the gospel and so sketches plans for a mission in Spain, supported by those in Rome.
* [15:14] **Full of goodness**: the opposite of what humanity was filled with according to Romans 1:29–30.

that you yourselves are full of goodness,* filled with all knowledge, and able to admonish one another. 15But I have written to you rather boldly in some respects to remind you, because of the grace given me by God 16to be a minister of Christ Jesus to the Gentiles in performing the priestly service of the gospel of God, so that the offering up of the Gentiles may be acceptable, sanctified by the holy Spirit. 17In Christ Jesus, then, I have reason to boast in what pertains to God. 18For I will not dare to speak of anything except what Christ has accomplished through me to lead the Gentiles to obedience by word and deed, 19by the power of signs and wonders, by the power of the Spirit [of God], so that from Jerusalem all the way around to Illyricum* I have finished preaching the gospel of Christ. 20Thus I aspire* to proclaim the gospel not where Christ has already been named, so that I do not build on another's foundation, 21but as it is written:

"Those who have never been told of
him shall see,
and those who have never heard
of him shall understand."*

Paul's Plans; Need for Prayers. 22That is why I have so often been prevented from coming to you. 23But now, since I no longer have any opportunity in these regions and since I have desired to come to you

各種知識的，並能彼此勸勉。15我給你們寫信未免有些大膽，不過我只想喚起你們的回憶，因為天主賜給了我恩寵，16使我為外邦人成了耶穌基督的使臣，天主福音的司祭，好使外邦人經聖神的祝聖，成為可悅納的祭品。17所以對於事奉天主的事，我可以在耶穌基督內誇口，18因為我不敢提及別的，只說基督藉我，以言語，以行動，藉著奇蹟、異事的能力和天主聖神的德能，所作的使外邦人歸順的事，19以致我從耶路撒冷及其四周，直到依里黎苛，傳遍了基督的福音；20並且專在沒有認識基督的地方傳佈福音，引以為榮，免得我在別人的基礎上建築，21如經上記載的：『那些關於他沒有得到傳報的人，必要看見；那些沒有聽說過的人，必要明瞭。』22這就是我屢次被阻延，不能到你們那裡去的原故。23但如今在這一帶再沒有可傳的地方了，而且多年以來，我就有到

* [15:19] **Illyricum**: Roman province northwest of Greece on the eastern shore of the Adriatic.
* [15:20] **I aspire**: Paul uses terminology customarily applied to philanthropists. Unlike some philanthropists of his time, Paul does not engage in cheap competition for public acclaim. This explanation of his missionary policy is to assure the Christians in Rome that he is also not planning to remain in that city and build on other people's foundations (cf 2 Cor 10:12–18). However, he does solicit their help in sending him on his way to Spain, which was considered the limit of the western world. Thus Paul's addressees realize that evangelization may be understood in the broader sense of mission or, as in Romans 1:15, of instruction within the Christian community that derives from the gospel.
* [15:21] The citation from Isaiah 52:15 concerns the Servant of the Lord. According to Isaiah, the Servant is first of all Israel, which was to bring the knowledge of Yahweh to the nations. In Romans 9–11 Paul showed how Israel failed in this mission. Therefore, he himself undertakes almost singlehandedly Israel's responsibility as the Servant and moves as quickly as possible with the gospel through the Roman empire.

for many years, 24I hope to see you in passing as I go to Spain and to be sent on my way there by you, after I have enjoyed being with you for a time. 25*Now, however, I am going to Jerusalem to minister to the holy ones. 26For Macedonia and Achaia* have decided to make some contribution for the poor among the holy ones in Jerusalem; 27they decided to do it, and in fact they are indebted to them, for if the Gentiles have come to share in their spiritual blessings, they ought also to serve them in material blessings. 28So when I have completed this and safely handed over this contribution to them, I shall set out by way of you to Spain; 29and I know that in coming to you I shall come in the fullness of Christ's blessing.

30I urge you, [brothers,] by our Lord Jesus Christ and by the love of the Spirit, to join me in the struggle by your prayers to God on my behalf, 31that I may be delivered from the disobedient in Judea, and that my ministry for Jerusalem may be acceptable to the holy ones, 32so that I may come to you with joy by the will of God and be refreshed together with you. 33The God of peace be with all of you. Amen.

CHAPTER 16

Phoebe Commended. 1*I commend to you Phoebe our sister, who is [also] a minister of the church at Cenchreae,*2that you may receive her

你們那裡去的心願，24所以當我往西班牙去的時候，我希望中途能見到你們，得以稍微滿足我見你們的心願，然後由你們送我上道。25不過，現在我要起身往耶路撒冷去，為供應聖徒，26因為馬其頓和阿哈雅人，甘心樂意為耶路撒冷的貧苦聖徒捐了一筆款項；27說他們甘心樂意，其實他們是欠他們的債。因為外邦人既分沾了他們的神恩，也就該在物質上扶助他們。28所以我一辦妥了這事，向他們交代了這項捐款以後，便要路過你們那裡，往西班牙去。29我知道，我去你們那裡，必要滿帶基督的祝福而去。30弟兄們！我因我們的主耶穌基督，並因聖神的愛，請求你們，以你們為我在天主前的祈禱，與我一起奮鬥，31使我脫免在猶太地不信者的手，並使我帶到耶路撒冷的款項，得蒙聖徒悅納。32這樣，可使我照天主的旨意，高興地到你們那裡去，同你們一起稍微休息。33願賜平安的天主與你們眾人同在！阿們。

第十六章

推薦問候及警戒 1我把我們的姊妹福依貝托給你們，她是耕格勒教會的女執事，2你們要在主內

* [15:25–27] Paul may have viewed the contribution he was gathering from Gentile Christians for the poor in Jerusalem (cf 2 Cor 8–9) as a fulfillment of the vision of Isaiah 60:5–6. In confidence that the messianic fulfillment was taking place, Paul stresses in Romans 14–16 the importance of harmonious relationships between Jews and Gentiles.

* [15:26] **Achaia**: the Roman province of southern Greece.

* [16:1–23] Some authorities regard these verses as a later addition to the letter, but in general the evidence favors the view that they were included in the original. Paul endeavors through the long list of greetings (Rom 16:3–16, 21–23) to establish strong personal contact with congregations that he has not personally encountered before. The combination of Jewish and Gentile names dramatically attests the unity in the gospel that transcends previous barriers of nationality, religious ceremony, or racial status.

* [16:1] **Minister**: in Greek, *diakonos*; see the note on Phil 1:1.

in the Lord in a manner worthy of the holy ones, and help her in whatever she may need from you, for she has been a benefactor to many and to me as well.

以相宜於聖者的態度，接待她，如果她在什麼事上需要你們的幫助，你們就幫助她，因為她幫助了許多人，也幫助過我。

Paul's Greetings. 3Greet Prisca and Aquila,* my co-workers in Christ Jesus, 4who risked their necks for my life, to whom not only I am grateful but also all the churches of the Gentiles; 5greet also the church at their house.* Greet my beloved Epaenetus, who was the firstfruits in Asia for Christ. 6Greet Mary, who has worked hard for you. 7Greet Andronicus and Junia,* my relatives and my fellow prisoners; they are prominent among the apostles and they were in Christ before me. 8Greet Ampliatus, my beloved in the Lord. 9Greet Urbanus, our co-worker in Christ, and my beloved Stachys. 10Greet Apelles, who is approved in Christ. Greet those who belong to the family of Aristobulus. 11Greet my relative Herodion. Greet those in the Lord who belong to the family of Narcissus. 12Greet those workers in the Lord, Tryphaena and Tryphosa. Greet the beloved Persis, who has worked hard in the Lord. 13Greet Rufus,* chosen in the Lord, and his mother and mine. 14Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers who are with them. 15Greet Philologus, Julia, Nereus and his sister, and Olympas, and all the holy ones who are with them. 16Greet one another with a holy kiss.

3請問候普黎斯加和阿桂拉，他們是我在基督耶穌內的助手；4他們為救我，置自己的頸項於度外；不但我應感謝他們，而且連外邦人的眾教會也應感謝他們。5還請問候在他們家中的教會。請問候我可愛的厄派乃托，他是亞細亞歸依基督的初果。6請問候瑪利亞，她為你們受了許多勞苦。7請問候我的同族和我的同囚者安得洛尼科和猶尼雅，他們在使徒中是有聲望的人，並且在我以先歸依了基督。8請問候在主內我可愛的安仆里雅。9請問候我們在基督內的助手吳爾巴諾，和我可愛的斯塔輝。10請問候為基督受磨難的阿培肋。11請問候阿黎斯托步羅家中的人。請問候我的同族人黑落狄雍；請問候納爾基索家中歸依主的人。12請問候在主內勞苦的特黎費納和特黎佛撒。請問候可愛的培爾息，她在主內受了許多勞苦。13請問候蒙主揀選的魯富和他的母親，她也是我的母親。14請問候阿松黎托、弗肋貢、赫爾默斯、帕特洛巴、赫爾瑪，和與他們在一起的弟兄們。15請問候非羅羅哥與猶里雅，乃勒烏和他的姊妹，還有敖林帕和與他們在一起的眾聖徒。16你們要以聖

* [16:3] **Prisca and Aquila**: presumably the couple mentioned at Acts 18:2; 1 Cor 16:19; 2 Tm 4:19.
* [16:5] **The church at their house**: i.e., that meets there. Such local assemblies (cf 1 Cor 16:19; Col 4:15; Phm 1:2) might consist of only one or two dozen Christians each. It is understandable, therefore, that such smaller groups might experience difficulty in relating to one another on certain issues. **Firstfruits**: cf Romans 8:23; 11:16; 1 Cor 16:15.
* [16:7] The name Junia is a woman's name. One ancient Greek manuscript and a number of ancient versions read the name "Julia." Most editors have interpreted it as a man's name, Junias.
* [16:13] This Rufus cannot be identified to any degree of certainty with the Rufus of Mark 15:21.

All the churches of Christ greet you.

Against Factions. 17*I urge you, brothers, to watch out for those who create dissensions and obstacles, in opposition to the teaching that you learned; avoid them. 18For such people do not serve our Lord Christ but their own appetites, and by fair and flattering speech they deceive the hearts of the innocent. 19For while your obedience is known to all, so that I rejoice over you, I want you to be wise as to what is good, and simple as to what is evil; 20then the God of peace will quickly crush Satan* under your feet. The grace of our Lord Jesus be with you.

Greetings from Corinth. 21Timothy, my co-worker, greets you; so do Lucius and Jason and Sosipater, my relatives. 22I, Tertius, the writer of this letter, greet you in the Lord. 23Gaius, who is host to me and to the whole church, greets you. Erastus,* the city treasurer, and our brother Quartus greet you. (24)*

Doxology. 25[*Now to him who can strengthen you, according to my gospel and the proclamation of Jesus Christ, according to the revelation of the mystery kept secret for long

吻彼此請安。基督的眾教會都問候你們。

17弟兄們，我請求你們提防那些反對你們所學習的教理，而製造紛爭和絆腳石的人，你們要遠離他們，18因為這些人不是服事我們的主基督，而是服事自己的肚腹，他們以甜言蜜語，迷惑那些誠實人的心靈。19你們的服從已傳到各處，所以我為你們十分慶幸；但我切願你們對於善事要明智，對於惡事要純潔無瑕。20賜平安的天主就要迅速地，把撒彈踏碎在你們的腳下。願我們的主耶穌基督的恩寵與你們同在！

21我的助手弟茂德和我的同族路基約，雅松與索息帕特問候你們。22我這執筆寫信的特爾爵也在主內問候你們。23我的東主，也是全教會的東主加約，也問候你們；本城的司庫厄辣斯托和夸爾托兄弟也問候你們。【24但願我們的主耶穌基督的恩寵常與你們同在！阿們。】

結語　讚頌詞 25願光榮歸於天主，他有能力堅固你們，使你們合乎我所傳佈的福音，和所宣講的耶穌基督，並合乎所啟示的奧秘——這奧秘從永遠以來，就是秘

* [16:17–18] Paul displays genuine concern for the congregations in Rome by warning them against self-seeking teachers. It would be a great loss, he intimates, if their obedience, which is known to all (cf Romans 1:8), would be diluted.
* [16:20] This verse contains the only mention of Satan in Romans.
* [16:23] This Erastus is not necessarily to be identified with the Erastus of Acts 19:22 or of 2 Tm 4:20.
* [16:24] Some manuscripts add, similarly to Romans 16:20, "The grace of our Lord Jesus Christ be with you all. Amen."
* [16:25–27] This doxology is assigned variously to the end of Romans 14; 15; 16 in the manuscript tradition. Some manuscripts omit it entirely. Whether written by Paul or not, it forms an admirable conclusion to the letter at this point.
* [16:25] Paul's gospel reveals **the mystery kept secret for long ages**: justification and salvation through faith, with all the implications for Jews and Gentiles that Paul has developed in the letter.

ages* 26but now manifested through the prophetic writings and, according to the command of the eternal God, made known to all nations to bring about the obedience of faith, 27to the only wise God, through Jesus Christ be glory forever and ever. Amen.]

而不宣的，26現今卻彰顯了，且按照永恆天主的命令，藉著先知的經書，曉諭萬民，使他們服從信德。27願光榮賴耶穌基督歸於惟一全智的天主，至於無窮之世。阿們。

格林多前後書引言

格林多是希臘的一座名城，因其位於半島的窄狹地帶，有東西兩港，遂成為商業及東西文化交流的重鎮，同時又為羅馬帝國阿哈雅省省會，總督即駐節於此（宗18:12）。格城因商業發達，人民生活驕奢，道德隨之每況愈下，淫靡之風，聞名當時。

格城教會是保祿第二次傳教時所開創的，時在公元51年（宗18:1-18）。他在該城傳教約一年半之久，歸化的人數相當多，其中雖有猶太人，但大多數是由外教而歸化的。及至保祿離開了格城，從未忘懷該城教會，時常探聽該教會的情況，因此便開始了信件的往還（見7:1等處），或者答覆問題，或者討論宗教問題。由今之《格》前後二書，可知保祿還給該城寫了另外兩封信（格前5:9；格後2:4; 7:8），可惜今已失傳。

1 Cor 格前

《格林多前書》是宗徒在第三次傳教期中，大約於公元56年復活節前不久，在厄弗所寫的。為這封書信的動機，是因他聽說格城教會內發生了一些惡表，尤其是黨派的紛爭。保祿因當時不能脫身前去，遂在厄弗所寫了這封長信，以消除教會內部的紛爭和惡表，同時也是為答覆信友向他所提出的一些問題。

本書為認識初期的教友生活，的確是最珍貴的史料，並且對教義、倫理、法律、禮儀等神學問題，也很有價值；同時本書也顯示出了宗徒的心靈和他超然的性格。

本書除序言（1:1-9）和結論（16章）外，大致可分為三段：第一段（1:10-4章）：痛斥分黨分派的不當；第二段（5-6章）：申斥亂倫之罪，並禁止信徒在外教法庭起訴；第三段（7-15章）：答覆信友所提出的各種問題：（一）論守貞與婚姻（7章）；（二）論祭肉（8-10章）；（三）論集會時當有的態度（11章）；（四）論善用神恩（12-14章）；（五）論死者的復活（15章）。

《格林多後書》是宗徒於公元57年夏在馬其頓寫的。寫這信的動機，是因他那年夏天離開厄弗所，經特洛阿而到馬其頓時，在那裡遇見了他派往格林多的使者弟鐸，聽了他的一切報告之後，便給格林多教會寫了這信：一方面是為誇讚他們能從善如流，痛改前非；另一方面是為駁斥猶太主義保守派對他的誹謗，以衛護自己的宗徒職權。

本書較前書更顯示出了宗徒的內心與性格，和他慈父般的心腸，以及他的憂苦、焦慮和他所獲得的特殊神恩。

本書除序言（1:1-11）和結論（13:11-13）外，可分為三段：第一段（1:12-7章）：為自己與自己行事的態度作辯護；第二段（8,9章）：催促信友盡速完成為耶京教會捐款的事宜；第三段（10-13章）：針對敵人為自己的宗徒職權作辯護。

THE FIRST LETTER TO THE CORINTHIANS

Paul's first letter to the church of Corinth provides us with a fuller insight into the life of an early Christian community of the first generation than any other book of the New Testament. Through it we can glimpse both the strengths and the weaknesses of this small group in a great city of the ancient world, men and women who had accepted the good news of Christ and were now trying to realize in their lives the implications of their baptism. Paul, who had founded the community and continued to look after it as a father, responds both to questions addressed to him and to situations of which he had been informed. In doing so, he reveals much about himself, his teaching, and the way in which he conducted his work of apostleship. Some things are puzzling because we have the correspondence only in one direction. For the person studying this letter, it seems to raise as many questions as it answers, but without it our knowledge of church life in the middle of the first century would be much poorer.

Paul established a Christian community in Corinth about the year 51, on his second missionary journey. The city, a commercial crossroads, was a melting pot full of devotees of various pagan cults and marked by a measure of moral depravity not unusual in a great seaport. The Acts of the Apostles

suggests that moderate success attended Paul's efforts among the Jews in Corinth at first, but that they soon turned against him (Acts 18:1–8). More fruitful was his year and a half spent among the Gentiles (Acts 18:11), which won to the faith many of the city's poor and underprivileged (1 Cor 1:26). After his departure the eloquent Apollos, an Alexandrian Jewish Christian, rendered great service to the community, expounding "from the scriptures that the Messiah is Jesus" (Acts 18:24–28).

While Paul was in Ephesus on his third journey (1 Cor 16:8; Act 19:1–20), he received disquieting news about Corinth. The community there was displaying open factionalism, as certain members were identifying themselves exclusively with individual Christian leaders and interpreting Christian teaching as a superior wisdom for the initiated few (1 Cor 1:10–4:21). The community lacked the decisiveness to take appropriate action against one of its members who was living publicly in an incestuous union (1 Cor 5:1–13). Other members engaged in legal conflicts in pagan courts of law (1Co 6:1–11); still others may have participated in religious prostitution (1 Cor 6:12–20) or temple sacrifices (1 Cor 10:14–22).

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The community's ills were reflected in its liturgy. In the celebration of the Eucharist certain members discriminated against others, drank too freely at the agape, or fellowship meal, and denied Christian social courtesies to the poor among the membership (1 Cor 11:17–22). Charisms such as ecstatic prayer, attributed freely to the impulse of the holy Spirit, were more highly prized than works of charity (1 Cor 13:1–2, 8), and were used at times in a disorderly way (1 Cor 14:1–40). Women appeared at the assembly without the customary head-covering (1 Cor 11:3–16), and perhaps were quarreling over their right to address the assembly (1 Cor 14:34–35).

Still other problems with which Paul had to deal concerned matters of conscience discussed among the faithful members of the community: the eating of meat that had been sacrificed to idols (1 Cor 8:1–13), the use of sex in marriage (1 Cor 7:1–7), and the attitude to be taken by the unmarried toward marriage in view of the possible proximity of Christ's second coming (1 Cor 7:25–40). There was also a doctrinal matter that called for Paul's attention, for some members of the community, despite their belief in the resurrection of Christ, were denying the possibility of general bodily resurrection.

To treat this wide spectrum of questions, Paul wrote this letter from Ephesus about the year 56. The majority of the Corinthian Christians may well have been quite faithful. Paul writes on their behalf to guard against the threats posed to the community by the views and conduct of various minorities. He writes with confidence in the authority of his apostolic mission, and he presumes that the Corinthians, despite their deficiencies, will recognize and accept it. On the other hand, he does not hesitate to exercise his authority as his judgment dictates in each situation, even going so far as to promise a direct confrontation with recalcitrants, should the abuses he scores remain uncorrected (1 Cor 4:18–21).

The letter illustrates well the mind and character of Paul. Although he is impelled to insist on his office as founder of the community, he recognizes that he is only one servant of God among many and generously acknowledges the labors of Apollos (1 Cor 3:5–8). He provides us in this letter with many valuable examples of his method of theological reflection and exposition. He always treats the questions at issue on the level of the purity of Christian teaching and conduct. Certain passages of the letter are of the greatest importance for the understanding of early Christian teaching on the Eucharist (1 Cor 10:14–22; 11:17–34) and on the resurrection of the body (1 Cor 15:1–58).

Paul's authorship of 1 Corinthians, apart from a few verses that some regard as later interpolations, has never been seriously questioned. Some scholars have proposed, however, that the letter as we have it contains portions of more than one original Pauline letter. We know that Paul wrote at least two other letters to Corinth (see 1 Cor 5:9; 2 Cor 2:3–4) in addition to the two that we now have; this theory holds that the additional letters are actually contained within the two canonical ones. Most commentators, however, find 1 Corinthians quite understandable as a single coherent work.

The principal divisions of the First Letter to the Corinthians are the following:

I. Address (1 Cor 1:1–9)
II. Disorders in the Corinthian Community (1 Cor 1:10–6:20)
  A. Divisions in the Church (1 Cor 1:10–4:21)
  B. Moral Disorders (1 Cor 5:1–6:20)
III. Answers to the Corinthians' Questions (1 Cor 7:1–11:1)
  A. Marriage and Virginity (1 Cor 7:1–40)
  B. Offerings to Idols (1 Cor 8:1–11:1)
IV. Problems in Liturgical Assemblies (1 Cor 11:2–14:40)
  A. Women's Headdresses (1 Cor 11:3–16)
  B. The Lord's Supper (1 Cor 11:17–34)
  C. Spiritual Gifts (1 Cor 12:1–14:40)
V. The Resurrection (1 Cor 15:1–58)
  A. The Resurrection of Christ (1 Cor 15:1–11)
  B. The Resurrection of the Dead (1 Cor 15:12–34)
  C. The Manner of the Resurrection (1 Cor 15:35–58)
VI. Conclusion (1 Cor 16:1–24)

I: Address

CHAPTER 1

Greeting. 1*Paul, called to be an apostle of Christ Jesus by the will of God, and Sosthenes our brother,* 2to the church of God that is in Corinth, to you who have been sanctified in Christ Jesus, called to be holy, with all those everywhere who call upon the name of our Lord Jesus Christ, their Lord and ours. 3Grace to you and peace from God our Father *and the Lord Jesus Christ.

Thanksgiving. 4I give thanks to my God always on your account for the grace of God bestowed on you in Christ Jesus, 5that in him you were enriched in every way, with all discourse and all knowledge, 6as the testimony*to Christ was confirmed among you, 7so that you are not lacking in any spiritual gift as you wait for the revelation of our Lord Jesus Christ. 8He will keep you firm to the end, irreproachable on the day of our Lord Jesus [Christ]. 9God is faithful, and by him you were called to fellowship with his Son, Jesus Christ our Lord.

II: Disorders in the Corinthian Community

A. Divisions in the Church

Groups and Slogans. 10*I urge you, brothers, in the name of our Lord Jesus Christ, that all of you agree in what

格林多前書

第一章

致候與感謝 1因天主的旨意，蒙召為耶穌 基督宗徒的保祿和索斯特乃弟兄，2致書給格林多的天主教會，就是給那些在基督 耶穌內受祝聖，與一切在各地呼求我們的主，亦即他們和我們的主耶穌 基督之名，一同蒙召為聖的人。3願恩寵與平安，由我們的父天主和主耶穌 基督賜給你們。4我時時為你們，對天主在基督 耶穌內所賜與你們的恩寵，而感謝我的天主，5因為藉著他，你們在一切事上，在一切言論和知識上，都成了富有的；6並且我為基督所作的證言，在你們中是這樣的堅定，7以致你們已不缺少任何恩寵，只待我們的主耶穌 基督的出現；8天主必要堅固你們到底，使你們在我們的主耶穌 基督的日子上，無瑕可指。9天主是忠信的，因為你們原是由他所召，為同他的聖子，我們的主耶穌 基督，合而為一。

斥分黨派之不當

黨派使教會分裂 10弟兄們，我因我們的主耶穌 基督之名，求你們眾人言談一致，在你們中不要

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* [1:1–9] Paul follows the conventional form for the opening of a Hellenistic letter (cf Romans 1:1–7), but expands the opening with details carefully chosen to remind the readers of their situation and to suggest some of the issues the letter will discuss.

* [1:1] **Called . . . by the will of God**: Paul's mission and the church's existence are grounded in God's initiative. God's call, grace, and fidelity are central ideas in this introduction, emphasized by repetition and wordplays in the Greek.

* [1:6] **The testimony**: this defines the purpose of Paul's mission (see also 1 Cor 15:15 and the note on 1 Cor 2:1). The forms of his testimony include oral preaching and instruction, his letters, and the life he leads as an apostle.

* [1:10–4:21] The first problem Paul addresses is that of divisions within the community. Although we are unable to reconstruct the situation in Corinth completely, Paul clearly traces the divisions back to a

you say, and that there be no divisions among you, but that you be united in the same mind and in the same purpose. 11For it has been reported to me about you, my brothers, by Chloe's people, that there are rivalries among you. 12I mean that each of you is saying, "I belong to* Paul," or "I belong to Apollos," or "I belong to Cephas," or "I belong to Christ." 13*Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? 14I give thanks [to God] that I baptized none of you except Crispus and Gaius, 15so that no one can say you were baptized in my name. 16(I baptized the household of Stephanas also; beyond that I do not know whether I baptized anyone else.) 17*For Christ did not send me to baptize but to preach the gospel, and not with the wisdom of human eloquence, so that the cross of Christ might not be emptied of its meaning.*

有分裂，但要同心合意，全然相合。11因為，我的弟兄們，我由黑羅厄的家人聽說你們中發生了紛爭。12我的意思是說，你們各自聲稱：我是屬保祿的，我是屬阿頗羅的，我是屬刻法的，我是屬基督的。13基督被分裂了嗎？難道保祿為你們被釘死在十字架上嗎？或者你們受洗是歸於保祿名下嗎？14我感謝天主，除了克黎斯頗和加約外，我沒有給你們中的任何人付過洗，15免得有人說：你們受洗是歸於我的名下。16我還給斯特法納一家付過洗；此外我就不記得還給誰付過洗了。17原來基督派遣我，不是為施洗，而是為宣傳福音，且不用巧妙的言辭，免得基督的十字架失去效力。

Paradox of the Cross. 18The message of the cross is foolishness to those who

十字架大顯天主的德能 18原來十字架的道理，為喪亡的人是愚

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false self-image on the part of the Corinthians, coupled with a false understanding of the apostles who preached to them (cf 1 Cor 4:6, 9; 9:1–5) and of the Christian message itself. In these chapters he attempts to deal with those underlying factors and to bring the Corinthians back to a more correct perspective.

* [1:12] **I belong to**: the activities of Paul and Apollos in Corinth are described in Acts 18. **Cephas** (i.e., "the Rock," a name by which Paul designates Peter also in 1 Cor 3:22; 9:5; 15:5 and in Gal 1:18; 2:9, 11, 14) may well have passed through Corinth; he could have baptized some members of the community either there or elsewhere. The reference to **Christ** may be intended ironically here.

* [1:13–17] The reference to baptism and the contrast with preaching the gospel in v 17a suggest that some Corinthians were paying special allegiance to the individuals who initiated them into the community.

* [1:17b–18] The basic theme of 1 Cor 1–4 is announced. Adherence to individual leaders has something to do with differences in rhetorical ability and also with certain presuppositions regarding wisdom, eloquence, and effectiveness (power), which Paul judges to be in conflict with the gospel and the cross.

* [1:17b] **Not with the wisdom of human eloquence**: both of the nouns employed here involve several levels of meaning, on which Paul deliberately plays as his thought unfolds. **Wisdom** (*sophia*) may be philosophical and speculative, but in biblical usage the term primarily denotes practical knowledge such as is demonstrated in the choice and effective application of means to achieve an end. The same term can designate the arts of building (cf 1 Cor 3:10) or of persuasive speaking (cf 1 Cor 2:4) or effectiveness in achieving salvation. **Eloquence** (*logos*): this translation emphasizes one possible meaning of the term *logos* (cf the references to rhetorical style and persuasiveness in 1 Cor 2:1, 4). But the term itself may denote an internal reasoning process, plan, or intention, as well as an external word, speech, or message. So by his expression *ouk en sophia logou* in the context of gospel preaching, Paul may intend to exclude both human ways of reasoning or thinking about things and human rhetorical technique. **Human**: this adjective does not stand in the Greek text but is supplied from the context. Paul will begin immediately to distinguish between *sophia* and *logos* from their divine counterparts and play them off against each other.

are perishing, but to us who are being saved it is the power of God. 19For it is written:

"I will destroy the wisdom of the wise,
and the learning of the learned I will set aside."

20Where is the wise one? Where is the scribe? Where is the debater of this age? Has not God made the wisdom of the world foolish? 21*For since in the wisdom of God the world did not come to know God through wisdom, it was the will of God through the foolishness of the proclamation to save those who have faith. 22For Jews demand signs and Greeks look for wisdom, 23but we proclaim Christ crucified, a stumbling block to Jews and foolishness to Gentiles, 24but to those who are called, Jews and Greeks alike, Christ the power of God and the wisdom of God. 25For the foolishness of God is wiser than human wisdom, and the weakness of God is stronger than human strength.

妄，為我們得救的人，卻是天主的德能，19因為經上記載：『我要摧毀智者的智慧，廢除賢者的聰明。』20智者在那裡？經師在那裡？這世代的詭辯者又在那裡？天主豈不是使這世上的智慧變成了愚妄嗎？21因為世人沒有憑自己的智慧，認識天主，天主遂以自己的智慧，決意以愚妄的道理來拯救那些相信的人。22的確，猶太人要求的是神蹟，希臘人尋求的是智慧，23而我們所宣講的，卻是被釘在十字架上的基督：這為猶太人固然是絆腳石，為外邦人是愚妄，24但為那些蒙召的，不拘是猶太人或希臘人，基督卻是天主的德能和天主的智慧：25因為天主的愚妄總比人明智，天主的懦弱也總比人堅強。

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The Corinthians and Paul. 26*Consider your own calling, brothers. Not many of you were wise by human standards, not many were powerful, not many were of noble birth. 27Rather, God chose the foolish of the world to shame the wise, and God chose the weak of the world to shame the strong, 28and God chose the lowly and despised of the world, those who count for nothing, to reduce to nothing those who are something, 29so that no human being might boast*before God. 30It is due to

26弟兄們！你們看看你們是怎樣蒙召的：按肉眼來看，你們中有智慧的人並不多，有權勢的人也不多，顯貴的人也不多；27天主偏召選了世上愚妄的，為羞辱那有智慧的；召選了世上懦弱的，為羞辱那堅強的；28甚而天主召選了世上卑賤的和受人輕視的，以及那些一無所有的，為消滅那些有的，29為使一切有血肉的人，在天主前無所誇耀。30你們得以結合

* [1:21–25] True wisdom and power are to be found paradoxically where one would least expect them, in the place of their apparent negation. To human eyes the crucified Christ symbolizes impotence and absurdity.
* [1:26–2:5] The pattern of God's wisdom and power is exemplified in their own experience, if they interpret it rightly (1 Cor 1:26–31), and can also be read in their experience of Paul as he first appeared among them preaching the gospel (1 Cor 2:1–5).
* [1:29–31] "Boasting (about oneself)" is a Pauline expression for the radical sin, the claim to autonomy on the part of a creature, the illusion that we live and are saved by our own resources. "Boasting in the Lord" (1 Cor 1:31), on the other hand, is the acknowledgment that we live only from God and for God.

him that you are in Christ Jesus, who became for us wisdom from God, as well as righteousness, sanctification, and redemption, 31so that, as it is written, "Whoever boasts, should boast in the Lord."

於基督耶穌內，全是由於天主，也是由於天主，基督成了我們的智慧、正義、聖化者和救贖者，31正如經上所記載的：『凡要誇耀的，應因主而誇耀。』

CHAPTER 2

1When I came to you, brothers, proclaiming the mystery of God,*I did not come with sublimity of words or of wisdom. 2For I resolved to know nothing while I was with you except Jesus Christ, and him crucified. 3I came to you in weakness* and fear and much trembling, 4and my message and my proclamation were not with persuasive (words of) wisdom,* but with a demonstration of spirit and power, 5so that your faith might rest not on human wisdom but on the power of God.

第二章

應回憶保祿怎樣宣講了福音 1弟兄們，就是我從前到你們那裡時，也沒有用高超的言論或智慧，給你們宣講天主的奧義，2因為我曾決定，在你們中不知道別的，只知道耶穌基督，這被釘在十字架上的耶穌基督；3而且當我到你們那裡的時候，又軟弱，又恐懼，又戰兢不安；4並且我的言論和我的宣講，並不在於智慧動聽的言詞，而是在於聖神和他德能的表現，5為使你們的信德不是憑人的智慧，而是憑天主的德能。

The True Wisdom. 6*Yet we do speak a wisdom to those who are mature, but not a wisdom of this age, nor of the rulers of this age who are passing away. 7Rather, we speak God's wisdom,* mysterious, hidden, which God

天主的智慧 6我們在成全的人中也講智慧，不過不是今世的智慧，也不是今世將要消滅的有權勢者的智慧；7我們所講的，乃是那隱藏的，天主奧秘的智慧，這

* [2:1] **The mystery of God**: God's secret, known only to himself, is his plan for the salvation of his people; it is clear from 1 Cor 1:18–25; 2:2, 8–10 that this secret involves Jesus and the cross. In place of **mystery**, other good manuscripts read "testimony" (cf 1 Cor 1:6).

* [2:3] The **weakness** of the crucified Jesus is reflected in Paul's own bearing (cf 2 Cor 10–13). **Fear and much trembling**: reverential fear based on a sense of God's transcendence permeates Paul's existence and preaching. Compare his advice to the Philippians to work out their salvation with "fear and trembling" (Phil 2:12), because God is at work in them just as his exalting power was paradoxically at work in the emptying, humiliation, and obedience of Jesus to death on the cross (Phil 2:6–11).

* [2:4] Among many manuscript readings here the best is either "not with the persuasion of wisdom" or "not with persuasive words of wisdom," which differ only by a nuance. Whichever reading is accepted, the inefficacy of human wisdom for salvation is contrasted with the power of the cross.

* [2:6–3:4] Paul now asserts paradoxically what he has previously been denying. To the Greeks who "are looking for wisdom" (1 Cor 1:22), he does indeed bring a wisdom, but of a higher order and an entirely different quality, the only wisdom really worthy of the name. The Corinthians would be able to grasp Paul's preaching as wisdom and enter into a wisdom-conversation with him if they were more open to the Spirit and receptive to the new insight and language that the Spirit teaches.

* [2:7–10a] **God's wisdom**: his plan for our salvation. This was his own eternal secret that no one else could fathom, but in this new age of salvation he has graciously revealed it to us. For the pattern of God's secret, hidden to others and now revealed to the Church, cf also Romans 11:25–36; 16:25–27; Eph 1:3–10; 3:3–11; Col 1:25–28.

predetermined before the ages for our glory, 8and which none of the rulers of this age* knew; for if they had known it, they would not have crucified the Lord of glory. 9But as it is written: *

"What eye has not seen, and ear has not heard,
and what has not entered the human heart,
what God has prepared for those who love him,"

10this God has revealed to us through the Spirit.

For the Spirit scrutinizes everything, even the depths of God. 11Among human beings, who knows what pertains to a person except the spirit of the person that is within? Similarly, no one knows what pertains to God except the Spirit of God. 12We have not received the spirit of the world but the Spirit that is from God, so that we may understand the things freely given us by God. 13And we speak about them not with words taught by human wisdom, but with words taught by the Spirit, describing spiritual realities in spiritual terms.*

14Now the natural person* does not accept what pertains to the Spirit of God, for to him it is foolishness, and he cannot understand it, because it is judged spiritually. 15The spiritual person, however, can judge everything but is not subject to judgment* by anyone.

智慧是天主在萬世之前，為使我們獲得光榮所預定的；8今世有權勢的人中沒有一個認識她，因為如果他們認識了，決不至於將光榮的主釘在十字架上。9經上這樣記載說：『天主為愛他的人所準備的，是眼所未見，耳所未聞，人心所未想到的。』

10可是天主藉著聖神將這一切啟示給我們了，因為聖神洞察一切，就連天主的深奧事理他也洞悉。11除了人內裡的心神外，有誰能知道那人的事呢？同樣，除了天主聖神外，誰也不能明瞭天主的事。12我們所領受的，不是這世界的精神，而是出於天主的聖神，為使我們能明瞭天主所賜與我們的一切。13為此，我們宣講，並不用人的智慧所教的言詞，而是用聖神所教的言詞，給屬神的人講論屬神的事。14然而屬血氣的人，不能領受天主聖神的事，因為為他是愚妄；他也不能領悟，因為這些事只有藉聖神纔可審斷。15惟有屬神的人能審斷一切，但他卻不為任何人所審

1 Cor 格前

* [2:8] **The rulers of this age**: this suggests not only the political leaders of the Jews and Romans under whom Jesus was crucified (cf Acts 4:25–28) but also the cosmic powers behind them (cf Eph 1:20–23; 3:10). **They would not have crucified the Lord of glory**: they became the unwitting executors of God's plan, which will paradoxically bring about their own conquest and submission (1 Cor 15:24–28).

* [2:13] **In spiritual terms**: the Spirit teaches spiritual people a new mode of perception (1 Cor 2:12) and an appropriate language by which they can share their self-understanding, their knowledge about what God has done in them. The final phrase in 1 Cor 2:13 can also be translated "describing spiritual realities to spiritual people," in which case it prepares for 1 Cor 2:14–16.

* [2:14] **The natural person**: see the note on 1 Cor 3:1.

* [2:15] **The spiritual person . . . is not subject to judgment**: since spiritual persons have been given knowledge of what pertains to God (1 Cor 2:11–12), they share in God's own capacity to judge. One to whom the mind of the Lord (and of Christ) is revealed (1 Cor 2:16) can be said to share in some sense in God's exemption from counseling and criticism.

16For "who has known the mind of the Lord, so as to counsel him?" But we have the mind of Christ.

16經上說：『誰知道上主的心意，去指教他呢？』可是我們有基督的心意。

CHAPTER 3

1*Brothers, I could not talk to you as spiritual people, but as fleshly people, as infants in Christ.* 2I fed you milk, not solid food, because you were unable to take it. Indeed, you are still not able, even now, 3for you are still of the flesh. While there is jealousy and rivalry among you,* are you not of the flesh, and behaving in an ordinary human way? 4Whenever someone says, "I belong to Paul," and another, "I belong to Apollos," are you not merely human?

第三章

分黨分派是世俗的精神 1所以，弟兄們，我從前對你們說話，還不能把你們當作屬神的人，只能當作屬血肉的人，當作在基督內的嬰孩。2我給你們喝的是奶，並非飯食，因為那時你們還不能吃，就是如今你們還是不能，3因為你們還是屬血肉的人。你們中既有嫉妒和紛爭，你們豈不還是屬血肉的人，按照俗人的樣子行事嗎？4這人說：「我屬保祿」，那人說：「我屬阿頗羅」：這樣，你們豈不成了俗人嗎？

The Role of God's Ministers. 5*What is Apollos, after all, and what is Paul? Ministers through whom you became believers, just as the Lord assigned each one.* 6I planted, Apollos watered,

傳道員是天主的僕役 5其實，阿頗羅算什麼？保祿算什麼？不過只是僕役，使你們獲得信仰，每人照主所指派的而工作：6我栽種，阿頗羅澆灌，然而使之生長

* [3:1–4] The Corinthians desire a sort of wisdom dialogue or colloquy with Paul; they are looking for solid, adult food, and he appears to disappoint their expectations. Paul counters: if such a dialogue has not yet taken place, the reason is that they are still at an immature stage of development (cf 1 Cor 2:6).

* [3:1] **Spiritual people . . . fleshly people**: Paul employs two clusters of concepts and terms to distinguish what later theology will call the "natural" and the "supernatural." (1) The natural person (1 Cor 2:14) is one whose existence, perceptions, and behavior are determined by purely natural principles, the *psychē* (1 Cor 2:14) and the *sarx* (flesh, a biblical term that connotes creatureliness, 1 Cor 3:1, 3). Such persons are only infants (1 Cor 3:1); they remain on a purely human level (*anthrōpoi*, 1 Cor 3:4). (2) On the other hand, they are called to be animated by a higher principle, the **pneuma**, God's spirit. They are to become spiritual (*pneumatikoi*, 1 Cor 3:1) and mature (1 Cor 2:6) in their perceptions and behavior (cf Gal 5:16–26). The culmination of existence in the Spirit is described in 1 Cor 15:44–49.

* [3:3–4] Jealousy, rivalry, and divisions in the community are symptoms of their arrested development; they reveal the immaturity both of their self-understanding (1 Cor 3:4) and of the judgments about their apostles (1 Cor 3:21).

* [3:5–4:5] The Corinthians tend to evaluate their leaders by the criteria of human wisdom and to exaggerate their importance. Paul views the role of the apostles in the light of his theology of spiritual gifts (cf 1 Cor 12–14, where the charism of the apostle heads the lists). The essential aspects of all spiritual gifts (1 Cor 12:4–6 presents them as gifts of grace, as services, and as modes of activity) are exemplified by the apostolate, which is a gift of grace (1 Cor 3:10) through which God works (1 Cor 3:9) and a form of service (1 Cor 3:5) for the common good (elsewhere expressed by the verb "build up," suggested here by the image of the building, 1 Cor 3:9). The apostles serve the church, but their accountability is to God and to Christ (1 Cor 4:1–5).

* [3:5] **Ministers**: for other expressions of Paul's understanding of himself as minister or steward to the church, cf 1 Cor 4:1; 9:17, 19–27; 2 Cor 3:6–9; 4:1; 5:18; 6:3–4; and 2 Cor 11:23 (the climax of Paul's defense).

but God caused the growth. 7Therefore, neither the one who plants nor the one who waters is anything, but only God, who causes the growth. 8The one who plants and the one who waters* are equal, and each will receive wages in proportion to his labor. 9For we are God's co-workers; you are God's field, God's building.

10*According to the grace of God given to me, like a wise master builder I laid a foundation, and another is building upon it. But each one must be careful how he builds upon it, 11for no one can lay a foundation other than the one that is there, namely, Jesus Christ. 12If anyone builds on this foundation with gold, silver, precious stones, wood, hay, or straw, 13the work of each will come to light, for the Day* will disclose it. It will be revealed with fire, and the fire [itself] will test the quality of each one's work. 14If the work stands that someone built upon the foundation, that person will receive a wage. 15But if someone's work is burned up, that one will suffer loss; the person will be saved,* but only as through fire. 16Do you not know that you are the temple of God, and that the Spirit of God dwells in you? 17If anyone destroys God's temple, God will destroy that person; for the temple of God, which you are, is holy.*

的，卻是天主。7可見，栽種的不算什麼，澆灌的也不算什麼，只在那使之生長的天主。8所以栽種的和澆灌的原是一事，不過各人將要按自己的勞苦領受自己的賞報。9我們原是天主的助手，你們是天主的莊田，是天主的建築物。

傳道員只應受天主的裁判 10按照天主所賜給我的恩寵，我好像一個精明的建築師，奠立了根基，其他的人在上面建築；但是各人應該注意怎樣在上面建築，11因為除已奠立了的根基，即耶穌基督外，任何人不能再奠立別的根基。12人可用金、銀、寶石、木、草、禾稭，在這根基上建築，13但各人的工程將來總必顯露出來，因為主的日子要把它揭露出來；原來主的日子要在火中出現，這火要試驗各人的工程怎樣。14誰在那根基上所建築的工程，若存得住，他必要獲得賞報；15但誰的工程若被焚毀了，他就要受到損失，他自己固然可得救，可是仍像從火中經過的一樣。

信友是天主的宮殿 16你們不知道，你們是天主的宮殿，天主聖神住在你們內嗎？17誰若毀壞天主的宮殿，天主必要毀壞他，因為天主的宮殿是聖的，這宮殿就

* [3:10–11] There are diverse functions in the service of the community, but each individual's task is serious, and each will stand accountable for the quality of his contribution.
* [3:13] **The Day**: the great day of Yahweh, the day of judgment, which can be a time of either gloom or joy. Fire both destroys and purifies.
* [3:15] **Will be saved**: although Paul can envision very harsh divine punishment (cf 1 Cor 3:17), he appears optimistic about the success of divine corrective means both here and elsewhere (cf 1 Cor 5:5; 11:32 [discipline]). The text of 1 Cor 3:15 has sometimes been used to support the notion of purgatory, though it does not envisage this.
* [3:17] **Holy**: i.e., "belonging to God." The cultic sanctity of the community is a fundamental theological reality to which Paul frequently alludes (cf 1 Cor 1:2, 30; 6:11; 7:14).

18Let no one deceive himself. If any
one among you considers himself wise
in this age, let him become a fool so as
to become wise. 19For the wisdom of
this world is foolishness in the eyes of
God, for it is written:
"He catches the wise in their own
ruses,"
20and again:
"The Lord knows the thoughts of
the wise, that they are vain."
21*So let no one boast about human
beings, for everything belongs to you,
22Paul or Apollos or Cephas, or the
world or life or death, or the present
or the future: all belong to you, 23and
you to Christ, and Christ to God.

18誰也不要自欺：你們
中若有人在今世自以為是有智慧
的人，該變為一個愚妄的人，為
成一個有智慧的人，19因為這世
界的智慧在天主前原是愚妄。經
上記載說：『他以智者的計謀捕
捉智者；』20又說：『上主認透智
者的思念，原來都是虛幻。』21所
以，誰也不可拿人來誇口，因為
一切都是你們的：22無論是保祿，
或是阿頗羅，或是刻法，或是世
界，或是生命，或是死亡，或是
現在，或是將來，一切都是你們
的；23你們卻是基督的，而基督是
天主的。

CHAPTER 4

1Thus should one regard us: as
servants of Christ and stewards of the
mysteries of God. 2Now it is of course
required of stewards that they be found
trustworthy. 3It does not concern me
in the least that I be judged by you
or any human tribunal; I do not even
pass judgment on myself; 4I am not
conscious of anything against me, but I
do not thereby stand acquitted; the one
who judges me is the Lord. 5Therefore,
do not make any judgment before
the appointed time, until the Lord
comes, for he will bring to light what
is hidden in darkness and will manifest
the motives of our hearts, and then
everyone will receive praise from God.

Paul's Life as Pattern. 6*I have applied
these things to myself and Apollos for

第四章

宗徒只屬天主審斷 1這樣說來，
人當以我們為基督的服務員和天
主奧秘的管理人。2說到管理人，
另外要求於他的，就是要他表現
忠信。3至於我，或受你們的審
斷，或受人間法庭的審斷，為我
都是極小的事，就連我自己也不
審斷自己，4因為我雖然自覺良心
無愧，但我決不因此就自斷為義
人；那審斷我的只是主。5所以，
時候未到，你們什麼也不要判斷，
只等主來，他要揭發暗中的隱情，
且要顯露人心的計謀：那時，各人
纔可由天主那裡獲得稱譽。

宗徒在世間的遭遇 6弟兄們，
我為了你們的緣故，把這些事貼

* [3:21–23] These verses pick up the line of thought of 1 Cor 1:10–13. If the Corinthians were genuinely wise (1 Cor 3:18–20), their perceptions would be reversed, and they would see everything in the world and all those with whom they exist in the church in their true relations with one another. Paul assigns all the persons involved in the theological universe a position on a scale: God, Christ, church members, church leaders. Read from top to bottom, the scale expresses ownership; read from bottom to top, the obligation to serve. This picture should be complemented by similar statements such as those in 1 Cor 8:6 and 1 Cor 15:20–28.

* [4:6–21] This is an emotionally charged peroration to the discussion about divisions. It contains several exhortations and statements of Paul's purpose in writing (cf 1 Cor 4:6, 14–17, 21) that counterbalance the initial exhortation at 1 Cor 1:10.

your benefit, brothers, so that you may learn from us not to go beyond what is written,* so that none of you will be inflated with pride in favor of one person over against another. 7Who confers distinction upon you? What do you possess that you have not received? But if you have received it, why are you boasting as if you did not receive it? 8You are already satisfied; you have already grown rich; you have become kings* without us! Indeed, I wish that you had become kings, so that we also might become kings with you.

9*For as I see it, God has exhibited us apostles as the last of all, like people sentenced to death, since we have become a spectacle to the world, to angels and human beings alike. 10We are fools on Christ's account, but you are wise in Christ; we are weak, but you are strong; you are held in honor, but we in disrepute. 11To this very hour we go hungry and thirsty, we are poorly clad and roughly treated, we wander about homeless 12and we toil, working with our own hands. When ridiculed, we bless; when persecuted, we endure; 13when slandered, we respond gently. We have become like the world's rubbish, the scum of all, to this very moment.

在我自己和阿頗羅身上，好叫你們跟我們學習「不可越過所記載的」，免得有人自大，高看這個，鄙視那個。7誰使你異於別人呢？你有什麼不是領受的呢？既然是領受的，為什麼你還誇耀，好像不是領受的呢？8你們已經飽滿了，已經富足了，已無需我們，自己可為王了；恨不得你們真為了王，好叫我們與你們一同為王！9我以為天主把我們作宗徒的列在最後的一等，好像被判死刑的人，因為我們成了供世界、天使和世人觀賞的一場戲劇。10我們為了基督成了愚妄的人，你們在基督內卻成了聰明的人；我們軟弱，你們卻強壯；你們受尊敬，我們受羞辱。11直到此時此刻，我們仍是忍饑受渴，衣不蔽體，受人拳打，居無定所，12並且親手勞碌操作。被人咒罵，我們就祝福；被人迫害，我們就忍受；13被人誹謗，我們就勸戒；直到現在，我們仍被視為世上的垃圾和人間的廢物。

* [4:6] **That you may learn from us not to go beyond what is written**: the words "to go" are not in the Greek, but have here been added as the minimum necessary to elicit sense from this difficult passage. It probably means that the Corinthians should avoid the false wisdom of vain speculation, contenting themselves with Paul's proclamation of the cross, which is the fulfillment of God's promises in the Old Testament (what is written). **Inflated with pride**: literally, "puffed up," i.e., arrogant, filled with a sense of self-importance. The term is particularly Pauline, found in the New Testament only in 1 Cor 4:6, 18–19; 5:2; 8:1; 13:4; Col 2:18 (cf the related noun at 2 Cor 12:20). It sometimes occurs in conjunction with the theme of "boasting," as in 1 Cor 4:6–7 here.

* [4:8] **Satisfied . . . rich . . . kings**: these three statements could also be punctuated as questions continuing the series begun in v 7. In any case these expressions reflect a tendency at Corinth toward an overrealized eschatology, a form of self-deception that draws Paul's irony. The underlying attitude has implications for the Corinthians' thinking about other issues, notably morality and the resurrection, that Paul will address later in the letter.

* [4:9–13] A rhetorically effective catalogue of the circumstances of apostolic existence, in the course of which Paul ironically contrasts his own sufferings with the Corinthians' illusion that they have passed beyond the folly of the passion and have already reached the condition of glory. His language echoes that of the beatitudes and woes, which assert a future reversal of present conditions. Their present sufferings ("to this very hour," 11) place the apostles in the class of those to whom the beatitudes promise future relief

14I am writing you this not to shame you, but to admonish you as my beloved children.* 15Even if you should have countless guides to Christ, yet you do not have many fathers, for I became your father in Christ Jesus through the gospel. 16Therefore, I urge you, be imitators of me. 17For this reason I am sending you Timothy, who is my beloved and faithful son in the Lord; he will remind you of my ways in Christ [Jesus], just as I teach them everywhere in every church.

勸格林多人效法自己 14我寫這些話，並不是為叫你們羞愧，而是為勸告你們，就如同勸告我所親愛的孩子一樣，15因為你們縱然在基督內有上萬的教師，但為父親的卻不多，因為是我在基督耶穌內藉福音生了你們。16所以我求你們：你們要效法我！17為了這個緣故，我打發弟茂德到你們那裡去，他在主內是我親愛和忠信的孩子，他要使你們想起我在基督內怎樣行事，和我到處在各教會內所教導的。

斥罪行

18*Some have become inflated with pride, as if I were not coming to you. 19But I will come to you soon, if the Lord is willing, and I shall ascertain not the talk of these inflated people but their power. 20For the kingdom of God is not a matter of talk but of power. 21Which do you prefer? Shall I come to you with a rod, or with love and a gentle spirit?

預告不久將親往巡視 18有些人以為我不會到你們那裡去，就傲慢自大；19其實，主若願意，我必很快就要到你們那裡去；並且我所要知道的，並不是那些傲慢自大者的言辭，而是他們的能力，20因為天主的國並不在於言辭，而是在於德能。21你們願意怎樣呢？願意我帶著棍棒到你們那裡去呢？還是懷著慈愛和溫柔的心情到你們那裡去呢？

(Matthew 5:3–11; Luke 6:20–23); whereas the Corinthians' image of themselves as "already" filled, rich, ruling (1 Cor 4:8), as wise, strong, and honored (1 Cor 4:10) places them paradoxically in the position of those whom the woes threaten with future undoing (Luke 6:24–26). They have lost sight of the fact that the reversal is predicted for the future.

* [4:14–17] **My beloved children**: the close of the argument is dominated by the tender metaphor of the father who not only gives his children life but also educates them. Once he has begotten them through his preaching, Paul continues to present the gospel to them existentially, by his life as well as by his word, and they are to learn, as children do, by imitating their parents (1 Cor 4:16). The reference to the **rod** in 1 Cor 4:21 belongs to the same image-complex. So does the image of the **ways** in 1 Cor 4:17: the ways that Paul teaches everywhere, "his ways in Christ Jesus," mean a behavior pattern quite different from the human ways along which the Corinthians are walking (1 Cor 3:3).

* [4:18–21] 1 Cor 4:20 picks up the contrast between a certain kind of talk (*logos*) and true power (*dynamis*) from 1 Cor 1:17–18 and 1 Cor 2:4–5. The kingdom, which many of them imagine to be fully present in their lives (1 Cor 4:8), will be rather unexpectedly disclosed in the strength of Paul's encounter with them, if they make a powerful intervention on his part necessary. Compare the similar ending to an argument in 2 Cor 13:1–4, 10.

B. Moral Disorders

CHAPTER 5

A Case of Incest. 1*It is widely reported that there is immorality among you, and immorality of a kind not found even among pagans—a man living with his father's wife.* 2And you are inflated with pride.* Should you not rather have been sorrowful? The one who did this deed should be expelled from your midst. 3I, for my part, although absent in body but present in spirit, have already, as if present, pronounced judgment on the one who has committed this deed, 4in the name of [our] Lord Jesus: when you have gathered together and I am with you in spirit with the power of the Lord Jesus, 5you are to deliver this man to Satan* for the destruction of his flesh, so that his spirit may be saved on the day of the Lord.

6Your boasting is not appropriate. Do you not know that a little yeast* leavens all the dough? 7*Clear out the old yeast, so that you may become a fresh batch of dough, inasmuch as you

第五章

嚴斥格林多人的亂倫行為 1我確實聽說在你們中間有淫亂的事，且是這樣的淫亂，連在外教人中也沒有過，以至有人竟同自己父親的妻子姘居。2你們竟還傲慢自大！你們豈不更該悲哀，把行這事的人從你們中除去嗎？3至於我，身體雖不在你們那裡，但心神卻與你們同在，我好像親自在你們中間一樣，因我們的主耶穌的名，已判決了行這樣事的人；4當你們聚會時，我的心神也與你們同在，以我們的主耶穌的大能，5將這樣的人交與撒殫，摧毀他的肉體，為使他的靈魂在主【耶穌】的日子上可以得救。

基督徒應有的聖潔生活 6你們自誇實在不當；你們豈不知道少許的酵母，能使整個麵團發酵嗎？7你們應把舊酵母除淨，好使你們成為新和的麵團，正如你們原是

* [5:1–6:20] Paul now takes up a number of other matters that require regulation. These have come to his attention by hearsay (1 Cor 5:1), probably in reports brought by "Chloe's people" (1 Cor 1:11).

* [5:1–13] Paul first deals with the incestuous union of a man with his stepmother (1 Cor 5:1–8) and then attempts to clarify general admonitions he has given about associating with fellow Christians guilty of immorality (1 Cor 5:9–13). Each of these three brief paragraphs expresses the same idea: the need of separation between the holy and the unholy.

* [5:2] **Inflated with pride**: this remark and the reference to **boasting** in 1 Cor 5:6 suggest that they are proud of themselves despite the infection in their midst, tolerating and possibly even approving the situation. The attitude expressed in 1 Cor 6:2, 13 may be influencing their thinking in this case.

* [5:5] **Deliver this man to Satan**: once the sinner is expelled from the church, the sphere of Jesus' lordship and victory over sin, he will be in the region outside over which Satan is still master. **For the destruction of his flesh**: the purpose of the penalty is medicinal: through affliction, sin's grip over him may be destroyed and the path to repentance and reunion laid open. With Paul's instructions for an excommunication ceremony here, contrast his recommendations for the reconciliation of a sinner in 2 Cor 2:5–11.

* [5:6] **A little yeast**: yeast, which induces fermentation, is a natural symbol for a source of corruption that becomes all-pervasive. The expression is proverbial.

* [5:7–8] In the Jewish calendar, Passover was followed immediately by the festival of Unleavened Bread. In preparation for this feast all traces of old bread were removed from the house, and during the festival only unleavened bread was eaten. The sequence of these two feasts provides Paul with an image of Christian existence: Christ's death (the true Passover celebration) is followed by the life of the Christian community, marked by newness, purity, and integrity (a perpetual feast of unleavened bread). Paul may have been writing around Passover time (cf 1 Cor 16:5); this is a little Easter homily, the earliest in Christian literature.

are unleavened. For our paschal lamb, Christ, has been sacrificed. 8Therefore let us celebrate the feast, not with the old yeast, the yeast of malice and wickedness, but with the unleavened bread of sincerity and truth.

9*I wrote you in my letter not to associate with immoral people, 10not at all referring to the immoral of this world or the greedy and robbers or idolaters; for you would then have to leave the world. 11But I now write to you not to associate with anyone named a brother, if he is immoral, greedy, an idolater, a slanderer, a drunkard, or a robber, not even to eat with such a person. 12For why should I be judging outsiders? Is it not your business to judge those within? 13God will judge those outside. "Purge the evil person from your midst."

無酵餅一樣，因為我們的逾越節羔羊基督，已被祭殺作了犧牲。8所以我們過節，不可用舊酵母，也不可用奸詐和邪惡的酵母，而只可用純潔和真誠的無酵餅。

應與公開的罪人斷絕來往 9我先前在信上給你們寫過：不可與淫蕩的人交結，10這話並不是泛指這世上所有淫蕩的人，或貪婪的人，或勒索人的人，或拜偶像的人；若是這樣，你們就非出離這世界不可。11其實，我寫給你們的，是說：若有稱為弟兄的，是淫蕩的，或貪婪的，或拜偶像的，或辱罵人的，或酗酒的，或勒索人的，你們就不要同他交結；並且同這樣的人，連一起吃飯也不可。12審斷教外的人，關我何事？教內的人，豈不該由你們審斷嗎？13教外的人，自有天主審斷他們。你們務要把那壞人從你們中間剷除！

CHAPTER 6

Lawsuits before Unbelievers. 1*How can any one of you with a case against another dare to bring it to the unjust for judgment instead of to the holy ones? 2*Do you not know that the holy ones will judge the world? If the world is to be judged by you, are you unqualified for the lowest law courts? 3Do you not know that we will judge angels? Then why not everyday matters? 4If, therefore, you have courts

第六章

信友爭訟應在教會內求解決 1你們中間有人與另一人有了爭訟，怎麼竟敢在不義的人面前起訴，而不在聖者面前呢？2你們不知道聖者將要審判世界嗎？如果世界要受你們審判，難道你們不配審判一些小事嗎？3你們不知道我們連天使都要審判嗎？更何況日常生活的事呢？4所以，若你們在

* [5:9–13] Paul here corrects a misunderstanding of his earlier directives against associating with immoral fellow Christians. He concedes the impossibility of avoiding contact with sinners in society at large but urges the Corinthians to maintain the inner purity of their own community.

* [6:1–11] Christians at Corinth are suing one another before pagan judges in Roman courts. A barrage of rhetorical questions (1 Cor 6:1–9) betrays Paul's indignation over this practice, which he sees as an infringement upon the holiness of the Christian community.

*[6:2–3] The principle to which Paul appeals is an eschatological prerogative promised to Christians: they are to share with Christ the judgment of the world (cf Daniel 7:22, 27). Hence they ought to be able to settle minor disputes within the community.

for everyday matters, do you seat as judges people of no standing in the church? 5I say this to shame you. Can it be that there is not one among you wise enough to be able to settle a case between brothers? 6But rather brother goes to court against brother, and that before unbelievers?

日常生活上有了應審判的事，就請那些在教會內受輕視的人來裁判罷！5我說這話，是為叫你們羞愧；難道你們中間竟沒有一個有智慧的人，能在自己弟兄中間分辨是非，6以致弟兄與弟兄互相控告，且在無信仰的人面前控告？

7Now indeed [then] it is, in any case, a failure on your part that you have lawsuits against one another. Why not rather put up with injustice? Why not rather let yourselves be cheated? 8Instead, you inflict injustice and cheat, and this to brothers. 9*Do you not know that the unjust will not inherit the kingdom of God? Do not be deceived; neither fornicators nor idolaters nor adulterers nor boy prostitutes nor sodomites* 10nor thieves nor the greedy nor drunkards nor slanderers nor robbers will inherit the kingdom of God. 11That is what some of you used to be; but now you have had yourselves washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and in the Spirit of our God.

行不義的人不得入天國 7你們彼此有訴訟的事，就各方面講，已是你們的缺點了；那麼，你們為什麼不寧願受點屈？為什麼不寧願吃點虧？8你們反而使人受屈，使人吃虧，況且這還是施於弟兄！9你們豈不知道，不義的人不得承繼天主的國嗎？你們不要自欺：無論是淫蕩的、或拜偶像的、犯姦淫的、作孌童的、好男色的、10偷竊的、貪婪的、酗酒的、辱罵人的、勒索人的，都不能承繼天主的國。11你們中從前也有這樣的人，但是你們因著【我們的】主耶穌基督之名，並因我們天主的聖神，已經洗淨了，已經祝聖了，已經成了義人。

Sexual Immorality. 12*"Everything is lawful for me,"* but not everything is beneficial. "Everything is lawful for me," but I will not let myself be

信友的身體是基督的妙身和聖神的宮殿 12「凡事我都可行，」但不全有益；「凡事我都可行，」但我卻不受任何事物的管

* [6:9–10] A catalogue of typical vices that exclude from the kingdom of God and that should be excluded from God's church. Such lists (cf 1 Cor 5:10) reflect the common moral sensibility of the New Testament period.

* [6:9] The Greek word translated as **boy prostitutes** may refer to catamites, i.e., boys or young men who were kept for purposes of prostitution, a practice not uncommon in the Greco-Roman world. In Greek mythology this was the function of Ganymede, the "cupbearer of the gods," whose Latin name was Catamitus. The term translated **Sodomites** refers to adult males who indulged in homosexual practices with such boys. See similar condemnations of such practices in Romans 1:26–27; 1 Tim 1:10.

* [6:12–20] Paul now turns to the opinion of some Corinthians that sexuality is a morally indifferent area (1 Cor 6:12–13). This leads him to explain the mutual relation between the Lord Jesus and our bodies (1 Cor 6:13b) in a densely packed paragraph that contains elements of a profound theology of sexuality (1 Cor 6:15–20).

* [6:12–13] **Everything is lawful for me**: the Corinthians may have derived this slogan from Paul's preaching

dominated by anything. 13"Food for the stomach and the stomach for food," but God will do away with both the one and the other. The body, however, is not for immorality, but for the Lord, and the Lord is for the body; 14God raised the Lord and will also raise us by his power.

15Do you not know that your bodies are members of Christ? Shall I then take Christ's members and make them the members of a prostitute?* Of course not! 16[Or] do you not know that anyone who joins himself to a prostitute becomes one body with her? For "the two," it says, "will become one flesh." 17But whoever is joined to the Lord becomes one spirit with him. 18Avoid immorality. Every other sin a person commits is outside the body, but the immoral person sins against his own body.* 19Do you not know that your body is a temple* of the holy Spirit within you, whom you have from God, and that you are not your own? 20For you have been purchased at a price. Therefore, glorify God in your body.

制。13「食物是為肚腹，肚腹是為食物，」但天主把這兩樣都要廢棄；人的身體不是為淫亂，而是為主，主也是為身體。14天主既使主復活了，他也要以自己的能力使我們復活。15你們不知道你們的身體是基督的肢體嗎？我豈可拿基督的肢體作為娼妓的肢體？斷乎不可！16你們豈不知道那與娼妓結合的，便是與她成為一體嗎？因為經上說：『二人成為一體。』17但那與主結合的，便是與他成為一神。18你們務要遠避邪淫。人無論犯的是什麼罪，都是在身體以外；但是，那犯邪淫的，卻是冒犯自己的身體。19難道你們不知道，你們的身體是聖神的宮殿，這聖神是你們由天主而得的，住在你們內，而你們已不是屬於自己的了嗎？20你們原是用高價買來的，所以務要用你們的身體光榮天主。

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about Christian freedom, but they mean something different by it: they consider sexual satisfaction a matter as indifferent as food, and they attribute no lasting significance to bodily functions (1 Cor 6:13a). Paul begins to deal with the slogan by two qualifications, which suggest principles for judging sexual activity. **Not everything is beneficial**: cf 1 Cor 10:23, and the whole argument of 1 Cor 8–10 on the finality of freedom and moral activity. **Not let myself be dominated**: certain apparently free actions may involve in fact a secret servitude in conflict with the lordship of Jesus.

* [6:15b–16] **A prostitute**: the reference may be specifically to religious prostitution, an accepted part of pagan culture at Corinth and elsewhere; but the prostitute also serves as a symbol for any sexual relationship that conflicts with Christ's claim over us individually. **The two . . . will become one flesh**: the text of Genesis 2:24 is applied positively to human marriage in Matthew and Mark, and in Eph 5:29–32: love of husband and wife reflect the love of Christ for his church. The application of the text to union with a prostitute is jarring, for such a union is a parody, an antitype of marriage, which does conflict with Christ's claim over us. This explains the horror expressed in 15b.

* [6:18] **Against his own body**: expresses the intimacy and depth of sexual disorder, which violates the very orientation of our bodies.

* [6:19–20] Paul's vision becomes trinitarian. **A temple**: sacred by reason of God's gift, his indwelling Spirit. **Not your own**: but "for the Lord," who acquires ownership by the act of redemption. Glorify God in your body: the argument concludes with a positive imperative to supplement the negative "avoid immorality" of 1 Cor 6:18. Far from being a terrain that is morally indifferent, the area of sexuality is one in which our relationship with God (and his Christ and his Spirit) is very intimately expressed: he is either highly glorified or deeply offended.

III: Answers to the Corinthians' Questions

*A. Marriage and Virginity**

CHAPTER 7

Advice to the Married. 1*Now in regard to the matters about which you wrote: "It is a good thing for a man not to touch a woman,"* 2but because of cases of immorality every man should have his own wife, and every woman her own husband. 3The husband should fulfill his duty toward his wife, and likewise the wife toward her husband. 4A wife does not have authority over her own body, but rather her husband, and similarly a husband does not have authority over his own body, but rather his wife. 5Do not deprive each other, except perhaps by mutual consent for a time, to be free for prayer, but then return to one another, so that Satan may not tempt you through your lack of self-control. 6This I say by way of concession,*however, not as a command. 7Indeed, I wish everyone to be as I am, but each has a particular gift from God,* one of one kind and one of another.

答所問

第七章

當怎樣度婚姻生活 1論到你們信上所寫的事，我認為男人不親近女人倒好。2可是，為了避免淫亂，男人當各有自己的妻子，女人當各有自己的丈夫。3丈夫對妻子該盡他應盡的義務，妻子對丈夫也是如此。4妻子對自己的身體沒有主權，而是丈夫有；同樣，丈夫對自己的身體也沒有主權，而是妻子有。5你們切不要彼此虧負，除非兩相情願，暫時分房，為專務祈禱；但事後仍要歸到一處，免得撒殫因你們不能節制，而誘惑你們。6我說這話，原是出於寬容，並不是出於命令。7我本來願意眾人都如同我一樣，可是，每人都有他各自得自天主的恩寵：有人這樣，有人那樣。

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* [7:1–40] Paul now begins to answer questions addressed to him by the Corinthians (1 Cor 7:1–11:1). The first of these concerns marriage. This chapter contains advice both to the married (1–16) and to the unmarried (1 Cor 7:25–38) or widowed (1 Cor 7:39–40); these two parts are separated by 1 Cor 7:17–24, which enunciate a principle applicable to both.

* [7:1–16] It seems that some Christians in Corinth were advocating asceticism in sexual matters. The pattern **it is a good thing . . . , but** occurs twice (1 Cor 7:1-2, 8–9; cf 1 Cor 7:26), suggesting that in this matter as in others the Corinthians have seized upon a genuine value but are exaggerating or distorting it in some way. Once again Paul calls them to a more correct perspective and a better sense of their own limitations. The phrase it is a **good thing** (1 Cor 7:1) may have been the slogan of the ascetic party at Corinth.

* [7:1–7] References to Paul's own behavior (1 Cor 7:7–8) suggest that his celibate way of life and his preaching to the unmarried (cf 1 Cor 7:25–35) have given some the impression that asceticism within marriage, i.e., suspension of normal sexual relations, would be a laudable ideal. Paul points to their experience of widespread immorality to caution them against overestimating their own strength (1 Cor 7:2); as individuals they may not have the particular gift that makes such asceticism feasible (1 Cor 7:7) and hence are to abide by the principle to be explained in 1 Cor 7:17–24.

* [7:6] **By way of concession**: this refers most likely to the concession mentioned in 1 Cor 7:5a: temporary interruption of relations for a legitimate purpose.

* [7:7] **A particular gift from God**: use of the term **charisma** suggests that marriage and celibacy may be viewed in the light of Paul's theology of spiritual gifts (1 Cor 7:12–14).

8*Now to the unmarried and to
widows, I say: it is a good thing for
them to remain as they are, as I do,
9but if they cannot exercise self-
control they should marry, for it is
better to marry than to be on fire.
10To the married, however, I give this
instruction (not I, but the Lord):*
A wife should not separate from her
husband 11—and if she does separate
she must either remain single or
become reconciled to her husband—
and a husband should not divorce his
wife.

12To the rest* I say (not the Lord):
if any brother has a wife who is an
unbeliever, and she is willing to go
on living with him, he should not
divorce her; 13and if any woman has a
husband who is an unbeliever, and he
is willing to go on living with her, she
should not divorce her husband. 14For
the unbelieving husband is made holy
through his wife, and the unbelieving
wife is made holy through the brother.
Otherwise your children would be
unclean, whereas in fact they are holy.
15If the unbeliever separates,*
however, let him separate. The brother
or sister is not bound in such cases;
God has called you to peace. 16For
how do you know, wife, whether you
will save your husband; or how do you
know, husband, whether you will save
your wife?

8我對那些尚未結婚的人，特別
對寡婦說：如果他們能止於現狀，
像我一樣，為他們倒好。9但若他
們節制不住，就讓他們婚嫁，因
為與其慾火中燒，倒不如結婚為
妙。10至於那些已經結婚的，我
命令——其實不是我，而是主命
令：妻子不可離開丈夫；11若是
離開了，就應該持身不嫁，或是
仍與丈夫和好；丈夫也不可離棄
妻子。

信教前的婚姻在一定情形下可以解除 12對其餘的人，是我說，
而不是主說：倘若某弟兄有不信
主的妻子，妻子也同意與他同
居，就不應該離棄她；13倘若某
婦人有不信主的丈夫，丈夫也同
意與她同居，就不應該離棄丈
夫，14因為不信主的丈夫因妻子
而成了聖潔的，不信主的妻子也
因弟兄而成了聖潔的；不然，你
們的兒女就是不潔的，其實他們
卻是聖潔的。15但若不信主的一
方要離去，就由他離去；在這種
情形之下，兄弟或姊妹不必受拘
束，天主召叫了我們原是為平
安。16因為你這為妻子的，怎麼
知道你能救丈夫呢？或者，你這
為丈夫的，怎麼知道你能救妻子
呢？

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* [7:8] Paul was obviously unmarried when he wrote this verse. Some interpreters believe that he had previously been married and widowed; there is no clear evidence either for or against this view, which was expressed already at the end of the second century by Clement of Alexandria.
* [7:10–11] **(Not I, but the Lord)**: Paul reminds the married of Jesus' principle of nonseparation (Mark 10:9). This is one of his rare specific references to the teaching of Jesus.
* [7:12–14] **To the rest**: marriages in which only one partner is a baptized Christian. Jesus' prohibition against divorce is not addressed to them, but Paul extends the principle of nonseparation to such unions, provided they are marked by peacefulness and shared sanctification.
* [7:15–16] **If the unbeliever separates**: the basis of the "Pauline privilege" in Catholic marriage legislation.

The Life That the Lord Has Assigned.
17*Only, everyone should live as the Lord has assigned, just as God called each one. I give this order in all the churches. 18Was someone called after he had been circumcised? He should not try to undo his circumcision. Was an uncircumcised person called? He should not be circumcised. 19Circumcision means nothing, and uncircumcision means nothing; what matters is keeping God's commandments. 20Everyone should remain in the state in which he was called.

21Were you a slave when you were called? Do not be concerned but, even if you can gain your freedom, make the most of it. 22For the slave called in the Lord is a freed person in the Lord, just as the free person who has been called is a slave of Christ. 23You have been purchased at a price. Do not become slaves to human beings. 24Brothers, everyone should continue before God in the state in which he was called.

信友應安於身份 17此外，主怎樣分給了各人，天主怎樣召選了各人，各人就該怎樣生活下去：這原是我在各教會內所訓示的。18有人是受割損後蒙召的嗎？他就不該掩蓋割損的記號；有人是未受割損蒙召的嗎？他就不該受割損。19受割損算不得什麼，不受割損也算不得什麼，只該遵守天主的誡命。20各人在什麼身份上蒙召，就該安於這身份。21你是作奴隸蒙召的嗎？你不要介意，而且即使你能成為自由人，你也寧要守住你原有的身份，22因為作奴隸而在主內蒙召的，就是主所釋放的人；同樣，那有自由而蒙召的人，就是基督的奴隸。23你們是用高價買來的，切不要做人的奴隸。24弟兄們，各人在什麼身份上蒙召，就在天主前安於這身份罷！

Advice to Virgins and Widows.
25Now in regard to virgins, I have no commandment from the Lord,*but I give my opinion as one who by the Lord's mercy is trustworthy. 26So this is what I think best because of the present distress: that it is a good thing for a person to remain as he is. 27Are you bound to a wife? Do not seek a separation. Are you free of a wife? Then do not look for a wife. 28If you marry, however, you do not sin, nor does an unmarried woman sin if she marries; but such people will

宗徒推薦童貞生活 25論到童身的人，我沒有主的命令，只就我蒙主的仁慈，作為一個忠信的人，說出我的意見：26為了現時的急難，依我看來，為人這樣倒好。27你有妻子的束縛嗎？不要尋求解脫；你沒有妻子的束縛嗎？不要尋求妻室。28但是你若娶妻，你並沒有犯罪；童女若出嫁，也沒有犯罪；不過這等人要遭受肉身上

* [7:17–24] On the ground that distinct human conditions are less significant than the whole new existence opened up by God's call, Paul urges them to be less concerned with changing their states of life than with answering God's call where it finds them. The principle applies both to the married state (1 Cor 7:1–16) and to the unmarried (1 Cor 7:25–38).
* [7:25–28] Paul is careful to explain that the principle of 1 Cor 7:17 does not bind under sin but that present earthly conditions make it advantageous for the unmarried to remain as they are (1 Cor 7:28). These remarks must be complemented by the statement about "particular gifts" from 1 Cor 7:7.

experience affliction in their earthly life, and I would like to spare you that.
29*I tell you, brothers, the time is running out. From now on, let those having wives act as not having them,
30those weeping as not weeping, those rejoicing as not rejoicing, those buying as not owning,
31those using the world as not using it fully. For the world in its present form is passing away.

32I should like you to be free of anxieties. An unmarried man is anxious about the things of the Lord, how he may please the Lord.
33But a married man is anxious about the things of the world, how he may please his wife,
34and he is divided. An unmarried woman or a virgin is anxious about the things of the Lord, so that she may be holy in both body and spirit. A married woman, on the other hand, is anxious about the things of the world, how she may please her husband.
35I am telling you this for your own benefit, not to impose a restraint upon you, but for the sake of propriety and adherence to the Lord without distraction.

36* If anyone thinks he is behaving improperly toward his virgin, and if a critical moment has come and so it has to be, let him do as he wishes. He is committing no sin; let them get married.*
37The one who stands firm in his resolve, however, who is not under compulsion but has power over his own will, and has made up his mind to keep his virgin, will be doing well.
38So then, the one who marries his virgin does well; the one who does not marry her will do better.

的痛苦，我卻願意你們免受這些痛苦。29弟兄們，我給你們說：時限是短促的，今後有妻子的，要像沒有一樣；30哭泣的，要像不哭泣的；歡樂的，要像不歡樂的；購買的，要像一無所得的；31享用這世界的，要像不享用的，因為這世界的局面正在逝去。32我願你們無所掛慮：沒有妻子的，所掛慮的是主的事，想怎樣悅樂主；33娶了妻子的，所掛慮的是世俗的事，想怎樣悅樂妻子：這樣他的心就分散了。34沒有丈夫的婦女和童女，所掛慮的是主的事，一心使身心聖潔；至於已出嫁的，所掛慮的是世俗的事，想怎樣悅樂丈夫。35我說這話，是為你們的益處，並不是要設下圈套陷害你們，而只是為叫你們更齊全，得以不斷地專心事主。

36若有人以為對自己的童女待的不合宜，怕她過了韶華年齡，而事又在必行，他就可以隨意辦理，讓她們成親，不算犯罪。37但是誰若心意堅定，沒有不得已的事，而又能隨自己的意願處置，這樣心裡決定了要保存自己的童女，的確作得好；38所以，誰若叫自己的童女出嫁，作得好；誰若不叫她出嫁，作得更好。

* [7:29–31] **The world . . . is passing away**: Paul advises Christians to go about the ordinary activities of life in a manner different from those who are totally immersed in them and unaware of their transitoriness.
* [7:36–38] The passage is difficult to interpret, because it is unclear whether Paul is thinking of a father and his unmarried daughter (or slave), or of a couple engaged in a betrothal or spiritual marriage. The general principles already enunciated apply: there is no question of sin, even if they should marry, but staying as they are is "better" (for the reasons mentioned in 1 Cor 7:28–35). Once again the **charisma** of 1 Cor 7:7 which applies also to the unmarried (1 Cor 7:8–9), is to be presupposed.
* [7:36] **A critical moment has come**: either because the woman will soon be beyond marriageable age, or because their passions are becoming uncontrollable (cf 1 Cor 7:9).

39*A wife is bound to her husband as long as he lives. But if her husband dies, she is free to be married to whomever she wishes, provided that it be in the Lord. 40She is more blessed, though, in my opinion, if she remains as she is, and I think that I too have the Spirit of God.

寡婦的問題 39丈夫活著的時候，妻子是被束縛的；但如果丈夫死了，她便自由了，可以隨意嫁人，只要是在主內的人。40可是，按我的意見，如果她仍能這樣守下去，她更為有福：我想我也有天主的聖神。

B. Offerings to Idols

CHAPTER 8

Knowledge Insufficient. 1 *Now in regard to meat sacrificed to idols: we realize that "all of us have knowledge"; knowledge inflates with pride, but love builds up.* 2If anyone supposes he knows something, he does not yet know as he ought to know. 3But if one loves God, one is known by him.

4So about the eating of meat sacrificed to idols: we know that "there is no idol in the world," and that "there is no God but one." 5Indeed, even though there are so-called gods in heaven and on earth (there are, to be sure, many "gods" and many "lords"), 6*yet for us there is

第八章

1 Cor 格前

愛德比知識更有價值 1至論祭邪神的肉，我們知道「我們都有知識。」但知識只會使人傲慢自大，愛德纔能立人。2若有人自以為知道什麼，這是他還不知道他該怎樣知道。3然而，誰若愛天主，這人纔為天主所認識。

祭肉本無好壞之別 4至論吃祭邪神的肉，我們知道：世上並沒有什麼邪神；也知道：除了一個天主外，沒有什麼神。5因為雖然有稱為神的，或在天上，或在地下，就如那許多「神」和許多「主」，6可是為我們只有一個天

* [7:39–40] Application of the principles to the case of widows. If they do choose to remarry, they ought to prefer Christian husbands.

* [8:1–11:1] The Corinthians' second question concerns meat that has been sacrificed to idols; in this area they were exhibiting a disordered sense of liberation that Paul here tries to rectify. These chapters contain a sustained and unified argument that illustrates Paul's method of theological reflection on a moral dilemma. Although the problem with which he is dealing is dated, the guidelines for moral decisions that he offers are of lasting validity.

Essentially Paul urges them to take a communitarian rather than an individualistic view of their Christian freedom. Many decisions that they consider pertinent only to their private relationship with God have, in fact, social consequences. Nor can moral decisions be determined by merely theoretical considerations; they must be based on concrete circumstances, specifically on the value and needs of other individuals and on mutual responsibility within the community. Paul here introduces the theme of "building up" (*oikodomē*), i.e., of contributing by individual action to the welfare and growth of the community. This theme will be further developed in 1 Cor 14; see the note on 1 Cor 14:3b–5. Several years later Paul would again deal with the problem of meat sacrificed to idols in Romans 14:1–15:6.

* [8:1a] **Meat sacrificed to idols**: much of the food consumed in the city could have passed through pagan religious ceremonies before finding its way into markets and homes. **"All of us have knowledge"**: a slogan, similar to 1 Cor 6:12, which reveals the self-image of the Corinthians. 1 Cor 8:4 will specify the content of this knowledge.

* [8:6] This verse rephrases the monotheistic confession of v 4 in such a way as to contrast it with polytheism (1 Cor 8:5) and to express our relationship with the one God in concrete, i.e., in personal and Christian terms. **And for whom we exist**: since the Greek contains no verb here and the action intended must be inferred from the preposition *eis*, another translation is equally possible: "toward whom we return." **Through whom all things**: the earliest reference in the New Testament to Jesus' role in creation.

one God, the Father,
from whom all things are and for whom we exist,
and one Lord, Jesus Christ,
through whom all things are and through whom we exist.

主，就是聖父，萬物都出於他，而我們也歸於他；也只有一個主，就是耶穌基督，萬物藉他而有，我們也藉他而有。

Practical Rules. 7 But not all have this knowledge. There are some who have been so used to idolatry up until now that, when they eat meat sacrificed to idols, their conscience, which is weak, is defiled.

8*Now food will not bring us closer to God. We are no worse off if we do not eat, nor are we better off if we do. 9But make sure that this liberty of yours in no way becomes a stumbling block to the weak. 10If someone sees you, with your knowledge, reclining at table in the temple of an idol, may not his conscience too, weak as it is, be "built up" to eat the meat sacrificed to idols? 11Thus through your knowledge, the weak person is brought to destruction, the brother for whom Christ died. 12When you sin in this way against your brothers and wound their consciences, weak as they are, you are sinning against Christ. 13*Therefore, if food causes my brother to sin, I will never eat meat again, so that I may not cause my brother to sin.

應顧及軟弱的弟兄 7不過這種知識不是人人都有的；有些人直到如今因拜慣了邪神，以為所吃的是祭邪神的肉，因為他們的良心軟弱，就受了玷污。8其實，食物不能使我們取悅於天主：我們不吃也無損，吃也無益。9但你們要謹慎，免得你們這自由的抉擇，成了軟弱人的絆腳石。10因為，如果有人看見你這有知識的，在邪神廟裡坐席，他的良心若是軟弱，豈不受到鼓勵而去吃祭邪神的肉嗎？11那麼，這軟弱的人，基督為他而死的弟兄，也就因了你的知識而喪亡！12你們這樣得罪了弟兄們，傷了他們軟弱的良心，就是得罪基督。13為此，倘若食物使我的弟兄跌倒，我就永遠不吃肉，免得叫我的弟兄跌倒。

CHAPTER 9

Paul's Rights as an Apostle. 1*Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not my work in the Lord? 2Although I may

第九章

保祿證明自己享有宗徒的權利

1我不是自由的嗎？我不是宗徒嗎？我不是見過我們的主耶穌嗎？你們不是我在主內所建的工程嗎？2縱然我為別人不是宗徒，

* [8:8–9] Although the food in itself is morally neutral, extrinsic circumstances may make the eating of it harmful. **A stumbling block**: the image is that of tripping or causing someone to fall (cf 1 Cor 8:13; 9:12; 10:12, 32; 2 Cor 6:3; Romans 14:13, 20–21). This is a basic moral imperative for Paul, a counterpart to the positive imperative to "build one another up"; compare the expression "giving offense" as opposed to "pleasing" in 1 Cor 10:32–33.

* [8:13] His own course is clear: he will avoid any action that might harm another Christian. This statement prepares for the paradigmatic development in 1 Cor 9.

* [9:1–27] This chapter is an emotionally charged expansion of Paul's appeal to his own example in 1 Cor

not be an apostle for others, certainly I am for you, for you are the seal of my apostleship in the Lord.

3My defense against those who would pass judgment on me* is this. 4*Do we not have the right to eat and drink? 5Do we not have the right to take along a Christian wife, as do the rest of the apostles, and the brothers of the Lord, and Cephas? 6Or is it only myself and Barnabas who do not have the right not to work? 7Who ever serves as a soldier at his own expense? Who plants a vineyard without eating its produce? Or who shepherds a flock without using some of the milk from the flock? 8Am I saying this on human authority, or does not the law also speak of these things? 9It is written in the law of Moses, "You shall not muzzle an ox while it is treading out the grain." Is God concerned about oxen, 10or is he not really speaking for our sake? It was written for our sake, because the plowman should plow in hope, and the thresher in hope of receiving a share. 11If we have sown spiritual seed for you, is it a great thing that we reap a material harvest from you? 12If others share this rightful claim on you, do not we still more?

為你們我總是，因為你們在主內正是我任宗徒職分的印證。3這也就是我對那些質問我的人的答辯。4難道我們沒有取得飲食的權利嗎？5難道我們沒有權利攜帶一位為姊妹的婦人，如其他的宗徒及主的弟兄並刻法一樣嗎？6或者，唯有我和巴爾納伯沒有不勞作的權利嗎？7誰當兵而自備糧餉呢？誰種植葡萄園而不吃它的出產呢？或者，誰牧放羊群而不吃羊群的奶呢？8我說這話，難道是按人之常情？法律不是也這樣說嗎？9原來梅瑟法律上記載說：『牛在打場的時候，不可籠住牠的嘴。』難道天主所關心的是牛嗎？10豈不是完全為我們說的嗎？的確是為我們記載的，因為犁地的當懷著希望去犁，打場的也當懷著有份的希望去打場。11若是我們給你們散播神聖的恩惠，而收割你們那屬物質的東西，還算什麼大事？12如果別人在你們身上尚且分享權利，我們豈不更該嗎？可是我們沒有用過這權利，反倒忍受了一切，免得

1 Cor 格前

8:13; its purpose is to reinforce the exhortation of 1 Cor 8:9. The two opening questions introduce the themes of Paul's freedom and his apostleship (1 Cor 9:1), themes that the chapter will develop in reverse order, 1 Cor 9:1–18 treating the question of his apostleship and the rights that flow from it, and 1 Cor 9:19–27 exploring dialectically the nature of Paul's freedom. The language is highly rhetorical, abounding in questions, wordplays, paradoxes, images, and appeals to authority and experience. The argument is unified by repetitions; its articulations are highlighted by inclusions and transitional verses.

* [9:3] **My defense against those who would pass judgment on me**: the reference to a defense (*apologia*) is surprising, and suggests that Paul is incorporating some material here that he has previously used in another context. The defense will touch on two points: the fact of Paul's rights as an apostle (1 Cor 9:4–12a and 1 Cor 9:13–14) and his nonuse of those rights (1 Cor 9:12b and 1 Cor 9:15–18).

* [9:4–12a] Apparently some believe that Paul is not equal to the other apostles and therefore does not enjoy equal privileges. His defense on this point (here and in 1 Cor 9:13–14) reinforces the assertion of his apostolic character in 1 Cor 9:2. It consists of a series of analogies from natural equity (7) and religious custom (1 Cor 9:13) designed to establish his equal right to support from the churches (1 Cor 9:4–6, 11–12a); these analogies are confirmed by the authority of the law (1 Cor 9:8–10) and of Jesus himself (1 Cor 9:14).

* [9:12] It appears, too, that suspicion or misunderstanding has been created by Paul's practice of not living from his preaching. The first reason he asserts in defense of this practice is an entirely apostolic one; it anticipates the developments to follow in 1 Cor 9:19–22. He will give a second reason in 1 Cor 9:15–18.

Reason for Not Using His Rights. Yet we have not used this right.* On the contrary, we endure everything so as not to place an obstacle to the gospel of Christ. 13*Do you not know that those who perform the temple services eat [what] belongs to the temple, and those who minister at the altar share in the sacrificial offerings? 14In the same way, the Lord ordered that those who preach the gospel should live by the gospel.

15*I have not used any of these rights, however, nor do I write this that it be done so in my case. I would rather die. Certainly no one is going to nullify my boast. 16If I preach the gospel, this is no reason for me to boast, for an obligation has been imposed on me, and woe to me if I do not preach it! 17If I do so willingly, I have a recompense, but if unwillingly, then I have been entrusted with a stewardship. 18What then is my recompense? That, when I preach, I offer the gospel free of charge so as not to make full use of my right in the gospel.

All Things to All. 19*Although I am free in regard to all, I have made myself a slave to all so as to win over as many as possible. 20To the Jews I became like a Jew to win over Jews; to those under the law I became like one under the law—though I myself

基督的福音受到妨礙。13你們豈不知道為聖事服務的，就靠聖殿生活；供職於祭壇的，就分享祭壇上的物品嗎？14主也這樣規定了，傳福音的人，應靠福音而生活。

放棄權利為傳福音 15可是，這些權利我一樣也沒有用過；我寫這話，並非要人這樣對待我，因為我寧願死，也不願讓人使我這誇耀落了空。16我若傳福音，原沒有什麼可誇耀的，因為這是我不得已的事；我若不傳福音，我就有禍了。17假使我自願作這事，便有報酬；若不自願，可是責任已委託給我。18這樣看來，我的報酬是什麼呢？就是傳佈福音時白白地去傳，不享用我在傳福音上所有的權利。19我原是自由的，不屬於任何人；但我卻使自己成了眾人的奴僕，為贏得更多的人。20對猶太人，我就成為猶太人，為贏得猶太人；對於在法律下的人，我雖不在法律下，仍

* [9:13–14] The position of these verses produces an interlocking of the two points of Paul's defense. These arguments by analogy (1 Cor 9:13) and from authority (1 Cor 9:14) belong with those of 1 Cor 9:7–10 and ground the first point. But Paul defers them until he has had a chance to mention "the gospel of Christ" (1 Cor 9:12b), after which it is more appropriate to mention Jesus' injunction to his preachers and to argue by analogy from the sacred temple service to his own liturgical service, the preaching of the gospel (cf Romans 1:9; 15:16).

* [9:15–18] Paul now assigns a more personal motive to his nonuse of his right to support. His preaching is not a service spontaneously undertaken on his part but a stewardship imposed by a sort of divine compulsion. Yet to merit any reward he must bring some spontaneous quality to his service, and this he does by freely renouncing his right to support. The material here is quite similar to that contained in Paul's "defense" at 2 Cor 11:5–12; 12:11–18.

* [9:19–23] In a rhetorically balanced series of statements Paul expands and generalizes the picture of his behavior and explores the paradox of apostolic freedom. It is not essentially freedom from restraint but freedom for service—a possibility of constructive activity.

am not under the law—to win over those under the law. 21To those outside the law I became like one outside the law—though I am not outside God's law but within the law of Christ—to win over those outside the law. 22To the weak I became weak, to win over the weak. I have become all things to all, to save at least some. 23All this I do for the sake of the gospel, so that I too may have a share in it.

成為在法律下的人，為贏得那在法律下的人；21對那些法律以外的人，我就成為法律以外的人，為贏得那些法律以外的人；其實，我並不在天主的法律以外，而是在基督的法律之下。22對軟弱的人，我就成為軟弱的，為贏得那軟弱的人；對一切人，我就成為一切，為的是總要救些人。23我所行的一切，都是為了福音，為能與人共沾福音的恩許。

24*Do you not know that the runners in the stadium all run in the race, but only one wins the prize? Run so as to win. 25Every athlete exercises discipline in every way. They do it to win a perishable crown, but we an imperishable one. 26Thus I do not run aimlessly; I do not fight as if I were shadowboxing. 27No, I drive my body and train it, for fear that, after having preached to others, I myself should be disqualified.*

克己苦身為使自己得救 24你們豈不知道在運動場上賽跑的，固然都跑，但只有一個得獎賞嗎？你們也應該這樣跑，好能得到獎賞。25凡比武競賽的，在一切事上都有節制；他們只是為得到可朽壞的花冠，而我們卻是為得到不朽壞的花冠。26所以我總是這樣跑，不是如同無定向的；我這樣打拳，不是如同打空氣的；27我痛擊我身，使它為奴，免得我給別人報捷，自己反而落選。

CHAPTER 10

Warning against Overconfidence. 1*I do not want you to be unaware, brothers, that our ancestors were all under the cloud and all passed through the sea, 2and all of them were baptized into Moses in the cloud and in the sea. 3All ate the same spiritual

第十章

以色列人的歷史可資鑑戒 1弟兄們，我願意提醒你們，我們的祖先都曾在雲柱下，都從海中走過，2都曾在雲中和海中受了洗而歸於梅瑟，3都吃過同樣的神糧，

* [9:24–27] A series of miniparables from sports, appealing to readers familiar with Greek gymnasia and the nearby Isthmian games.

* [9:27] **For fear that . . . I myself should be disqualified**: a final paradoxical turn to the argument: what appears at first a free, spontaneous renunciation of rights (1 Cor 9:12–18) seems subsequently to be required for fulfillment of Paul's stewardship (to preach effectively he must reach his hearers wherever they are, 1 Cor 9:19–22), and finally is seen to be necessary for his own salvation (1 Cor 9:23–27). Mention of the possibility of disqualification provides a transition to 1 Cor 10.

* [10:1–5] Paul embarks unexpectedly upon a panoramic survey of the events of the Exodus period. The privileges of Israel in the wilderness are described in terms that apply strictly only to the realities of the new covenant ("baptism," "spiritual food and drink"); interpreted in this way they point forward to the Christian experience (1 Cor 10:1–4). But those privileges did not guarantee God's permanent pleasure (1 Cor 10:5).

food, 4and all drank the same spiritual drink, for they drank from a spiritual rock that followed them,* and the rock was the Christ. 5Yet God was not pleased with most of them, for they were struck down in the desert.

6*These things happened as examples for us, so that we might not desire evil things, as they did. 7And do not become idolaters, as some of them did, as it is written, "The people sat down to eat and drink, and rose up to revel." 8Let us not indulge in immorality as some of them did, and twenty-three thousand fell within a single day. 9Let us not test Christ* as some of them did, and suffered death by serpents. 10Do not grumble as some of them did, and suffered death by the destroyer. 11These things happened to them as an example, and they have been written down as a warning to us, upon whom the end of the ages has come.* 12Therefore, whoever thinks he is standing secure should take care not to fall.* 13No trial has come to you but what is human. God is faithful and will not let you be tried beyond your strength; but with the trial he will also provide a way out, so that you may be able to bear it.

4都飲過同樣的神飲；原來他們所飲的，是來自伴隨他們的神磐石：那磐石就是基督。5可是，他們中多數不是天主所喜悅的，因而倒斃在曠野裡了。6這些事都是我們的鑑戒，為叫我們不貪戀惡事，就如他們貪戀過一樣。7你們也不可崇拜邪神，就如他們中有些人敬拜過一樣，如同經上記載說：『百姓坐下吃喝，起來玩樂。』8我們也不可淫亂，就如他們中有些人淫亂過，一天內就倒斃了二萬三千人。9我們也不可試探主，就如他們中有些人試探過，為蛇所殲滅。10你們也不可抱怨，就如他們中有些人抱怨過，為毀滅者所消滅。11發生在他們身上的這一切事，都是為給人作鑑戒，並記錄了下來，為勸戒我們這些生活在世末的人。12所以，凡自以為站得穩的，務要小心，免得跌倒。13你們所受的試探，無非是普通人所能受的試探；天主是忠信的，他決不許你們受那超過你們能力的試探，天主如加給人試探，也必開一條出路，叫你們能夠承擔。

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* [10:4] **A spiritual rock that followed them**: the Torah speaks only about a rock from which water issued, but rabbinic legend amplified this into a spring that followed the Israelites throughout their migration. Paul uses this legend as a literary type: he makes the rock itself accompany the Israelites, and he gives it a spiritual sense. **The rock was the Christ**: in the Old Testament, Yahweh is the Rock of his people (cf Deut 32, Moses' song to Yahweh the Rock). Paul now applies this image to the Christ, the source of the living water, the true Rock that accompanied Israel, guiding their experiences in the desert.

* [10:6–13] This section explicitates the typological value of these Old Testament events: the desert experiences of the Israelites are examples, meant as warnings, to deter us from similar sins (idolatry, immorality, etc.) and from a similar fate.

* [10:9] **Christ**: to avoid Paul's concept of Christ present in the wilderness events, some manuscripts read "the Lord."

* [10:11] **Upon whom the end of the ages has come**: it is our period in time toward which past ages have been moving and in which they arrive at their goal.

* [10:12–13] **Take care not to fall**: the point of the whole comparison with Israel is to caution against overconfidence, a sense of complete security (1 Cor 10:12). This warning is immediately balanced by a reassurance, based, however, on God (1 Cor 10:13).

Warning against Idolatry. 14*Therefore, my beloved, avoid idolatry. 15I am speaking as to sensible people; judge for yourselves what I am saying. 16The cup of blessing that we bless, is it not a participation in the blood of Christ? The bread that we break, is it not a participation in the body of Christ? 17Because the loaf of bread is one, we, though many, are one body, for we all partake of the one loaf.

18Look at Israel according to the flesh; are not those who eat the sacrifices participants in the altar? 19So what am I saying? That meat sacrificed to idols is anything? Or that an idol is anything? 20No, I mean that what they sacrifice, [they sacrifice] to demons,*not to God, and I do not want you to become participants with demons. 21You cannot drink the cup of the Lord and also the cup of demons. You cannot partake of the table of the Lord and of the table of demons. 22Or are we provoking the Lord to jealous anger? Are we stronger than he?

凡結合於主的不得再參與教外的祭獻 14為此，我親愛的諸位，你們要逃避崇拜邪神的事。15我想我是對明白人說話；你們自己審斷我所說的罷！16我們所祝福的那祝福之杯，豈不是共結合於基督的血嗎？我們所擘開的餅，豈不是共結合於基督的身體嗎？17因為餅只是一個，我們雖多，只是一個身體，因為我們眾人都共享這一個餅。18你們且看按血統做以色列的，那些吃祭物的，不是與祭壇有分子的人嗎？19那麼，我說什麼呢？是說祭邪神的肉算得什麼嗎？或是說邪神算得什麼嗎？20不是，我說的是：外教人所祭祀的，是祭祀邪魔，而不是祭祀真神。我不願意你們與邪魔有分子。21你們不能喝主的杯，又喝邪魔的杯；你們不能共享主的筵席，又共享邪魔的筵席。22難道我們要惹主發怒嗎？莫非我們比他還強嗎？

Seek the Good of Others. 23*"Everything is lawful," but not everything is beneficial.* "Everything is lawful," but not everything builds up. 24No one should seek his own advantage, but that of his neighbor. 25*Eat anything

吃祭肉的規則 23「凡事都可行，」但不全有益；「凡事都可行，」但不全助人建樹。24人不要只求自己的利益，但也該求別人的利益。25凡在肉市上買來的，

* [10:14–22] The warning against idolatry from 1 Cor 10:7 is now repeated (1 Cor 10:14) and explained in terms of the effect of sacrifices: all sacrifices, Christian (1 Cor 10:16–17), Jewish (1 Cor 10:18), or pagan (1 Cor 10:20), establish communion. But communion with Christ is exclusive, incompatible with any other such communion (1 Cor 10:21). Compare the line of reasoning at 1 Cor 6:15.

* [10:20] **To demons**: although Jews denied divinity to pagan gods, they often believed that there was some nondivine reality behind the idols, such as the dead, or angels, or demons. The explanation Paul offers in 1 Cor 10:20 is drawn from Deut 32:17: the power behind the idols, with which the pagans commune, consists of demonic powers hostile to God.

* [10:23–11:1] By way of peroration Paul returns to the opening situation (1 Cor 8) and draws conclusions based on the intervening considerations (1 Cor 9–10).

* [10:23–24] He repeats in the context of this new problem the slogans of liberty from 1 Cor 6:12, with similar qualifications. Liberty is not merely an individual perfection, nor an end in itself, but is to be used for the common good. The language of 1 Cor 10:24 recalls the descriptions of Jesus' self-emptying in Phil 2.

* [10:25–30] A summary of specific situations in which the eating of meat sacrificed to idols could present problems of conscience. Three cases are considered. In the first (the marketplace, 1 Cor 10:25–26) and the

sold in the market, without raising questions on grounds of conscience, 26for "the earth and its fullness are the Lord's." 27If an unbeliever invites you and you want to go, eat whatever is placed before you, without raising questions on grounds of conscience. 28But if someone says to you, "This was offered in sacrifice," do not eat it on account of the one who called attention to it and on account of conscience; 29I mean not your own conscience, but the other's. For why should my freedom be determined by someone else's conscience? 30If I partake thankfully, why am I reviled for that over which I give thanks?

31So whether you eat or drink, or whatever you do, do everything for the glory of God. 32*Avoid giving offense, whether to Jews or Greeks or the church of God, 33just as I try to please everyone in every way, not seeking my own benefit but that of the many, that they may be saved.

為了良心的原故，不必查問什麼，你們只管吃罷！26『因為大地和其中的萬物，屬於上主。』27若有一個無信仰的人宴請你們，你們也願意去，凡給你們擺上的，為了良心的原故，不必查問什麼，你們只管吃罷！28但若有人向你們說：「這是祭過神的肉，」為了那指點的人，和為了良心的原故，你們就不可吃。29我說的良心不是自己的，而是他人的良心。那麼，我的自由為什麼要受他人良心的束縛呢？30我若以謝恩之心參加，為什麼我要因謝恩之物而受人責罵呢？31所以，你們或吃或喝，或無論作什麼，一切都要為光榮天主而作。32你們不可成為猶太人，或希臘人，或天主的教會跌倒的原因，33但要如我一樣，在一切事上使眾人喜歡，不求我自己的利益，只求大眾的利益，為使他們得救。

CHAPTER 11

1Be imitators of me, as I am of Christ.

IV: Problems In Liturgical Assemblies

2*I praise you because you remember me in everything and hold fast to the traditions, just as I handed them on to you.

第十一章

1你們該效法我，如我效法了基督一樣。

婦女集會時當蒙首帕 2我稱讚你們在一切事上記念我，並照我所傳授給你們的，持守那些傳授。

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second (at table, 1 Cor 10:27), there is no need to be concerned with whether food has passed through a pagan sacrifice or not, for the principle of 1 Cor 8:4–6 still stands, and the whole creation belongs to the one God. But in the third case (1 Cor 10:28), the situation changes if someone present explicitly raises the question of the sacrificial origin of the food; eating in such circumstances may be subject to various interpretations, some of which could be harmful to individuals. Paul is at pains to insist that the enlightened Christian conscience need not change its judgment about the neutrality, even the goodness, of the food in itself (1 Cor 10:29–30); yet the total situation is altered to the extent that others are potentially endangered, and this calls for a different response, for the sake of others.

* [10:32–11:1] In summary, the general rule of mutually responsible use of their Christian freedom is enjoined first negatively (1 Cor 10:32), then positively, as exemplified in Paul (1 Cor 10:33), and finally grounded in Christ, the pattern for Paul's behavior and theirs (1 Cor 11:1; cf Romans 15:1–3).

* [11:2–14:40] This section of the letter is devoted to regulation of conduct at the liturgy. The problems

A. Women's Headdresses

Man and Woman. 3*But I want you to know that Christ is the head of every man, and a husband the head of his wife, and God the head of Christ.*4*Any man who prays or prophesies with his head covered brings shame upon his head. 5But any woman who prays or prophesies with her head unveiled brings shame upon her head, for it is one and the same thing as if she had had her head shaved. 6For if a woman does not have her head veiled, she may as well have her hair cut off. But if it is shameful for a woman to have her hair cut off or her head shaved, then she should wear a veil.

7*A man, on the other hand, should not cover his head, because he is the image and glory of God, but woman is the glory of man. 8For man did not come from woman, but woman from man; 9nor was man created for

3但我願意你們知道：男人的頭是基督，而女人的頭是男人，基督的頭卻是天主。4凡男人祈禱或說先知話，若蒙著頭，就是羞辱自己的頭；5但凡女人祈禱或說先知話，若不蒙頭，就是羞辱自己的頭，因為她跟那剃了頭髮的完全一樣。6女人若不蒙頭，就讓她剪髮罷！但若剪髮或剃頭為女人算是恥辱，她就該蒙頭！7男人當然不該蒙頭，因為他是天主的肖像和光榮，而女人卻是男人的光榮：8原來不是男人出於女人，而是女人出於男人；9而且男人不是為女人造的，女人乃是為男

1 Cor 格前

Paul handles have to do with the dress of women in the assembly (1 Cor 11:3–16), improprieties in the celebration of community meals (1 Cor 11:17–34), and the use of charisms or spiritual gifts (1 Cor 12:1–14:40). The statement in 1 Cor 11:2 introduces all of these discussions, but applies more appropriately to the second (cf the mention of praise in 1 Cor 11:17 and of tradition in 1 Cor 11:23).

* [11:3–16] Women have been participating in worship at Corinth without the head-covering normal in Greek society of the period. Paul's stated goal is to bring them back into conformity with contemporary practice and propriety. In his desire to convince, he reaches for arguments from a variety of sources, though he has space to develop them only sketchily and is perhaps aware that they differ greatly in persuasiveness.

* [11:3] **A husband the head of his wife**: the specific problem suggests to Paul the model of the head as a device for clarifying relations within a hierarchical structure. The model is similar to that developed later in greater detail and nuance in Eph 5:21–33. It is a hybrid model, for it grafts onto a strictly theological scale of existence (cf 1 Cor 3:21–23) the hierarchy of sociosexual relations prevalent in the ancient world: men, dominant, reflect the active function of Christ in relation to his church; women, submissive, reflect the passive role of the church with respect to its savior. This gives us the functional scale: God, Christ, man, woman.

* [11:4–6] From man's direct relation to Christ, Paul infers that his head should not be covered. But woman, related not directly to Christ on the scale but to her husband, requires a covering as a sign of that relationship. **Shameful . . . to have her hair cut off**: certain less honored classes in society, such as lesbians and prostitutes, are thought to have worn their hair close-cropped.

* [11:7–9] The hierarchy of v 3 is now expressed in other metaphors: the image (*eikōn*) and the reflected glory (*doxa*). Paul is alluding basically to the text of Genesis 1:27, in which mankind as a whole, the male-female couple, is created in God's image and given the command to multiply and together dominate the lower creation. But Genesis 1:24 is interpreted here in the light of the second creation narrative in Genesis 2, in which each of the sexes is created separately (first the man and then the woman from man and for him, to be his helpmate, Genesis 2:20–23), and under the influence of the story of the fall, as a result of which the husband rules over the woman (Genesis 3:16). This interpretation splits the single image of God into two, at different degrees of closeness.

woman, but woman for man; 10for this reason a woman should have a sign of authority* on her head, because of the angels. 11*Woman is not independent of man or man of woman in the Lord. 12For just as woman came from man, so man is born of woman; but all things are from God.

13*Judge for yourselves: is it proper for a woman to pray to God with her head unveiled? 14Does not nature itself teach you that if a man wears his hair long it is a disgrace to him, 15whereas if a woman has long hair it is her glory, because long hair has been given [her] for a covering? 16But if anyone is inclined to be argumentative, we do not have such a custom, nor do the churches of God.

人造的。10為此，女人為了天使的緣故，在頭上應該有屬於權下的表記。11然而在主內，女不可無男，男也不可無女，12因為就如女人是出於男人，同樣男人也是藉女人而生；但一切都出於天主。13你們自己評斷罷！女人不蒙頭向天主祈禱相宜嗎？14不是本性也教訓你們：男人若蓄髮，為他就是羞辱；15但是女人若蓄髮，為她倒是光榮嗎？因為頭髮是給她當作首帕的。16若有人想強辯，那麼他該知道：我們沒有這樣的風俗，天主的各教會也沒有。

B. The Lord's Supper

An Abuse at Corinth. 17*In giving this instruction, I do not praise the fact that your meetings are doing more harm than good. 18First of all, I hear that when you meet as a church there are divisions among you, and to a degree I believe it; 19there have to be factions among you in order that (also) those who are approved among you

譴責舉行主宴之不恭 17我要囑咐你們，並不稱讚你們，因為你們聚會不是為得益，而是為受害。18首先，我聽說你們聚會時，你們中間有分裂的事，我也有幾分相信，19因為在你們中間原免不了分黨分派的事，好叫那些經得起考驗的人，在你們中顯

* [11:10] **A sign of authority**: "authority" (*exousia*) may possibly be due to mistranslation of an Aramaic word for "veil"; in any case, the connection with 1 Cor 11:9 indicates that the covering is a sign of woman's subordination. **Because of the angels**: a surprising additional reason, which the context does not clarify. Presumably the reference is to cosmic powers who might inflict harm on women or whose function is to watch over women or the cult.

* [11:11–12] These parenthetical remarks relativize the argument from Genesis 2–3. **In the Lord**: in the Christian economy the relation between the sexes is characterized by a mutual dependence, which is not further specified. And even in the natural order conditions have changed: the mode of origin described in Genesis 2 has been reversed (1 Cor 11:12a). But the ultimately significant fact is the origin that all things have in common (1 Cor 11:12b).

* [11:13–16] The argument for conformity to common church practice is summed up and pressed home. 1 Cor 11:14–15 contain a final appeal to the sense of propriety that contemporary Greek society would consider "natural" (cf 1 Cor 11:5–6).

* [11:17–34] Paul turns to another abuse connected with the liturgy, and a more serious one, for it involves neglect of basic Christian tradition concerning the meaning of the Lord's Supper. Paul recalls that tradition for them and reminds them of its implications.

* [11:19] **That . . . those who are approved among you may become known**: Paul situates their divisions within the context of the eschatological separation of the authentic from the inauthentic and the final revelation of the difference. The notion of authenticity-testing recurs in the injunction to self-examination in view of present and future judgment (1 Cor 11:28–32).

may become known.* 20When you meet in one place, then, it is not to eat the Lord's supper, 21for in eating, each one goes ahead with his own supper, and one goes hungry while another gets drunk. 22Do you not have houses in which you can eat and drink? Or do you show contempt for the church of God and make those who have nothing feel ashamed? What can I say to you? Shall I praise you? In this matter I do not praise you.

出來。20你們聚集在一處，並不是為吃主的晚餐，21因為你們吃的時候，各人先吃自己的晚餐，甚至有的饑餓，有的卻醉飽。22難道你們沒有家可以吃喝嗎？或是你們想輕視天主的教會，叫那些沒有的人羞慚嗎？我可給你們說什麼？要我稱讚你們嗎？在這事上，我決不稱讚。

Tradition of the Institution. 23*For I received from the Lord what I also handed on to you, that the Lord Jesus, on the night he was handed over, took bread, 24and, after he had given thanks, broke it and said, "This is my body that is for you. Do this in remembrance of me." 25In the same way also the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." 26For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes.

主的晚餐是記念主的死 23這是我從主所領受的，我也傳授給你們了：主耶穌在他被交付的那一夜，拿起餅來，24祝謝了，擘開說：「這是我的身體、為你們而捨的，你們應這樣行，為記念我。」25晚餐後，又同樣拿起杯來說：「這杯是用我的血所立的新約，你們每次喝，應這樣行，為記念我。」26的確，直到主再來，你們每次吃這餅，喝這杯，你們就是宣告主的死亡。

27Therefore whoever eats the bread or drinks the cup of the Lord unworthily will have to answer for the body and blood of the Lord.* 28A person should examine himself,* and so eat the bread and drink the cup. 29For anyone who eats and drinks

冒行聖體晚餐必遭天主降罰 27為此，無論誰，若不相稱地吃主的餅，或喝主的杯，就是干犯主體和主血的罪人。28所以人應省察自己，然後纔可以吃這餅，喝這杯。29因為那吃喝的人，若不分

* [11:23–25] This is the earliest written account of the institution of the Lord's Supper in the New Testament. The narrative emphasizes Jesus' action of self-giving (expressed in the words over the bread and the cup) and his double command to repeat his own action.

* [11:27] It follows that the only proper way to celebrate the Eucharist is one that corresponds to Jesus' intention, which fits with the meaning of his command to reproduce his action in the proper spirit. If the Corinthians eat and drink unworthily, i.e., without having grasped and internalized the meaning of his death for them, **they will have to answer for the body and blood, i.e.**, will be guilty of a sin against the Lord himself (cf 1 Cor 8:12).

* [11:28] **Examine himself**: the Greek word is similar to that for "approved" in 1 Cor 11:19, which means "having been tested and found true." The self-testing required for proper eating involves **discerning the body** (1 Cor 11:29), which, from the context, must mean understanding the sense of Jesus' death (1 Cor 11:26), perceiving the imperative to unity that follows from the fact that Jesus gives himself to all and requires us to repeat his sacrifice in the same spirit (1 Cor 11:18–25).

* [11:29–32] **Judgment**: there is a series of wordplays in these verses that would be awkward to translate literally into English; it includes all the references to judgment (*krima*, 1 Cor 11:29, 34; *krinō*, 1 Cor 11:31,

without discerning the body, eats and drinks judgment* on himself. 30That is why many among you are ill and infirm, and a considerable number are dying. 31If we discerned ourselves, we would not be under judgment; 32but since we are judged by [the] Lord, we are being disciplined so that we may not be condemned along with the world.

33Therefore, my brothers, when you come together to eat, wait for one another. 34If anyone is hungry, he should eat at home, so that your meetings may not result in judgment. The other matters I shall set in order when I come.

辨主的身體，就是吃喝自己的罪案。30為此，在你們中有許多有病和軟弱的人，死的也不少。31但是，若我們先省察自己，我們就不至於受罰了。32我們即使受罰，只是受主的懲戒，免得我們和這世界一同被定罪。33所以，我的弟兄們，當你們聚集吃晚餐時，要彼此等待。34誰若餓了，在家裡先吃，免得你們聚集自遭判決。其餘的事，等我來了再安排。

C. Spiritual Gifts

CHAPTER 12

Unity and Variety. 1*Now in regard to spiritual gifts, brothers, I do not want you to be unaware. 2*You know how, when you were pagans, you were constantly attracted and led away to mute idols. 3Therefore, I tell you that nobody speaking by the spirit of God says, "Jesus be accursed." And no one can say, "Jesus is Lord," except by the holy Spirit.

4*There are different kinds of spiritual gifts but the same Spirit;

第十二章

神恩的來源與作用 1弟兄們，至論神恩的事，我切願你們明瞭。2你們記得：當你們還是外教人的時候，好像著了迷，常被勾引到那些不會出聲的偶像前。3為此，我告訴你們，沒有一個受天主聖神感動的會說：「耶穌是可詛咒的；」除非受聖神感動，也沒有一個能說：「耶穌是主」的。

4神恩雖有區別，卻是同一的聖

32) discernment (*diakrinō*, 1 Cor 11:29, 31), and condemnation (*katakrinō*, 1 Cor 11:32). The judgment is concretely described as the illness, infirmity, and death that have visited the community. These are signs that the power of Jesus' death is not yet completely recognized and experienced. Yet even the judgment incurred is an expression of God's concern; it is a medicinal measure meant to rescue us from condemnation with God's enemies.

* [12:1–14:40] Ecstatic and charismatic activity were common in early Christian experience, as they were in other ancient religions. But the Corinthians seem to have developed a disproportionate esteem for certain phenomena, especially tongues, to the detriment of order in the liturgy. Paul's response to this development provides us with the fullest exposition we have of his theology of the charisms.

* [12:2–3] There is an experience of the Spirit and an understanding of ecstatic phenomena that are specifically Christian and that differ, despite apparent similarities, from those of the pagans. It is necessary to discern which spirit is leading one; ecstatic phenomena must be judged by their effect (1 Cor 12:2). 1 Cor 12:3 illustrates this by an example: power to confess Jesus as Lord can come only from the Spirit, and it is inconceivable that the Spirit would move anyone to curse the Lord.

* [12:4–6] There are some features common to all charisms, despite their diversity: all are **gifts** (*charismata*), grace from outside ourselves; all are forms of **service** (*diakoniai*), an expression of their purpose and effect; and all are workings (*energēmata*), in which God is at work. Paul associates each of these aspects with what later theology will call one of the persons of the Trinity, an early example of "appropriation."

5there are different forms of service
but the same Lord; 6there are different
workings but the same God who
produces all of them in everyone. 7To
each individual the manifestation of
the Spirit is given for some benefit.
8To one is given through the Spirit the
expression of wisdom; to another the
expression of knowledge according
to the same Spirit; 9to another faith
by the same Spirit; to another gifts of
healing by the one Spirit; 10to another
mighty deeds; to another prophecy;
to another discernment of spirits; to
another varieties of tongues; to another
interpretation of tongues. 11But one
and the same Spirit produces all of
these, distributing them individually
to each person as he wishes.

One Body, Many Parts. 12*As a body
is one though it has many parts, and
all the parts of the body, though many,
are one body, so also Christ. 13For in
one Spirit we were all baptized into
one body, whether Jews or Greeks,
slaves or free persons, and we were all
given to drink of one Spirit.

14Now the body is not a single
part, but many. 15If a foot should say,
"Because I am not a hand I do not
belong to the body," it does not for
this reason belong any less to the body.
16Or if an ear should say, "Because
I am not an eye I do not belong to
the body," it does not for this reason
belong any less to the body. 17If the
whole body were an eye, where would
the hearing be? If the whole body
were hearing, where would the sense
of smell be? 18But as it is, God placed
the parts, each one of them, in the
body as he intended. 19If they were all
one part, where would the body be?

神所賜；5職分雖有區別，卻是同
一的主所賜；6功效雖有區別，卻
是同一的天主，在一切人身上行
一切事。7聖神顯示在每人身上雖
不同，但全是為人的好處。8這人
從聖神蒙受了智慧的言語，另一
人卻由同一聖神蒙受了知識的言
語；9有人在同一聖神內蒙受了信
心，另有人在同一聖神內卻蒙受
了治病的奇恩；10有的能行奇蹟，
有的能說先知話，有的能辨別神
恩，有的能說各種語言，有的能
解釋語言：11可是，這一切都是
這唯一而同一的聖神所行的，隨
他的心願，個別分配與人。

1 Cor
格前

教會猶如一身 12就如身體只是
一個，卻有許多肢體；身體所有
的肢體雖多，仍是一個身體：基
督也是這樣。13因為我們眾人，
不論是猶太人，或是希臘人，
或是為奴的，或是自主的，都
因一個聖神受了洗，成為一個
身體，又都為一個聖神所滋潤。
14原來身體不只有一個肢體，而
是有許多。15如果腳說：「我既
然不是手，便不屬於身體；」它
並不因此就不屬於身體。16如果
耳說：「我既然不是眼，便不屬
於身體；」它並不因此就不屬於
身體。17若全身是眼，那裡有聽
覺？若全身是聽覺，那裡有嗅
覺？18但如今天主卻按自己的意
思，把肢體個個都安排在身體上
了。19假使全都是一個肢體，那

* [12:12–26] The image of **a body** is introduced to explain Christ's relationship with believers (1 Cor 12:12). 1 Cor 12:13 applies this model to the church: by baptism all, despite diversity of ethnic or social origins, are integrated into one organism. 1 Cor 12:14–26 then develop the need for diversity of function among the parts of a body without threat to its unity.

20But as it is, there are many parts, yet one body. 21The eye cannot say to the hand, "I do not need you," nor again the head to the feet, "I do not need you." 22Indeed, the parts of the body that seem to be weaker are all the more necessary, 23and those parts of the body that we consider less honorable we surround with greater honor, and our less presentable parts are treated with greater propriety, 24whereas our more presentable parts do not need this. But God has so constructed the body as to give greater honor to a part that is without it, 25so that there may be no division in the body, but that the parts may have the same concern for one another. 26If [one] part suffers, all the parts suffer with it; if one part is honored, all the parts share its joy.

裡還算身體呢？20但如今肢體雖多，身體卻是一個。21眼不能對手說：「我不需要你；」同樣，頭也不能對腳說：「我不需要你們。」22不但如此，而且那些似乎是身體上比較軟弱的肢體，卻更為重要；23並且那些我們以為是身體上比較欠尊貴的肢體，我們就越發加上尊貴的裝飾，我們不端雅的肢體，就越發顯得端雅。24至於我們端雅的肢體，就無須裝飾了。天主這樣配置了身體，對那缺欠的，賜以加倍的尊貴，25免得在身體內發生分裂，反使各肢體彼此互相關照。26若是一個肢體受苦，所有的肢體都一同受苦；若是一個肢體蒙受尊榮，所有的肢體都一同歡樂。

Application to Christ. 27*Now you are Christ's body, and individually parts of it. 28Some people God has designated in the church to be, first, apostles;* second, prophets; third, teachers; then, mighty deeds; then, gifts of healing, assistance, administration, and varieties of tongues. 29Are all apostles? Are all prophets? Are all teachers? Do all work mighty deeds? 30Do all have gifts of healing? Do all speak in tongues? Do all interpret? 31Strive eagerly for the greatest spiritual gifts.

神恩各有其作用 27你們便是基督的身體，各自都是肢體。28天主在教會內所設立的：第一是宗徒，第二是先知，第三是教師，其次是行異能的，再次是有治病奇恩的、救助人的、治理人的、說各種語言的。29眾人豈能都做宗徒？豈能都做先知？豈能都做教師？豈能都行異能？30豈能都有治病的奇恩？豈能都說各種語言？豈能都解釋語言？31你們該熱切追求那更大的恩賜。我現在把一條更高超的道路指給你們。

The Way of Love. But I shall show you a still more excellent way.

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* [12:27–30] Paul now applies the image again to the church as a whole and its members (1 Cor 12:27). The lists in 1 Cor 12:28–30 spell out the parallelism by specifying the diversity of functions found in the church (cf Romans 12:6–8; Eph 4:11).

* [12:28] **First, apostles**: apostleship was not mentioned in 1 Cor 12:8–10, nor is it at issue in these chapters, but Paul gives it pride of place in his listing. It is not just one gift among others but a prior and fuller gift that includes the others. They are all demonstrated in Paul's apostolate, but he may have developed his theology of charisms by reflecting first of all on his own grace of apostleship (cf 1 Cor 3:5–4:14; 9:1–27; 2 Cor 2:14–6:13; 10:1–13:30, esp. 1 Cor 11:23 and 12:12).

CHAPTER 13

1*If I speak in human and angelic
tongues* but do not have love, I am a
resounding gong or a clashing cymbal.
2And if I have the gift of prophecy
and comprehend all mysteries and
all knowledge; if I have all faith so as
to move mountains but do not have
love, I am nothing. 3If I give away
everything I own, and if I hand my
body over so that I may boast but do
not have love, I gain nothing.

4*Love is patient, love is kind. It is
not jealous, [love] is not pompous, it
is not inflated, 5it is not rude, it does
not seek its own interests, it is not
quick-tempered, it does not brood
over injury, 6it does not rejoice over
wrongdoing but rejoices with the
truth. 7It bears all things, believes all
things, hopes all things, endures all
things.

8*Love never fails. If there are
prophecies, they will be brought to
nothing; if tongues, they will cease;
if knowledge, it will be brought to
nothing. 9For we know partially and
we prophesy partially, 10but when the
perfect comes, the partial will pass
away. 11When I was a child, I used to
talk as a child, think as a child, reason
as a child; when I became a man, I

第十三章

愛超越一切 1我若能說人間的語言，和能說天使的語言；但我若沒有愛，我就成了個發聲的鑼，或發響的鈸。2我若有先知之恩，又明白一切奧秘和各種知識；我若有全備的信心，甚至能移山；但我若沒有愛，我什麼也不算。3我若把我所有的財產全施捨了，我若捨身投火被焚；但我若沒有愛，為我毫無益處。

愛是諸德的靈魂 4愛是含忍的，愛是慈祥的，愛不嫉妒，不誇張，不自大，5不作無禮的事，不求己益，不動怒，不圖謀惡事，6不以不義為樂，卻與真理同樂：7凡事包容，凡事相信，凡事盼望，凡事忍耐。

愛永存不朽 8愛永存不朽，而先知之恩，終必消失；語言之恩，終必停止；知識之恩，終必消逝。9因為我們現在所知道的，只是局部的；我們作先知所講的，也只是局部的；10及至那圓滿的一來到，局部的就必要消逝。11當我是孩子的時候，說話像孩子，看事像孩子，思想像孩子；幾時我一成了人，就把孩子的事

* [13:1–13] This chapter involves a shift of perspective and a new point. All or part of the material may once have been an independent piece in the style of Hellenistic eulogies of virtues, but it is now integrated, by editing, into the context of 1 Cor 12–14 (cf the reference to tongues and prophecy) and into the letter as a whole (cf the references to knowledge and to behavior). The function of 1 Cor 13 within the discussion of spiritual gifts is to relativize all the charisms by contrasting them with the more basic, pervasive, and enduring value that gives them their purpose and their effectiveness. The rhetoric of this chapter is striking.
* [13:1–3] An inventory of gifts, arranged in careful gradation: neither tongues (on the lowest rung), nor prophecy, knowledge, or faith, nor even self-sacrifice has value unless informed by love.
* [13:4–7] This paragraph is developed by personification and enumeration, defining love by what it does or does not do. The Greek contains fifteen verbs; it is natural to translate many of them by adjectives in English.
* [13:8–13] The final paragraph announces its topic, **Love never fails** (1 Cor 13:8), then develops the permanence of love in contrast to the charisms (1 Cor 13:9–12), and finally asserts love's superiority even over the other "theological virtues" (1 Cor 13:13).

put aside childish things. 12At present we see indistinctly, as in a mirror, but then face to face. At present I know partially; then I shall know fully, as I am fully known. 13*So faith, hope, love remain, these three; but the greatest of these is love.

丟棄了。12我們現在是藉著鏡子觀看，模糊不清，到那時，就要面對面的觀看了。我現在所認識的，只是局部的，那時我就要全認清了，如同我全被認清一樣。13現今存在的，有信、望、愛這三樣，但其中最大的是愛。

1 Cor 格前

CHAPTER 14

Prophecy Greater than Tongues.

1*Pursue love, but strive eagerly for the spiritual gifts, above all that you may prophesy. 2*For one who speaks in a tongue does not speak to human beings but to God, for no one listens; he utters mysteries in spirit. 3On the other hand, one who prophesies does speak to human beings, for their building up,* encouragement, and solace. 4Whoever speaks in a tongue builds himself up, but whoever prophesies builds up the church. 5Now I should like all of you to speak in tongues, but even more to prophesy. One who prophesies is greater than one who speaks in tongues, unless he interprets, so that the church may be built up.

6*Now, brothers, if I should come to you speaking in tongues, what good

第十四章

先知與語言二神恩的比較 1你們要追求愛，但也要渴慕神恩，尤其是要渴慕做先知之恩。2原來那說語言的，不是對人，而是對天主說話，因為沒有人聽得懂，他是由於神魂講論奧秘的事；3但那做先知的，卻是向人說建樹、勸慰和鼓勵的話。4那說語言的，是建立自己；那講先知話的，卻是建立教會。5我願意你們都有說語言之恩，但我更願意你們都做先知，因為講先知話的比說語言的更大，除非他也解釋，使教會獲得建立。6弟兄們！假使我來到你們那裡，只說語言，若不以啟

* [13:13] In speaking of love, Paul is led by spontaneous association to mention faith and hope as well. They are already a well-known triad (cf 1 Thes 1:3), three interrelated (cf 1 Cor 13:7) features of Christian life, more fundamental than any particular charism. **The greatest . . . is love**: love is operative even within the other members of the triad (7), so that it has a certain primacy among them. Or, if the perspective is temporal, love will remain (cf "never fails," 1 Cor 13:8) even when faith has yielded to sight and hope to possession.

* [14:1–5] 1 Cor 14:1b returns to the thought of 1 Cor 12:31a and reveals Paul's primary concern. The series of contrasts in 1 Cor 14:2–5 discloses the problem at Corinth: a disproportionate interest in tongues, with a corresponding failure to appreciate the worth of prophecy. Paul attempts to clarify the relative values of those gifts by indicating the kind of communication achieved in each and the kind of effect each produces.

* [14:2–3a] They involve two kinds of communication: tongues, private speech toward God in inarticulate terms that need interpretation to be intelligible to others (see 1 Cor 14:27–28); prophecy, communication with others in the community.

* [14:3b–5] They produce two kinds of effect. One who speaks in tongues **builds himself up**; it is a matter of individual experience and personal perfection, which inevitably recalls Paul's previous remarks about being inflated, seeking one's own good, pleasing oneself. But a prophet **builds up the church**: the theme of "building up" or "edifying" others, the main theme of the letter, comes to clearest expression in this chapter (1 Cor 14:3, 4, 5, 12, 17). It has been anticipated at 1 Cor 8:1 and 1 Cor 10:23, and by the related concept of "the beneficial" in 1 Cor 6:12; 10:23; 12:7; etc.

* [14:6–12] Sound, in order to be useful, must be intelligible. This principle is illustrated by a series of

will I do you if I do not speak to you by way of revelation, or knowledge, or prophecy, or instruction? 7Likewise, if inanimate things that produce sound, such as flute or harp, do not give out the tones distinctly, how will what is being played on flute or harp be recognized? 8And if the bugle gives an indistinct sound, who will get ready for battle? 9Similarly, if you, because of speaking in tongues, do not utter intelligible speech, how will anyone know what is being said? For you will be talking to the air. 10It happens that there are many different languages in the world, and none is meaningless; 11but if I do not know the meaning of a language, I shall be a foreigner to one who speaks it, and one who speaks it a foreigner to me. 12So with yourselves: since you strive eagerly for spirits, seek to have an abundance of them for building up the church.

Need for Interpretation. 13*Therefore, one who speaks in a tongue should pray to be able to interpret. 14[For] if I pray in a tongue, my spirit* is at prayer but my mind is unproductive. 15So what is to be done? I will pray with the spirit, but I will also pray with the mind. I will sing praise with the spirit, but I will also sing praise with the mind. 16Otherwise, if you pronounce a blessing [with] the spirit, how shall one who holds the place of the uninstructed say the "Amen"

示，或以知識，或以先知話，或以訓誨向你們講論，我為你們有什麼益處？

7就連那些無靈而發聲之物，簫也罷，琴也罷，若分不清聲調，怎能知道所吹所彈的是什麼呢？8若號筒吹的音調不準確，誰還準備作戰呢？9同樣，你們若不用舌頭說出明晰的話，人怎能明白你說的是什麼？那麼，你們就是向空氣說話。10誰也知道世界上有很多語言，但沒有一種是沒有意義的。11假使我不明白那語言的意義，那說話的人必以我為蠻夷，我也以那說話的人為蠻夷。12你們也當這樣：你們既然渴慕神恩，就當祈求多得建立教會的恩賜。

語言之恩不如先知之恩 13為此，那說語言的應當祈求解釋之恩，14因為我若以語言之恩祈禱，是我的神魂祈禱，我的理智卻得不到效果。15那麼怎樣纔行呢？我要以神魂祈禱，也要以理智祈禱；我要以神魂歌詠，也要以理智歌詠；16不然，假使你以神魂讚頌，那在場不通語言的人，既不明白你說什麼，對你的

analogies from music (1 Cor 14:7–8) and from ordinary human speech (1 Cor 14:10 -11); it is applied to the case at hand in 1 Cor 14:9, 12.

* [14:13–19] The charism of interpretation lifts tongues to the level of intelligibility, enabling them to produce the same effect as prophecy (cf 1 Cor 14:5, 26–28).

* [14:14–15] **My spirit**: Paul emphasizes the exclusively ecstatic, nonrational quality of tongues. The tongues at Pentecost are also described as an ecstatic experience (Acts 2:4, 12–13), though Luke superimposes further interpretations of his own. **My mind**: the ecstatic element, dominant in earliest Old Testament prophecy as depicted in 1 Sam 10:5–13; 19:20–24, seems entirely absent from Paul's notion of prophecy and completely relegated to tongues. He emphasizes the role of reason when he specifies instruction as a function of prophecy (1 Cor 14:6, 19, 31). But he does not exclude intuition and emotion; cf references to encouragement and consolation (1 Cor 14:3, 31) and the scene describing the ideal exercise of prophecy (1 Cor 14:24–25).

to your thanksgiving, since he does not know what you are saying? 17For you may be giving thanks very well, but the other is not built up. 18I give thanks to God that I speak in tongues more than any of you, 19but in the church I would rather speak five words with my mind, so as to instruct others also, than ten thousand words in a tongue.

祝謝辭，怎能答應「阿們」呢？17你固然祝謝的很好，可是不能建立別人。18我感謝天主，我說語言勝過你們眾人；19可是在集會中，我寧願以我的理智說五句訓誨人的話，而不願以語言之恩說一萬句話。

Functions of These Gifts. 20*Brothers, stop being childish in your thinking. In respect to evil be like infants, but in your thinking be mature. 21It is written in the law:

"By people speaking strange tongues
and by the lips of foreigners
I will speak to this people,
and even so they will not listen to me,
says the Lord." 22Thus, tongues are a sign not for those who believe but for unbelievers, whereas prophecy is not for unbelievers but for those who believe.

23*So if the whole church meets in one place and everyone speaks in tongues, and then uninstructed people or unbelievers should come in, will they not say that you are out of your minds? 24But if everyone is

20弟兄們！你們在見識上不應做孩子，但應在邪惡上做嬰孩，在見識上應做成年人。21法律上記載：『上主說：我要藉說外方話的人和外方人的嘴脣向這百姓說話，雖然這樣，他們還是不聽從我。』22這樣看來，語言之恩不是為信的人作證據，而是為不信的人；但先知之恩不是為不信的人，而是為信的人。23所以全教會共同聚在一起時，假使眾人都說起語言來，如有不通的人，或不信的人進來，豈不要說：你們瘋了嗎？24但是，如果眾人都說先

* [14:20–22] The Corinthians pride themselves on tongues as a sign of God's favor, a means of direct communication with him (2.28). To challenge them to a more mature appraisal, Paul draws from scripture a less flattering explanation of what speaking in tongues may signify. Isaiah threatened the people that if they failed to listen to their prophets, the Lord would speak to them (in punishment) through the lips of Assyrian conquerors (Isaiah 28:11–12). Paul compresses Isaiah's text and makes God address his people directly. Equating tongues with foreign languages (cf 1 Cor 14:10–11), Paul concludes from Isaiah that **tongues are a sign not for those who believe**, i.e., not a mark of God's pleasure for those who listen to him but a mark of his displeasure with those in the community who are faithless, who have not heeded the message that he has sent through the prophets.

* [14:23–25] Paul projects the possible missionary effect of two hypothetical liturgical experiences, one consisting wholly of tongues, the other entirely of prophecy. **Uninstructed** (*idiōtai*): the term may simply mean people who do not speak or understand tongues, as in 1 Cor 14:16, where it seems to designate Christians. But coupled with the term "unbelievers" it may be another way of designating those who have not been initiated into the community of faith; some believe it denotes a special class of non-Christians who are close to the community, such as catechumens. **Unbelievers** (*apistoi*): he has shifted from the inner-community perspective of 1 Cor 14:22; the term here designates non-Christians (cf 1 Cor 6:6; 7:15; 10:27).

prophesying, and an unbeliever or uninstructed person should come in, he will be convinced by everyone and judged by everyone, 25and the secrets of his heart will be disclosed, and so he will fall down and worship God, declaring, "God is really in your midst."

知話，即便有不信的人或不通的人進來，他必被眾人說服，也必被眾人所審察，25他心內的隱密事也必會顯露出來：這樣他就必俯首至地朝拜天主，聲稱天主實在是在你們中間。

Rules of Order. 26*So what is to be done, brothers? When you assemble, one has a psalm, another an instruction, a revelation, a tongue, or an interpretation. Everything should be done for building up. 27If anyone speaks in a tongue, let it be two or at most three, and each in turn, and one should interpret. 28But if there is no interpreter, the person should keep silent in the church and speak to himself and to God.

29Two or three prophets should speak, and the others discern. 30But if a revelation is given to another person sitting there, the first one should be silent. 31For you can all prophesy one by one, so that all may learn and all be encouraged. 32Indeed, the spirits of prophets are under the prophets' control, 33since he is not the God of disorder but of peace.

善用神恩當守秩序 26弟兄們！那麼怎樣做呢？當你們聚會的時候，每人不論有什麼神恩，或有歌詠，或有訓誨，或有啟示，或有語言，或有解釋之恩：一切都應為建立而行。27倘若有說語言的，只可兩個人，或至多三個人，且要輪流講話，也要有一個人解釋；28如沒有解釋的人，在集會中就該緘默，只可對自己和對天主說話。29至於先知，可以兩個人，或三個人說話，其餘的人要審辨。30若在坐的有一位得了啟示，那先說話的，就不應該再發言，31因為你們都可一個一個的說先知話，為使眾人學習，為使眾人受到鼓勵。32並且先知的神魂是由先知自己作主，33因為天主不是混亂的天主，而是平安的天主。

As in all the churches of the holy ones,* 34women should keep silent in the churches, for they are not allowed to speak, but should be subordinate, as even the law says. 35But if they want to

公共集會中女人應緘默 猶如在聖徒的眾教會內，34婦女在集會中應當緘默；她們不准發言，只該服從，正如法律所說的。35她們

* [14:26–33a] Paul concludes with specific directives regarding exercise of the gifts in their assemblies. Verse 26 enunciates the basic criterion in the use of any gift: it must contribute to "building up."

* [14:33b–36] Verse 33b may belong with what precedes, so that the new paragraph would begin only with 1 Cor 14:34. 1 Cor 14:34–35 change the subject. These two verses have the theme of submission in common with 1 Cor 11 despite differences in vocabulary, and a concern with what is or is not becoming; but it is difficult to harmonize the injunction to silence here with 1 Cor 11 appears to take it for granted that women do pray and prophesy aloud in the assembly (cf 1 Cor 11:5, 13). Hence the verses are often considered an interpolation, reflecting the discipline of later churches; such an interpolation would have to have antedated our manuscripts, all of which contain them, though some transpose them to the very end of the chapter.

learn anything, they should ask their husbands at home. For it is improper for a woman to speak in the church. 36Did the word of God go forth from you? Or has it come to you alone?

37If anyone thinks that he is a prophet or a spiritual person, he should recognize that what I am writing to you is a commandment of the Lord. 38If anyone does not acknowledge this, he is not acknowledged. 39So, (my) brothers, strive eagerly to prophesy, and do not forbid speaking in tongues, 40but everything must be done properly and in order.

若願意學什麼，可以在家裡問自己的丈夫；因為在集會中發言，為女人不是體面事。

再勸信友應守秩序 36莫非天主的道理是從你們來的嗎？或是惟獨臨到了你們身上嗎？37若有人自以為是先知，或受神感的人，就該承認我給你們所寫的，是主的誡命。38誰若不承認，也不要承認他。39所以，我的弟兄們！你們應當渴慕說先知話，可是也不要禁止人說語言。40一切都該照規矩按次序而行。

V: The Resurrection

A. The Resurrection of Christ

CHAPTER 15

The Gospel Teaching. 1*Now I am reminding you, brothers, of the gospel I preached to you, which you indeed received and in which you also stand.*2Through it you are also being saved, if you hold fast to the word I preached to you, unless you believed in vain. 3*For I handed on to you as of first importance what I

第十五章

基督復活是信仰的根基 1弟兄們！我願意你們認清，我們先前給你們所傳報的福音，這福音你們已接受了，且在其上站穩了；2假使你們照我給你們所傳報的話持守了福音，就必因這福音得救，否則，你們就白白地信了。3我當日把我所領受而又傳授給你們

* [15:1–58] Some consider this chapter an earlier Pauline composition inserted into the present letter. The problem that Paul treats is clear to a degree: some of the Corinthians are denying the resurrection of the dead (1 Cor 15:12), apparently because of their inability to imagine how any kind of bodily existence could be possible after death (1 Cor 15:35). It is plausibly supposed that their attitude stems from Greek anthropology, which looks with contempt upon matter and would be content with the survival of the soul, and perhaps also from an overrealized eschatology of gnostic coloration, such as that reflected in 2 Tim 2:18, which considers the resurrection a purely spiritual experience already achieved in baptism and in the forgiveness of sins. Paul, on the other hand, will affirm both the essential corporeity of the resurrection and its futurity.

His response moves through three steps: a recall of the basic kerygma about Jesus' resurrection (1 Cor 15:1–11), an assertion of the logical inconsistencies involved in denial of the resurrection (1 Cor 15:12–34), and an attempt to perceive theologically what the properties of the resurrected body must be (1 Cor 15:35–58).

* [15:1–11] Paul recalls the tradition (1 Cor 15:3–7), which he can presuppose as common ground and which provides a starting point for his argument. This is the fundamental content of all Christian preaching and belief (1 Cor 15:1–2, 11).

* [15:3–7] The language by which Paul expresses the essence of the "gospel" (1 Cor 15:1) is not his own but is drawn from older credal formulas. This credo highlights Jesus' death for our sins (confirmed by his burial) and Jesus' resurrection (confirmed by his appearances) and presents both of them as fulfillment of prophecy. **In accordance with the scriptures**: conformity of Jesus' passion with the scriptures is asserted in Matthew 16:1; Luke 24:25–27, 32, 44–46. Application of some Old Testament texts (Psalm 2:7; 16:8–11) to his resurrection is illustrated by Acts 2:27–31; 13:29–39; and Isaiah 52:13–53:12 and Hosea 6:2 may also have been envisaged.

also received: that Christ died for our sins in accordance with the scriptures; 4that he was buried; that he was raised on the third day in accordance with the scriptures; 5that he appeared to Cephas, then to the Twelve. 6After that, he appeared to more than five hundred brothers at once, most of whom are still living, though some have fallen asleep. 7After that he appeared to James, then to all the apostles. 8Last of all, as to one born abnormally, he appeared to me. 9For I am the least*of the apostles, not fit to be called an apostle, because I persecuted the church of God. 10But by the grace of God I am what I am, and his grace to me has not been ineffective. Indeed, I have toiled harder than all of them; not I, however, but the grace of God [that is] with me. 11Therefore, whether it be I or they, so we preach and so you believed.

的，其中首要的是：基督照經上記載的，為我們的罪死了，4被埋葬了，且照經上記載的，第三天復活了，5並且顯現給刻法，以後顯現給那十二位；6此後，又一同顯現給五百多弟兄，其中多半到現在還活著，有些已經死了。7隨後，顯現給雅各伯，以後，顯現給眾宗徒；8最後，也顯現了給我這個像流產兒的人。9我原是宗徒中最小的一個，不配稱為宗徒，因為我迫害過天主的教會。10然而，因天主的恩寵，我成為今日的我；天主賜給我的恩寵沒有落空，我比他們眾人更勞碌；其實不是我，而是天主的恩寵偕同我。11總之，不拘是我，或是他們，我們都這樣傳了，你們也都這樣信了。

1 Cor 格前

B. The Resurrection of the Dead

Results of Denial. 12*But if Christ is preached as raised from the dead, how can some among you say there is no resurrection of the dead? 13If there is no resurrection of the dead, then neither has Christ been raised. 14And if Christ has not been raised, then empty [too] is our preaching; empty, too, your faith. 15Then we are also false witnesses to God, because we testified against God that he raised Christ, whom he did not raise if in fact the dead are not raised. 16For if the dead are not raised, neither has Christ been raised, 17and if Christ has not been

基督復活與信友的關係 12我們既然傳報了基督已由死者中復活了，怎麼你們中還有人說：死人復活是沒有的事呢？13假如死人復活是沒有的事，基督也就沒有復活；14假如基督沒有復活，那麼，我們的宣講便是空的，你們的信仰也是空的。15此外，如果死人真不復活，我們還被視為天主的假證人，因為我們相反天主作證，說天主使基督復活了，其實並沒有使他復活，16因為如果死人不復活，基督也就沒有復活；17如果基督沒有復活，你們

* [15:9–11] A persecutor may have appeared disqualified (*ouk . . . hikanos*) from apostleship, but in fact God's grace has qualified him. Cf the remarks in 2 Cor about his qualifications (2 Cor 2:16; 3:5) and his greater labors (2 Cor 11:23). These verses are parenthetical, but a nerve has been touched (the references to his abnormal birth and his activity as a persecutor may echo taunts from Paul's opponents), and he is instinctively moved to self-defense.

* [15:12–19] Denial of the resurrection (1 Cor 15:12) involves logical inconsistencies. The basic one, stated twice (1 Cor 15:13, 16), is that if there is no such thing as (bodily) resurrection, then it has not taken place even in Christ's case.

raised,* your faith is vain; you are still in your sins. 18Then those who have fallen asleep in Christ have perished. 19If for this life only we have hoped in Christ, we are the most pitiable people of all.

Christ the Firstfruits. 20*But now Christ has been raised from the dead, the firstfruits of those who have fallen asleep.* 21*For since death came through a human being, the resurrection of the dead came also through a human being. 22For just as in Adam all die, so too in Christ shall all be brought to life, 23but each one in proper order: Christ the firstfruits; then, at his coming, those who belong to Christ; 24then comes the end,* when he hands over the kingdom to his God and Father, when he has destroyed every sovereignty and every authority and power. 25For he must reign until he has put all his enemies under his feet. 26*The last enemy to be destroyed is death, 27*for "he subjected

的信仰便是假的，你們還是在罪惡中。18那麼，那些在基督內死了的人，就喪亡了。19如果我們只在今生寄望於基督，我們就是眾人中最可憐的了。20但是，基督從死者中實在復活了，做了死者的初果。21因為死亡既因一人而來，死者的復活也因一人而來；22就如在亞當內，眾人都死了，照樣，在基督內，眾人都要復活；23不過各人要依照自己的次第：首先是為初果的基督，然後是在基督再來時屬於基督的人，24再後纔是結局；那時，基督將消滅一切率領者、一切掌權者和大能者，把自己的王權交於天主父。25因為基督必須為王，直到把一切仇敵屈伏在他的腳下。26最後被毀滅的仇敵便是死亡；27因為天主使萬物

* [15:17–18] The consequences for the Corinthians are grave: both forgiveness of sins and salvation are an illusion, despite their strong convictions about both. Unless Christ is risen, their faith does not save.
* [15:20–28] After a triumphant assertion of the reality of Christ's resurrection (1 Cor 15:20a), Paul explains its positive implications and consequences. As a soteriological event of both human (1 Cor 15:20–23) and cosmic (1 Cor 15:24–28) dimensions, Jesus' resurrection logically and necessarily involves ours as well.
* [15:20] **The firstfruits**: the portion of the harvest offered in thanksgiving to God implies the consecration of the entire harvest to come. Christ's resurrection is not an end in itself; its finality lies in the whole harvest, ourselves.
* [15:21–22] Our human existence, both natural and supernatural, is corporate, involves solidarity. **In Adam . . . in Christ**: the Hebrew word *'ādām* in Genesis is both a common noun for mankind and a proper noun for the first man. Paul here presents Adam as at least a literary type of Christ; the parallelism and contrast between them will be developed further in 1 Cor 15:45–49 and in Romans 5:12–21.
* [15:24–28] Paul's perspective expands to cosmic dimensions, as he describes the climax of history, **the end**. His viewpoint is still christological, as in 1 Cor 15:20–23. 1 Cor 15:24, 28 describe Christ's final relations to his enemies and his Father in language that is both royal and military; 1 Cor 15:25–28 insert a proof from scripture (Psalm 110:1; 8:6) into this description. But the viewpoint is also theological, for God is the ultimate agent and end, and likewise soteriological, for we are the beneficiaries of all the action.
* [15:26] **The last enemy . . . is death**: a parenthesis that specifies the final fulfillment of the two Old Testament texts just referred to, Psalm 110:1 and Psalm 8:7. Death is not just one cosmic power among many, but the ultimate effect of sin in the universe (cf 1 Cor 15:56; Romans 5:12). Christ defeats death where it prevails, in our bodies. The destruction of the last enemy is concretely the "coming to life" (1 Cor 15:22) of "those who belong to Christ" (1 Cor 15:23).
* [15:27b–28] **The one who subjected everything to him**: the Father is the ultimate agent in the drama, and the final end of the process, to whom the Son and everything else is ordered (24, 28). **That God may be all in all**: his reign is a dynamic exercise of creative power, an outpouring of life and energy through the universe, with no further resistance. This is the supremely positive meaning of "subjection": that God may fully be God.

everything under his feet." But when it says that everything has been subjected, it is clear that it excludes the one who subjected everything to him. 28When everything is subjected to him, then the Son himself will [also] be subjected to the one who subjected everything to him, so that God may be all in all.

都屈伏在他的腳下。既然說萬物都已屈伏了，顯然那使萬物屈伏於他的不在其內。28萬物都屈伏於他以後，子自己也要屈伏於那使萬物屈服於自己的父，好叫天主成為萬物之中的萬有。

Practical Arguments. 29*Otherwise, what will people accomplish by having themselves baptized for the dead? If the dead are not raised at all, then why are they having themselves baptized for them?*

30*Moreover, why are we endangering ourselves all the time? 31Every day I face death; I swear it by the pride in you [brothers] that I have in Christ Jesus our Lord. 32If at Ephesus I fought with beasts, so to speak, what benefit was it to me? If the dead are not raised:

"Let us eat and drink,
for tomorrow we die."

33Do not be led astray:

"Bad company corrupts good morals."

34Become sober as you ought and stop sinning. For some have no knowledge of God; I say this to your shame.

否認復活的後果 29不然，那些代死人受洗的是作什麼呢？如果死人總不復活，為什麼還代他們受洗呢？30我們又為什麼時時冒險呢？31弟兄們，我指著我在我們的主基督耶穌內，對你們所有的榮耀，起誓說：我是天天冒死的。32我若只憑人的動機，當日在厄弗所與野獸搏鬥，為我有什麼益處？如果死人不復活，「我們吃喝罷！明天就要死了。」33你們不可為人所誤：「交結惡友必敗壞善行。」你們當徹底醒悟，別再犯罪了。34你們中有些人實在不認識天主了：我說這話是為叫你們羞愧。

1 Cor 格前

C. The Manner of the Resurrection

35*But someone may say, "How are the dead raised? With what kind of body will they come back?"*

復活後的身體 35可是有人要說：死人將怎樣復活呢？他們將帶著

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* [15:29–34] Paul concludes his treatment of logical inconsistencies with a listing of miscellaneous Christian practices that would be meaningless if the resurrection were not a fact.

* [15:29] **Baptized for the dead**: this practice is not further explained here, nor is it necessarily mentioned with approval, but Paul cites it as something in their experience that attests in one more way to belief in the resurrection.

* [15:30–34] A life of sacrifice, such as Paul describes in 1 Cor 4:9–13 and 2 Cor, would be pointless without the prospect of resurrection; a life of pleasure, such as that expressed in the Epicurean slogan of 1 Cor 15:32, would be far more consistent. **I fought with beasts**: since Paul does not elsewhere mention a combat with beasts at Ephesus, he may be speaking figuratively about struggles with adversaries.

* [15:35–58] Paul imagines two objections that the Corinthians could raise: one concerning the manner of the resurrection (*how*?), the other pertaining to the qualities of the risen body (*what kind*?). These questions probably lie behind their denial of the resurrection (1 Cor 15:12), and seem to reflect the presumption that

The Resurrection Body. 36*You fool! What you sow is not brought to life unless it dies. 37And what you sow is not the body that is to be but a bare kernel of wheat, perhaps, or of some other kind; 38but God gives it a body as he chooses, and to each of the seeds its own body. 39*Not all flesh is the same, but there is one kind for human beings, another kind of flesh for animals, another kind of flesh for birds, and another for fish. 40There are both heavenly bodies and earthly bodies, but the brightness of the heavenly is one kind and that of the earthly another. 41The brightness of the sun is one kind, the brightness of the moon another, and the brightness of the stars another. For star differs from star in brightness.

42*So also is the resurrection of the dead. It is sown corruptible; it is raised incorruptible. 43It is sown dishonorable; it is raised glorious. It is sown weak; it is raised powerful. 44It is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual one.

45So, too, it is written, "The first man, Adam,* became a living being,"

什麼樣的身體回來呢？36糊塗人哪！你所播的種子若不先死了，決不得生出來；37並且你所播種的，並不是那將要生出的形體，而是一顆赤裸的籽粒，譬如一顆麥粒，或者別的種粒；38但天主隨自己的心意給它一個形體，使每個種子各有各的本體。39不是所有的肉體都是同樣的肉體：人體是一樣，獸體又是一樣，鳥體另是一樣，魚體卻又另是一樣。40還有天上的物體和地上的物體：天上物體的華麗是一樣，地上物體的華麗又是一樣；41太陽的光輝是一樣，月亮的光輝又是一樣，星辰的光輝另是一樣；而且星辰與星辰的光輝又有分別。42死人的復活也是這樣：播種的是可朽壞的，復活起來的是不可朽壞的；43播種的是可羞辱的，復活起來的是光榮的；播種的是軟弱的，復活起來的是強健的；44播種的是屬生靈的身體，復活起來的是屬神的身體；既有屬生靈的身體，也就有屬神的身體。

45經上也這樣記載說：『第一個人亞當成了生靈，』最後的亞當

no kind of body other than the one we now possess would be possible. Paul deals with these objections in inverse order, in 1 Cor 15:36–49 and 1 Cor 15:50–58. His argument is fundamentally theological and its appeal is to the understanding.

* [15:35–49] Paul approaches the question of the nature of the risen body (*what kind of body?*) by means of two analogies: the seed (1 Cor 15:36–44) and the first man, Adam (1 Cor 15:45–49).

* [15:36–38] The analogy of the seed: there is a change of attributes from seed to plant; the old life-form must be lost for the new to emerge. By speaking about the seed as a **body** that dies and comes to life, Paul keeps the point of the analogy before the reader's mind.

* [15:39–41] The expression "its own body" (1 Cor 15:38) leads to a development on the marvelous diversity evident in bodily life.

* [15:42–44] The principles of qualitative difference before and after death (1 Cor 15:36–38) and of diversity on different levels of creation (1 Cor 15:39–41) are now applied to the human body. Before: a body animated by a lower, natural life-principle (psyche) and endowed with the properties of natural existence (corruptibility, lack of glory, weakness). After: a body animated by a higher life-principle (*pneuma*; cf 1 Cor 15:45) and endowed with other qualities (incorruptibility, glory, power, spirituality), which are properties of God himself.

* [15:45] The analogy of **the first man, Adam**, is introduced by a citation from Genesis 2:7. Paul alters the text slightly, adding the adjective **first**, and translating the Hebrew *'ādām* twice, so as to give it its value both as a common noun (man) and as a proper name (**Adam**). 1 Cor 15:45b then specifies similarities and differences between the two Adams. **The last Adam**, Christ (cf 1 Cor 15:21–22) has become **a . . . spirit** (*pneuma*), a life-

the last Adam a life-giving spirit. 46But the spiritual was not first; rather the natural and then the spiritual. 47The first man was from the earth, earthly; the second man, from heaven. 48As was the earthly one, so also are the earthly, and as is the heavenly one, so also are the heavenly. 49Just as we have borne the image of the earthly one, we shall also bear the image* of the heavenly one.

成了使人生活的神。46但屬神的不是在先，而是屬生靈的，然後纔是屬神的。47第一個人出於地屬於土，第二個人出於天。48那屬於土的怎樣，凡屬於土的也怎樣；那屬於天上的怎樣，凡屬於天上的也怎樣。49我們怎樣帶了那屬於土的肖像，也要怎樣帶那屬於天上的肖像。

The Resurrection Event. 50*This I declare, brothers: flesh and blood cannot inherit the kingdom of God, nor does corruption inherit incorruption.* 51*Behold, I tell you a mystery. We shall not all fall asleep, but we will all be changed, 52in an instant, in the blink of an eye, at the last trumpet. For the trumpet will sound, the dead will be raised incorruptible, and we shall be changed. 53For that which is corruptible must clothe itself with incorruptibility, and that which is mortal must clothe itself with immortality. 54*And when this which is corruptible clothes itself with incorruptibility and this which is mortal clothes itself with immortality, then the word that is written shall come about:

基督戰勝了死亡 50弟兄們，我告訴你們：肉和血不能承受天主的國，可朽壞的也不能承受不可朽壞的。51看，我告訴你們一件奧秘的事：我們眾人不全死亡，但我們眾人卻全要改變，52這是在頃刻眨眼之間，在末次吹號筒時發生的。的確，號筒一響，死人必要復活，成為不朽的，我們也必要改變，53因為這可朽壞的，必須穿上不可朽壞的；這可死的，必須穿上不可死的。54幾時這可朽壞的，穿上了不可朽壞的；這可死的，穿上了不可死的，那時就要應驗經上所記載的這句話：『在

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principle transcendent with respect to the natural soul (*psychē*) of the first Adam (on the terminology here, cf the note on 1 Cor 3:1). Further, he is not just alive, but life-giving, a source of life for others.

* [15:49] **We shall also bear the image**: although it has less manuscript support, this reading better fits the context's emphasis on futurity and the transforming action of God; on future transformation as conformity to the image of the Son, cf Romans 8:29; Phil 3:21. The majority reading, "let us bear the image," suggests that the image of the heavenly man is already present and exhorts us to conform to it.

* [15:50–57] These verses, an answer to the first question of 1 Cor 15:35, explain theologically how the change of properties from one image to another will take place: God has the power to transform, and he will exercise it.

* [15:50–53] **Flesh and blood . . . corruption**: living persons and the corpses of the dead, respectively. In both cases, the gulf between creatures and God is too wide to be bridged unless God himself transforms us.

* [15:51–52] **A mystery**: the last moment in God's plan is disclosed; cf the notes on 1 Cor 2:1, 7–10a. The final trumpet and the awakening of the dead are stock details of the apocalyptic scenario. **We shall not all fall asleep**: Paul expected that some of his contemporaries might still be alive at Christ's return; after the death of Paul and his whole generation, copyists altered this statement in various ways. **We will all be changed**: the statement extends to all Christians, for Paul is not directly speaking about anyone else. Whether they have died before the end or happen still to be alive, all must be transformed.

* [15:54–55] **Death is swallowed up in victory**: scripture itself predicts death's overthrow. **O death**: in his prophetic vision Paul may be making Hosea's words his own, or imagining this cry of triumph on the lips of the risen church.

"Death is swallowed up in victory.
55Where, O death, is your victory?
Where, O death, is your sting?"
56The sting of death is sin,* and the power of sin is the law. 57But thanks be to God who gives us the victory through our Lord Jesus Christ.

58Therefore, my beloved brothers, be firm, steadfast, always fully devoted to the work of the Lord, knowing that in the Lord your labor is not in vain.

勝利中，死亡被吞滅了。』55『死亡！你的勝利在那裡？死亡！你的刺在那裡？』56死亡的刺就是罪過，罪過的權勢就是法律。57感謝天主賜給了我們因我們的主耶穌基督所獲得的勝利。58所以，我親愛的弟兄，你們要堅定不移，在主的工程上該時常發憤勉力，因為你們知道，你們的勤勞在主內決不會落空。

VI: Conclusion

結論

CHAPTER 16

第十六章

The Collection. 1*Now in regard to the collection for the holy ones, you also should do as I ordered the churches of Galatia.* 2On the first day of the week each of you should set aside and save whatever one can afford, so that collections will not be going on when I come. 3And when I arrive, I shall send those whom you have approved with letters of recommendation to take your gracious gift to Jerusalem. 4If it seems fitting that I should go also,* they will go with me.

應捐助耶路撒冷教會 1關於為聖徒捐款的事，我怎樣給迦拉達各教會規定了，你們也該照樣做。2每週的第一日，你們每人要照自己的能力積蓄一點，各自存放著，免得我來到時纔現湊。3幾時我一來到，就派你們所認可的人，帶著信，把你們的恩施送到耶路撒冷去；4若是值得我也去，他們就同我一起去。

Paul's Travel Plans. 5*I shall come to you after I pass through Macedonia (for I am going to pass through Macedonia), 6and perhaps I shall stay or even spend the winter with you, so that you may send me on my way wherever I may go. 7For I do not wish to see you now just in passing, but I

通知行期 5我巡行了馬其頓以後，就往你們那裡去，因為我只願巡行馬其頓；6但在你們那裡，可能我要住下，甚或過冬，以後我無論往那裡去，你們可以給我送行，7因為這次我不願只路過時見見你們；主若准許，我就希望

* [15:56] **The sting of death is sin**: an explanation of Hosea's metaphor. Death, scorpion-like, is equipped with a sting, sin, by which it injects its poison. Christ defeats sin, the cause of death (Genesis 3:19; Romans 5:12).
* [16:1–4] This paragraph contains our earliest evidence for a project that became a major undertaking of Paul's ministry. The collection for the church at Jerusalem was a symbol in his mind for the unity of Jewish and Gentile Christianity. Cf Gal 2:10; Romans 15:25–29; 2 Cor 8–9 and the notes to this last passage.
* [16:1] **In regard to the collection**: it has already begun in Galatia and Macedonia (cf 2 Cor 8), and presumably he has already instructed the Corinthians about its purpose.
* [16:4] **That I should go also**: presumably Paul delivered the collection on his final visit to Jerusalem; cf Romans 15:25–32; Acts 24:14.
* [16:5–12] The travel plans outlined here may not have materialized precisely as Paul intended; cf 2 Cor 1:8–2:13; 7:4–16.

hope to spend some time with you, if the Lord permits. 8*I shall stay in Ephesus until Pentecost, 9because a door has opened for me wide and productive for work, but there are many opponents.

10If Timothy comes, see that he is without fear in your company, for he is doing the work of the Lord just as I am. 11Therefore no one should disdain him. Rather, send him on his way in peace that he may come to me, for I am expecting him with the brothers. 12Now in regard to our brother Apollos, I urged him strongly to go to you with the brothers, but it was not at all his will that he go now. He will go when he has an opportunity.

Exhortation and Greetings. 13Be on your guard, stand firm in the faith, be courageous, be strong. 14Your every act should be done with love.

15I urge you, brothers—you know that the household of Stephanas is the firstfruits of Achaia and that they have devoted themselves to the service of the holy ones— 16be subordinate to such people and to everyone who works and toils with them. 17I rejoice in the arrival of Stephanas, Fortunatus, and Achaicus, because they made up for your absence, 18for they refreshed my spirit as well as yours. So give recognition to such people.

19*The churches of Asia send you greetings. Aquila and Prisca together with the church at their house send you many greetings in the Lord. 20All the brothers greet you. Greet one another with a holy kiss.

21I, Paul, write you this greeting in

在你們那裡多住一些時候；8但我仍要在厄弗所逗留到五旬節，9因為有成效的大門已給我敞開了，但也有許多敵對的人。

託付與勸告 10若是弟茂德到了，你們要留意，叫他在你們那裡無恐無懼，因為他是辦理主的工作，如同我一樣，11所以誰也不可輕視他。以後，你們當送他平安起程，回到我這裡，因為我與弟兄們等候著他。12關於阿頗羅弟兄，我多次懇求他，要他同弟兄們一起到你們那裡去，但他決沒有意思如今去；一有好機會，他一定會去。

13你們應當儆醒，應屹立在信德上，應有丈夫氣概，應剛強有力。14你們的一切事，都應以愛而行。15弟兄們，我還要勸告你們：你們知道斯特法納一家原是阿哈雅的初果，且自願委身服事聖徒；16對這樣的人，和一切合作勞苦的人，你們應表示服從。17斯特法納和福突納托及阿哈依科來了，我很喜歡，因為他們填補了你們的空缺；18他們使我和你們的心神都感到了快慰。對他們這樣的人，你們應知敬重。

問候與祝福 19亞細亞各教會問候你們；阿桂拉和普黎史拉以及他們家內的教會，在主內多多問候你們。20所有的弟兄都問候你們；你們也該以聖吻彼此問候。21我保祿親筆問候。22若有人不愛

1 Cor 格前

* [16:8] **In Ephesus until Pentecost**: this tells us the place from which he wrote the letter and suggests he may have composed it about Easter time (cf 1 Cor 5:7–8).

* [16:19–24] These paragraphs conform to the normal epistolary conclusion, but their language is overlaid with liturgical coloration as well. The **greetings** of the Asian churches are probably to be read, along with the letter, in the liturgy at Corinth, and the union of the church is to be expressed by a holy kiss (1 Cor 16:19–20). Paul adds to this his own greeting (1 Cor 16:21) and blessings (1 Cor 16:23–24).

my own hand. 22If anyone does not love the Lord, let him be accursed.* *Marana tha.* 23The grace of the Lord Jesus be with you. 24My love to all of you in Christ Jesus.

主，該受詛咒！吾主，來罷！23願主耶穌的恩寵與你們同在！24願我的愛在基督耶穌內與你們眾人同在！

* [16:22] **Accursed**: literally, "anathema." This expression (cf 1 Cor 12:3) is a formula for exclusion from the community; it may imply here a call to self-examination before celebration of the Eucharist, in preparation for the Lord's coming and judgment (cf 1 Cor 11:17–34). **Marana tha**: an Aramaic expression, probably used in the early Christian liturgy. As understood here ("O Lord, come!"), it is a prayer for the early return of Christ. If the Aramaic words are divided differently (*Maran atha*, "Our Lord has come"), it becomes a credal declaration. The former interpretation is supported by what appears to be a Greek equivalent of this acclamation in Rev 22:20 "Amen. Come, Lord Jesus!"

THE SECOND LETTER TO THE CORINTHIANS

The Second Letter to the Corinthians is the most personal of all of Paul's extant writings, and it reveals much about his character. In it he deals with one or more crises that have arisen in the Corinthian church. The confrontation with these problems caused him to reflect deeply on his relationship with the community and to speak about it frankly. One moment he is venting his feelings of frustration and uncertainty, the next he is pouring out his relief and affection. The importance of the issues at stake between them calls forth from him an enormous effort of personal persuasion, as well as doctrinal considerations that are of great value for us. Paul's ability to produce profound theological foundations for what may at first sight appear to be rather commonplace circumstances is perhaps nowhere better exemplified than in Second Corinthians. The emotional tone of the letter, its lack of order, and our ignorance of some of its background do not make it easy to follow, but it amply repays the effort required of the reader.

Second Corinthians is rich and varied in content. The interpretation of Exodus in chapter 3, for instance, offers a striking example of early apologetic use of the Old Testament. Paul's discussion of the collection in chs 8–9 contains a theology of sharing of possessions, of community of goods among Christian churches, which is both balanced and sensitive. Furthermore, the closing chapters provide an illustration of early Christian invective and polemic, because the conflict with intruders forces Paul to assert his authority. But in those same chapters Paul articulates the vision and sense of values that animate his own apostolate, revealing his faith that Jesus' passion and resurrection are the pattern for all Christian life and expressing a spirituality of ministry unsurpassed in the New Testament.

The letter is remarkable for its rhetoric. Paul falls naturally into the style and argumentation of contemporary philosophic preachers, employing with ease the stock devices of the "diatribe." By a barrage of questions, by challenges both serious and ironic, by paradox heaped upon paradox, even by insults hurled at his opponents, he strives to awaken in his hearers a true sense of values and an appropriate response. All his argument centers on the destiny of Jesus, in which a paradoxical reversal of values is revealed. But Paul appeals to his own personal experience as well. In passages of great rhetorical power (2 Cor 4:7–15; 6:3–10; 11:21–29; 12:5–10; 13:3–4) he enumerates the circumstances of his ministry and the tribulations he has had to endure for Jesus and the gospel, in the hope of illustrating the pattern of Jesus' existence in his own and of drawing the Corinthians into a reappraisal of the values they cherish. Similar passages in the same style in his other letters (cf especially Rom 8:31–39; 1 Cor 1:26–31; 4:6–21; 9:1–27; 13:1–13; Phil 4:10–19) confirm Paul's familiarity with contemporary rhetoric and demonstrate how effectively it served to express his vision of Christian life and ministry.

Second Corinthians was occasioned by events and problems that developed after Paul's first letter reached Corinth. We have no information about these circumstances except what is contained in the letter itself, which of course supposes that they are known to the readers. Consequently the reconstruction of the letter's background is an uncertain enterprise about which there is not complete agreement.

The letter deals principally with these three topics: (1) a crisis between Paul and the Corinthians, occasioned at least partially by changes in his travel plans (2 Cor 1:12–2:13), and the successful resolution of that crisis (2 Cor 7:5–16); (2) further directives and encouragement in regard to the collection for the church in Jerusalem (2 Cor 8:1–9:15); (3) the definition and defense of Paul's ministry as an apostle. Paul's reflections on this matter are occasioned by visitors from other churches who passed through Corinth, missionaries who differed from Paul in a variety of ways, both in theory and in practice. Those differences led to comparisons. Either the visitors themselves or some of the local church members appear to have sown confusion among the Corinthians with regard to Paul's authority or his style, or both. Paul deals at length with aspects of this situation in 2 Cor 2:14–7:4 and again in 2 Cor 10:1–13:10, though the manner of treatment and the thrust of the argument differ in each of these sections.

Scholars have noticed a lack of continuity in this document. For example, the long section of 2 Cor 2:14–7:4 seems abruptly spliced into the narrative of a crisis and its resolution. Identical or similar topics, moreover, seem to be treated several times during the letter (compare 2 Cor 2:14–7:4 with 2 Cor 10:1–13:10, and 2 Cor 8:1–24 with 2 Cor 9:1–15). Many judge, therefore, that this letter as it stands incorporates several briefer letters sent to Corinth over a certain span of time. If this is so, then Paul himself or, more likely, some other editor clearly took care to gather those letters together and impose some literary unity upon the collection, thus producing the document that has come down to us as the Second Letter to the Corinthians. Others continue to regard it as a single letter, attributing its inconsistencies to changes of perspective in Paul that may have been occasioned by the arrival of fresh news from Corinth during its composition. The letter, or at least some sections of it, appears to have been composed in Macedonia (2 Cor 2:12–13; 7:5–6; 8:1–4; 9:2–4). It is generally dated about the autumn of A.D. 57; if it is a compilation, of course, the various parts may have been separated by intervals of at least some months.

The principal divisions of the Second Letter to the Corinthians are the following:
I. Address (2 Cor 1:1–11)
II. The Crisis between Paul and the Corinthians (2 Cor 1:12–7:16)
A. Past Relationships (2 Cor 1:12–2:13)
B. Paul's Ministry (2 Cor 2:14–7:4)
C. Resolution of the Crisis (2 Cor 7:5–16)
III. The Collection for Jerusalem (2 Cor 8:1–9:15)
IV. Paul's Defense of His Ministry (2 Cor 10:1–13:10)
V. Conclusion (2 Cor 13:11–13)

格林多後書

I: Address

CHAPTER 1

2 Cor 格後

Greeting. 1*Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother, to the church of God that is in Corinth, with all the holy ones throughout Achaia: 2grace to you and peace from God our Father and the Lord Jesus Christ.

Thanksgiving. 3Blessed be the God and Father of our Lord Jesus Christ, the Father of compassion and God of all encouragement,* 4who encourages us in our every affliction, so that we may be able to encourage those who are in any affliction with the encouragement with which we ourselves are encouraged by God. 5For as Christ's sufferings overflow to us, so through Christ* does our encouragement also overflow. 6If we are afflicted, it is for your encouragement and salvation; if we are encouraged, it is for your encouragement, which enables you to endure the same sufferings that we suffer. 7Our hope for

第一章

致候辭 1因天主的旨意，做基督耶穌宗徒的保祿和弟茂德兄弟，致書於格林多的天主教會和全阿哈雅的眾位聖徒：2願恩寵與平安由我們的父天主，和主耶穌基督賜給你們！

頌謝辭 3願我們的主耶穌基督的天主和父，仁慈的父和施與各種安慰的天主受讚揚，4是他在我們的各種磨難中，常安慰我們，為使我們能以自己由天主所親受的安慰，去安慰那些在各種困難中的人。5因為基督所受的苦難，加於我們身上的越多，我們藉著基督，所得的安慰也越多。6我們如果受磨難，那是為叫你們受安慰與得救；我們如果受安慰，那也是為叫你們受安慰；這安慰足以能使你們堅忍那與我所受的同樣苦難。7為此，我們對你們所懷有

* [1:1–11] The opening follows the usual Pauline form, except that the thanksgiving takes the form of a doxology or glorification of God (2 Cor 1:3). This introduces a meditation on the experience of suffering and encouragement shared by Paul and the Corinthians (2 Cor 1:4–7), drawn, at least in part, from Paul's reflections on a recent affliction (2 Cor 1:8–10). The section ends with a modified and delayed allusion to thanksgiving (2 Cor 1:11).

* [1:3] **God of all encouragement**: Paul expands a standard Jewish blessing so as to state the theme of the paragraph. The theme of "encouragement" or "consolation" (*paraklēsis*) occurs ten times in this opening, against a background formed by multiple references to "affliction" and "suffering."

* [1:5] **Through Christ**: the Father of compassion is the Father of our Lord Jesus (2 Cor 1:3); Paul's sufferings and encouragement (or "consolation") are experienced in union with Christ. Cf Luke 2:25: the "consolation of Israel" is Jesus himself.

* [1:7] **You also share in the encouragement**: the eschatological reversal of affliction and

you is firm, for we know that as you share in the sufferings, you also share in the encouragement.*

8We do not want you to be unaware, brothers, of the affliction that came to us in the province of Asia;* we were utterly weighed down beyond our strength, so that we despaired even of life. 9Indeed, we had accepted within ourselves the sentence of death,* that we might trust not in ourselves but in God who raises the dead. 10He rescued us from such great danger of death, and he will continue to rescue us; in him we have put our hope [that] he will also rescue us again, 11as you help us with prayer, so that thanks may be given by many on our behalf for the gift granted us through the prayers of many.

的希望是堅定不移的，因為我們知道：你們怎樣分受了痛苦，也要怎樣同享安慰。

頌謝的原因 8弟兄們！我們深願你們知道，我們在亞細亞所受的磨難：我們受到了非人力所能忍受的重壓，甚至連活的希望也沒有了；9而且我們自己也認為必死無疑，這是為叫我們不要倚靠自己，而只倚靠那使死人復活的天主。10他由這樣多的死亡危險中救援了我們，而今仍在施救，我們切望將來還要施救，11只要你們以祈禱協助我們；這樣，因有許多人為我們求得恩賜，好使將來也有許多人替我們感恩。

2 Cor 格後

II: The Crisis Between Paul and the Corinthians

A. Past Relationships

Paul's Sincerity and Constancy.

12*For our boast is this, the testimony of our conscience that we have conducted ourselves in the world, and especially toward you, with the

保祿為自己的行事作辯護

保祿行事的至誠 12我們認為光榮的事，就是有我們的良心作證：我們處世是本著由天主而來的直爽與真誠，並不是本著本性

encouragement that Christians expect (cf Matthew 5:4; Luke 6:24) permits some present experience of reversal in the Corinthians' case, as in Paul's.

* [1:8] **Asia**: a Roman province in western Asia Minor, the capital of which was Ephesus.

* [1:9–10] **The sentence of death**: it is unclear whether Paul is alluding to a physical illness or to an external threat to life. The result of the situation was to produce an attitude of faith in God alone. **God who raises the dead**: rescue is the constant pattern of God's activity; his final act of encouragement is the resurrection.

* [1:12–2:13] The autobiographical remarks about the crisis in Asia Minor lead into consideration of a crisis that has arisen between Paul and the Corinthians. Paul will return to this question, after a long digression, in 2 Cor 7:5–16. Both of these sections deal with travel plans Paul had made, changes in the plans, alternative measures adopted, a breach that opened between him and the community, and finally a reconciliation between them.

* [1:12–14] Since Paul's own conduct will be under discussion here, he prefaces the section with a statement about his habitual behavior and attitude toward the community. He protests his openness, single-mindedness, and conformity to God's grace; he hopes that his relationship with them will be marked by mutual understanding and pride, which will constantly increase until it reaches its climax at the judgment. Two references to boasting frame this paragraph (2 Cor 1:12, 14), the first appearances of a theme that will be important in the letter, especially in 2 Cor 10–13; the term is used in a positive sense here (cf the note on 1 Cor 1:29–31).

simplicity and sincerity of God, [and] not by human wisdom but by the grace of God.* 13For we write you nothing but what you can read and understand, and I hope that you will understand completely, 14as you have come to understand us partially, that we are your boast as you also are ours, on the day of [our] Lord Jesus.

的智慧，而是本著天主的恩寵；對於你們尤其如此，13因為我們給你們所寫的，無非是你們所能朗誦，所能了解的。我盼望你們能完全了解我們，14就如你們對我們已有了幾分了解，好在我們的主耶穌的日子上，我們是你們的誇耀，而你們也是我們的誇耀。

2 Cor 格後

15With this confidence I formerly intended to come* to you so that you might receive a double favor, 16namely, to go by way of you to Macedonia, and then to come to you again on my return from Macedonia, and have you send me on my way to Judea. 17So when I intended this, did I act lightly?* Or do I make my plans according to human considerations, so that with me it is "yes, yes" and "no, no"? 18As God is faithful,* our word to you is not "yes" and "no." 19For the Son of God, Jesus Christ, who was proclaimed to you by us, Silvanus and Timothy and me, was not "yes" and "no," but "yes" has been in him. 20For however many are the promises of God, their Yes is in him; therefore, the Amen from us also goes through

改變計劃並非輕率 15懷著這種信念，我原先有意到你們那裡去，為使你們獲得第二次的恩惠，16並經過你們那裡到馬其頓，再由馬其頓回到你們那裡，然後由你們送我往猶太去。17那麼，我懷著這種意思，難道是我行事輕浮嗎？或者我定主意，是隨情感定的，以致在我內有「是」而又「非」嗎？18天主是忠實的！我們對你們所說的話，並不是「是」而又「非」的，19因為藉我們，即藉我和息耳瓦諾同弟茂德，在你們中所宣講的天主子耶穌基督，並不是「是」而又「非」的，在他只有一個「是」，20因為天主的一切恩許，在他內都成了「是」，為此也藉著他，我們纔答應「阿們」，使

* [1:15] **I formerly intended to come**: this plan reads like a revision of the one mentioned in 1 Cor 16:5. Not until 2 Cor 1:23–2:1 will Paul tell us something his original readers already knew, that he has canceled one or the other of these projected visits.

* [1:17] **Did I act lightly?**: the subsequent change of plans casts suspicion on the original intention, creating the impression that Paul is vacillating and inconsistent or that **human considerations** keep dictating shifts in his goals and projects (cf the counterclaim of 2 Cor 1:12). **"Yes, yes" and "no, no"**: stating something and denying it in the same or the next breath; being of two minds at once, or from one moment to the next.

* [1:18–22] **As God is faithful**: unable to deny the change in plans, Paul nonetheless asserts the firmness of the original plan and claims a profound constancy in his life and work. He grounds his defense in God himself, who is firm and reliable; this quality can also be predicated in various ways of those who are associated with him. Christ, Paul, and the Corinthians all participate in analogous ways in the constancy of God. A number of the terms here, which appear related only conceptually in Greek or English, would be variations of the same root, *'mn*, in a Semitic language, and thus naturally associated in a Semitic mind, such as Paul's. These include the words yes (2 Cor 1:17–20), **faithful** (2 Cor 1:18), **Amen** (2 Cor 1:20), **gives us security** (2 Cor 1:21), **faith**, **stand firm** (2 Cor 1:24).

him to God for glory. 21*But the one who gives us security with you in Christ and who anointed us is God; 22he has also put his seal upon us and given the Spirit in our hearts as a first installment.

光榮藉我們歸於天主。21那堅固我們同你們在基督內的，並給我們傅油的，就是天主；22他在我們身上蓋了印，並在我們心裡賜下聖神作為抵押。

Paul's Change of Plan. 23But I call upon God as witness, on my life, that it is to spare you that I have not yet gone to Corinth.* 24Not that we lord it over your faith; rather, we work together for your joy, for you stand firm in the faith.

變更計劃的原因 23我指著我的性命呼號天主作證：我沒有再到格林多去，是為了顧惜你們。24這並不是說：在信仰方面我們願管制你們，而是說：我們願作你們喜樂的合作者，因為你們在信仰上已站穩了。

2 Cor 格後

CHAPTER 2

1For I decided not to come to you again in painful circumstances. 2For if I inflict pain upon you, then who is there to cheer me except the one pained by me? 3And I wrote as I did* so that when I came I might not be pained by those in whom I should have rejoiced, confident about all of you that my joy is that of all of you. 4For out of much affliction and anguish of heart I wrote to you with many tears, not that you might be pained but that you might know the abundant love I have for you.

第二章

1所以我拿定了主意，不再帶憂苦到你們那裡去，2因為如果我使你們憂苦，那麼，除了那由我而受憂苦的人外，又有誰可使我歡樂呢？3為此，我寫了那樣的信，正是為避免我來到的時候，那本該叫我喜樂的，反而叫我憂苦，因為我相信你們眾人都以我的喜樂為你們眾人的喜樂。4我在萬般的痛心憂苦中，流著許多淚給你們寫了信，並不是為叫你們憂苦，而是為叫你們認清我對你們所有的愛，多麼卓絕。

* [1:21–22] The commercial terms **gives us security, seal, first installment** are here used analogously to refer to the process of initiation into the Christian life, perhaps specifically to baptism. The passage is clearly trinitarian. The Spirit is the **first installment** or "down payment" of the full messianic benefits that God guarantees to Christians. Cf Eph 1:13–14.

* [1:23–24] **I have not yet gone to Corinth**: some suppose that Paul received word of some affair in Corinth, which he decided to regulate by letter even before the first of his projected visits (cf 2 Cor 1:16). Others conjecture that he did pay the first visit, was offended there (cf 2 Cor 2:5), returned to Ephesus, and sent a letter (2 Cor 2:3–9) in place of the second visit. The expressions **to spare you** (2 Cor 1:23) and **work together for your joy** (2 Cor 1:24) introduce the major themes of the next two paragraphs, which are remarkable for insistent repetition of key words and ideas. These form two clusters of terms in the English translation: (1) cheer, rejoice, encourage, joy; (2) pain, affliction, anguish. These clusters reappear when Paul resumes treatment of this subject in 2 Cor 7:5–16.

* [2:3, 4] **I wrote as I did**: we learn for the first time about the sending of a letter in place of the proposed visit. Paul mentions the letter in passing, but emphasizes his motivation in sending it: to avoid being saddened by them (cf 1 Cor 2:1), and to help them realize the depth of his love. Another motive will be added in 2 Cor 7:12 - to bring to light their own concern for him. **With many tears**: it has been suggested that we may have all or part of this "tearful letter" somewhere in the Corinthian correspondence, either in 1 Cor 5 (the case of the incestuous man), or in 1 Cor as a whole, or in 2 Cor 2:10–13. None of these hypotheses is entirely convincing. See the note on 2 Cor 13:1.

The Offender. 5*If anyone has caused pain, he has caused it not to me, but in some measure (not to exaggerate) to all of you. 6This punishment by the majority is enough for such a person, 7so that on the contrary you should forgive and encourage him instead, or else the person may be overwhelmed by excessive pain. 8Therefore, I urge you to reaffirm your love for him. 9For this is why I wrote, to know your proven character, whether you were obedient in everything. 10Whomever you forgive anything, so do I. For indeed what I have forgiven, if I have forgiven anything, has been for you in the presence of Christ, 11so that we might not be taken advantage of by Satan, for we are not unaware of his purposes.

不幸事件的暗示 5如果有人使人憂苦，他不是使我憂苦，而是使你們眾人，至少使一部分，免得我說得過火。6這樣的人，受了你們大多數人的譴責，已足夠了；7你們寬恕勸慰他，反倒更好，免得他一時為過度的憂苦所吞噬。8為此，我勸告你們對他再建起愛情來。9其實，也正是為此我纔寫了那信，為要考驗你們，看你們是否在一切事上都服從命令。10你們寬恕誰什麼，我也寬恕，因為我所寬恕的——如果我曾寬恕過什麼——是為你們的緣故，當著基督的面而寬恕的，11免得我們讓撒殫佔了便宜，因為我們不是不知道他的心意。

Paul's Anxiety. 12*When I went to Troas for the gospel of Christ, although a door was opened for me in the Lord, 13* I had no relief in my spirit because I did not find my brother Titus. So I took leave of them and went on to Macedonia.

對教會的焦慮與寬心 12當我為宣講基督福音來到特洛阿時，雖然給我開了為主工作的大門，13但因我沒有遇到我的弟兄弟鐸，我的心神得不到安寧，遂辭別他們，到馬其頓去了。14感謝天主時常使我們在基督內參與凱旋的行列，並藉我們在各處播揚認識基

*B. Paul's Ministry**

Ministers of a New Covenant. 14*But thanks be to God,* who always leads us in triumph in Christ* and manifests through us the odor of the knowledge

* [2:5–11] The nature of the **pain** (2 Cor 2:5) is unclear, though some believe an individual at Corinth rejected Paul's authority, thereby scandalizing many in the community. In any case, action has been taken, and Paul judges the measures adequate to right the situation (2 Cor 2:6). The follow-up directives he now gives are entirely positive: forgive, encourage, love. **Overwhelmed** (2 Cor 2:7): a vivid metaphor (literally "swallowed") that Paul employs positively at 2 Cor 5:4 and in 1 Cor 15:54 (2 Cor 2:7). It is often used to describe satanic activity (cf 1 Peter 5:8); note the reference to Satan here in 2 Cor 2:11.

* [2:12–13] **I had no relief**: Paul does not explain the reason for his anxiety until he resumes the thread of his narrative at 2 Cor 7:5: he was waiting to hear how the Corinthians would respond to his letter. Since 2 Cor 7:5–16 describes their response in entirely positive terms, we never learn in detail why he found it necessary to defend and justify his change of plans, as in 2 Cor 1:15–24. Was this portion of the letter written before the arrival of Titus with his good news (2 Cor 7:6–7)?

* [2:13] **Macedonia**: a Roman province in northern Greece.

* [2:14–7:4] This section constitutes a digression within the narrative of the crisis and its resolution (2 Cor 1:12–2:13 and 2 Cor 7:5–16). The main component (2 Cor 2:14–6:10) treats the nature of Paul's ministry and his qualifications for it; this material bears some similarity to the defense of his ministry in chs 2 Cor 10–13,

of him* in every place. 15For we are the aroma of Christ for God among those who are being saved and among those who are perishing, 16to the latter an odor of death that leads to death, to the former an odor of life that leads to life. Who is qualified* for this? 17For we are not like the many who trade on the word of God; but as out of sincerity, indeed as from God and in the presence of God, we speak in Christ.

督的芬芳；15因為我們就是獻與天主的基督的馨香，在得救的人中是，在喪亡的人中也是；16但為後者，是由死入死的芬芳；為前者，卻是由生入生的芬芳。對這樣的工作，誰夠資格呢？17至少我們不像那許多人為利而混亂了天主的道理；我們宣講乃是出於真誠，出於天主，當著天主的面，在基督內。

CHAPTER 3

1*Are we beginning to commend ourselves again? Or do we need, as some do, letters of recommendation to you or from you? 2You are our letter,* written on our hearts, known and read

第三章

保祿的薦書 1我們豈又開始舉薦我們自己嗎？或者，難道我們也應像某些人一般，需要給你們遞上薦書，或由你們寫薦書嗎？2你們就是我們的薦書，是寫在我們

2 Cor 格後

but it may well come from a period close to the crisis. This is followed by a supplementary block of material quite different in character and tone (2 Cor 6:14–7:1). These materials may have been brought together into their present position during final editing of the letter; appeals to the Corinthians link them to one another (2 Cor 6:11–13) and lead back to the interrupted narrative (2 Cor 7:2–4).

* [2:14–6:10] The question of Paul's adequacy (2 Cor 2:16; cf 2 Cor 3:5) and his credentials (2 Cor 3:1–2) has been raised. Paul responds by an extended treatment of the nature of his ministry. It is a ministry of glory (2 Cor 3:7–4:6), of life (2 Cor 4:7–5:10), of reconciliation (2 Cor 5:11–6:10).

* [2:14–16a] The initial statement plunges us abruptly into another train of thought. Paul describes his personal existence and his function as a preacher in two powerful images (2 Cor 2:14) that constitute a prelude to the development to follow.

* [2:14a] **Leads us in triumph in Christ**: this metaphor of a festive parade in honor of a conquering military hero can suggest either a positive sharing in Christ's triumph or an experience of defeat, being led in captivity and submission (cf 2 Cor 4:8–11; 1 Cor 4:9). Paul is probably aware of the ambiguity, as he is in the case of the next metaphor.

* [2:14b–16a] **The odor of the knowledge of him**: incense was commonly used in triumphal processions. The metaphor suggests the gradual diffusion of the knowledge of God through the apostolic preaching. **The aroma of Christ**: the image shifts from the fragrance Paul diffuses to the aroma that he is. Paul is probably thinking of the "sweet odor" of the sacrifices in the Old Testament (e.g., Genesis 8:21; Exodus 29:18) and perhaps of the metaphor of wisdom as a sweet odor (Sirach 24:15). **Death . . . life**: the aroma of Christ that comes to them through Paul is perceived differently by various classes of people. To some his preaching and his life (cf 1 Cor 1:17–2:6) are perceived as death, and the effect is death for them; others perceive him, despite appearances, as **life**, and the effect is life for them. This fragrance thus produces a separation and a judgment (cf the function of the "light" in John's gospel).

* [2:16b–17] **Qualified**: Paul may be echoing either the self-satisfied claims of other preachers or their charges about Paul's deficiencies. No one is really qualified, but the apostle contrasts himself with those who dilute or falsify the preaching for personal advantage and insists on his totally good conscience: his ministry is from God, and he has exercised it with fidelity and integrity (cf 2 Cor 3:5–6).

* [3:1] Paul seems to allude to certain preachers who pride themselves on their written credentials. Presumably they reproach him for not possessing similar credentials and compel him to spell out his own qualifications (2 Cor 4:2; 5:12; 6:4). The Corinthians themselves should have performed this function for Paul (2 Cor 5:12; cf 2 Cor 12:11). Since he is forced to find something that can recommend him, he points to them: their very existence constitutes his **letter** of recommendation (2 Cor 3:1–2). Others who engage in self-commendation will also be mentioned in 2 Cor 10:12–18.

* [3:2–3] Mention of "letters of recommendation" generates a series of metaphors in which Paul plays on

by all, 3*shown to be a letter of Christ administered by us, written not in ink but by the Spirit of the living God, not on tablets of stone but on tablets that are hearts of flesh.

心上，為眾人所共知共讀的，3因為明顯地，你們就是我們供職所寫的基督的書信：不是用墨水寫的，而是以生活的天主聖神；不是寫在石版上，而是在血肉的心版上。

4*Such confidence we have through Christ toward God. 5Not that of ourselves we are qualified to take credit for anything as coming from us; rather, our qualification comes from God, 6who has indeed qualified us as ministers of a new covenant, not of letter but of spirit; for the letter brings death, but the Spirit gives life.*

新約的僕役 4我們藉著基督在天主前纔敢這樣自信，5但這並不是說：我們憑自己能夠承擔什麼事，好似出於自己一般；而是說：我們所以夠資格，是出於天主，6並且是他使我們能夠做新約的僕役：這約並不是在於文字，而是在於神，因為文字叫人死，神卻叫人活。

Contrast with the Old Covenant. 7*Now if the ministry of death, carved in letters on stone, was so glorious that the Israelites could not look intently at the face of Moses because of

新約與舊約職務的比較 7如果那以文字刻在石頭上而屬死的職務，尚且有過光榮——甚至以色列子民為了梅瑟面貌上易於消逝的

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the word "letter": (1) the community is Paul's letter of recommendation (2 Cor 3:2a); (2) they are a letter engraved on his affections for all to see and read (2 Cor 3:2b); (3) they are a letter from Christ that Paul merely delivers (2 Cor 3:3a); (4) they are a letter written by the Spirit on the tablets of human hearts (2 Cor 3:3b). One image dissolves into another.

* [3:3] This verse contrasts Paul's letter with those **written . . . in ink** (like the credentials of other preachers) and those **written . . . on tablets of stone** (like the law of Moses). These contrasts suggest that the other preachers may have claimed special relationship with Moses. If they were Judaizers zealous for the Mosaic law, that would explain the detailed contrast between the old and the new covenants (2 Cor 3:6; 4:7–6:10). If they were charismatics who claimed Moses as their model, that would explain the extended treatment of Moses himself and his glory (2 Cor 3:7–4:6). **Hearts of flesh**: cf Ezekiel's contrast between the heart of flesh that the Spirit gives and the heart of stone that it replaces (Ezekiel 36:26); the context is covenant renewal and purification that makes observance of the law possible.

* [3:4–6] These verses resume 2 Cor 2:1–3:3. Paul's confidence (2 Cor 3:4) is grounded in his sense of God-given mission (2 Cor 2:17), the specifics of which are described in 2 Cor 3:1–3. 2 Cor 3:5–6 return to the question of his qualifications (2 Cor 2:16), attributing them entirely to God. 2 Cor 3:6 further spells out the situation described in v 3b and "names" it: Paul is living within **a new covenant**, characterized by the Spirit, which **gives life**. The usage of a **new covenant** is derived from Jer 31:31–33 a passage that also speaks of writing on the heart; cf 2 Cor 3:2.

* [3:6] This verse serves as a topic sentence for 2 Cor 3:7–6:10. For the contrast between **letter** and **spirit**, cf Romans 2:29; 7:5–6.

* [3:7–4:6] Paul now develops the contrast enunciated in 2 Cor 3:6b in terms of the relative glory of the two covenants, insisting on the greater glory of the new. His polemic seems directed against individuals who appeal to the glorious Moses and fail to perceive any comparable glory either in Paul's life as an apostle or in the gospel he preaches. He asserts in response that Christians have a glory of their own that far surpasses that of Moses.

* [3:7] **The ministry of death**: from his very first words, Paul describes the Mosaic covenant and ministry

its glory that was going to fade,* 8how much more* will the ministry of the Spirit be glorious? 9For if the ministry of condemnation was glorious, the ministry of righteousness will abound much more in glory. 10Indeed, what was endowed with glory has come to have no glory in this respect because of the glory that surpasses it. 11For if what was going to fade was glorious, how much more will what endures be glorious.

12Therefore, since we have such hope,* we act very boldly 13and not like Moses,* who put a veil over his face so that the Israelites could not look intently at the cessation of what was fading. 14Rather, their thoughts were rendered dull, for to this present day* the same veil remains unlifted when they read the old covenant, because through Christ it is taken away. 15To this day, in fact, whenever Moses is read, a veil lies over their hearts, 16but whenever a person turns

光榮，不能注視他的面貌——8那麼，屬神的職務，豈不更該有光榮嗎？9如果先前定罪的職務有過光榮，那麼，成義的職務更該多麼充滿光榮！10其實，那先前有過光榮的，因了這更超越的光榮，已算不得光榮了，11因為如果那易於消逝的曾一度有過光榮，那麼，這常存的更該多麼有光榮！

新約的公開與自由 12所以，我們既懷有這種希望，所以坦白行事，13不像梅瑟一般，將帕子蒙在臉上，免得以色列子民看到那易於消逝的光榮的終結；14但是他們的心意陷於遲鈍，因為直到今天，在讀《舊約》時，同樣的帕子仍然存在，沒有揭去，因為只有在基督內纔得除去；15而且直到今天，幾時讀《梅瑟》時，還有帕子蓋在他們的心上；16他

2 Cor 格後

from the viewpoint of their limitations. They lead to **death** rather than life (2 Cor 3:6–7; cf 2 Cor 4:7–5:10), to **condemnation** rather than reconciliation (2 Cor 3:9; cf 2 Cor 5:11–6:10). **Was so glorious**: the basic text to which Paul alludes is Exodus 34:29–35 to which his opponents have undoubtedly laid claim. **Going to fade**: Paul concedes the glory of Moses' covenant and ministry, but grants them only temporary significance.

* [3:8–11] **How much more**: the argument "from the less to the greater" is repeated three times (2 Cor 3:8, 9, 11). 2 Cor 3:10 expresses another point of view: the difference in glory is so great that only the new covenant and ministry can properly be called "glorious" at all.

* [3:12] **Such hope**: the glory is not yet an object of experience, but that does not lessen Paul's confidence. **Boldly**: the term *parrēsia* expresses outspoken declaration of Christian conviction (cf 2 Cor 4:1–2). Paul has nothing to hide and no reason for timidity.

* [3:13–14a] **Not like Moses**: in Exodus Moses veiled his face to protect the Israelites from God's reflected glory. Without impugning Moses' sincerity, Paul attributes another effect to the veil. Since it lies between God's glory and the Israelites, it explains how they could fail to notice the glory disappearing. **Their thoughts were rendered dull**: the problem lay with their understanding. This will be expressed in 2 Cor 3:14b–16 by a shift in the place of the veil: it is no longer over Moses' face but over their perception.

* [3:14b–16] The parallelism in these verses makes it necessary to interpret corresponding parts in relation to one another. **To this present day**: this signals the shift of Paul's attention to his contemporaries; his argument is typological, as in 1 Cor 10. The Israelites of Moses' time typify the Jews of Paul's time, and perhaps also Christians of Jewish origin or mentality who may not recognize the temporary character of Moses' glory. **When they read the old covenant**: the lasting dullness prevents proper appraisal of Moses' person and covenant. When his writings are read in the synagogue, a veil still impedes their understanding. **Through Christ**: i.e., in the new covenant. **Whenever a person turns to the Lord**: Moses in Exodus appeared before God without the veil and gazed on his face unprotected. Paul applies that passage to converts to Christianity: when they turn to the Lord fully and authentically, the impediment to their understanding is removed.

to the Lord the veil is removed. 17Now the Lord is the Spirit,* and where the Spirit of the Lord is, there is freedom. 18*All of us, gazing with unveiled face on the glory of the Lord, are being transformed into the same image from glory to glory, as from the Lord who is the Spirit.

CHAPTER 4

Integrity in the Ministry. 1*Therefore, since we have this ministry through the mercy shown us, we are not discouraged. 2Rather, we have renounced shameful, hidden things; not acting deceitfully or falsifying the word of God, but by the open declaration of the truth we commend ourselves to everyone's conscience in the sight of God. 3And even though our gospel is veiled,* it is veiled for those who are perishing, 4in whose case the god of this age has blinded the minds of the unbelievers, so that they may not see the light of the gospel of the glory of Christ, who is the image of God. 5For we do not preach ourselves* but Jesus Christ as Lord, and ourselves

們幾時轉向主，帕子就會除掉。17主就是那神：主的神在那裡，那裡就有自由。18我們眾人以揭開的臉面反映主的光榮的，漸漸地光榮上加光榮，都變成了與主同樣的肖像，正如由主，即神在我們內所完成的。

第四章

宗徒的忠貞 1為此，我們既蒙垂青，獲得了這職務，我們決不膽怯；2反而戒絕了一切可恥的隱瞞行為，不以狡猾行事，也不變通天主的道理，只是藉著顯示真理，在天主前將我們自己舉薦於眾人的良心。3但如果說我們的福音也被蒙住了，那只是為喪亡的人蒙著，4因為今世的神已蒙蔽了這些不信者的心意，免得他們看見基督——天主的肖像——光榮福音的光明。5因為我們不是宣傳我們自己，而是宣傳耶穌基督

* [3:17] **The Lord is the Spirit**: the "Lord" to whom the Christian turns (2 Cor 3:16) is the Spirit of whom Paul has been speaking, the life-giving Spirit of the living God (2 Cor 3:6, 8), the inaugurator of the new covenant and ministry, who is also the Spirit of Christ. **The Spirit of the Lord**: the Lord here is the living God (2 Cor 3:3), but there may also be an allusion to Christ as Lord (2 Cor 3:14, 16). **Freedom**: i.e., from the ministry of death (2 Cor 3:7) and the covenant that condemned (2 Cor 3:9).

* [3:18] Another application of the veil image. **All of us . . . with unveiled face**: Christians (Israelites from whom the veil has been removed) are like Moses, standing in God's presence, beholding and reflecting his glory. **Gazing**: the verb may also be translated "contemplating as in a mirror"; 2 Cor 4:6 would suggest that the mirror is Christ himself. **Are being transformed**: elsewhere Paul speaks of transformation, conformity to Jesus, God's image, as a reality of the end time, and even 2 Cor 3:12 speaks of the glory as an object of hope. But the life-giving Spirit, the distinctive gift of the new covenant, is already present in the community (cf 2 Cor 1:22, the "first installment"), and the process of transformation has already begun. **Into the same image**: into the image of God, which is Christ (2 Cor 4:4).

* [4:1–2] A ministry of this sort generates confidence and forthrightness; cf 2 Cor 1:12–14; 2:17.

* [4:3–4] **Though our gospel is veiled**: the final application of the image. Paul has been reproached either for obscurity in his preaching or for his manner of presenting the gospel. But he confidently asserts that there is no veil over his gospel. If some fail to perceive its light, that is because of unbelief. The veil lies over their eyes (2 Cor 3:14), a blindness induced by Satan, and a sign that they are headed for destruction (cf 2 Cor 2:15).

* [4:5] **We do not preach ourselves**: the light seen in his gospel is the glory of Christ (2 Cor 4:4). Far from preaching himself, the preacher should be a transparent medium through whom Jesus is perceived (cf 2 Cor 4:10–11). **Your slaves**: Paul draws attention away from individuals as such and toward their role in relation to God, Christ, and the community; cf 1 Cor 3:5; 2 Cor 4:1

as your slaves for the sake of Jesus.
6*For God who said, "Let light shine
out of darkness," has shone in our
hearts to bring to light the knowledge
of the glory of God on the face of
[Jesus] Christ.

為主，我們只是因耶穌的緣故作
了你們的奴僕。6因為那吩咐『光
從黑暗中照耀』的天主，曾經照
耀在我們心中，為使我們以那在
【耶穌】基督的面貌上，所閃耀
的天主的光榮的知識，來光照別
人。

The Paradox of the Ministry. 7*But
we hold this treasure in earthen
vessels, that the surpassing power
may be of God and not from us.*
8*We are afflicted in every way, but
not constrained; perplexed, but not
driven to despair; 9persecuted, but
not abandoned; struck down, but not
destroyed; 10*always carrying about in
the body the dying of Jesus, so that the
life of Jesus may also be manifested
in our body. 11For we who live are
constantly being given up to death for
the sake of Jesus, so that the life of
Jesus may be manifested in our mortal
flesh.
12*So death is at work in us, but life in

力量來自天主 7但我們是在瓦
器中存有這寶貝，為彰顯那卓著
的力量是屬於天主，並非出於我
們。8我們在各方面受了磨難，
卻沒有被困住；絕了路，卻沒有
絕望；9被迫害，卻沒有被棄捨；
被打倒，卻沒有喪亡；10身上時
常帶著耶穌的死狀，為使耶穌
的生活也彰顯在我們身上。11的
確，我們這些活著的人，時常為
耶穌的緣故被交於死亡，為使耶
穌的生活也彰顯在我們有死的肉
身上。12這樣看來，死亡施展在
我們身上，生活卻施展在你們身
上。

2 Cor 格後

* [4:6] Autobiographical allusion to the episode at Damascus clarifies the origin and nature of Paul's service; cf Acts 9:1–19; 22:3–16; 26:2–18. **"Let light shine out of darkness"**: Paul seems to be thinking of Genesis 1:3 and presenting his apostolic ministry as a new creation. There may also be an allusion to Isaiah 9:1 suggesting his prophetic calling as servant of the Lord and light to the nations; cf Isaiah 42:6, 16; 49:6; 60:1–2, and the use of light imagery in Acts 26:13–23. **To bring to light the knowledge**: Paul's role in the process of revelation, expressed at the beginning under the image of the odor and aroma (2 Cor 2:14–15), is restated now, at the end of this first moment of the development, in the imagery of light and glory (2 Cor 4:3–6).
* [4:7–5:10] Paul now confronts the difficulty that his present existence does not appear glorious at all; it is marked instead by suffering and death. He deals with this by developing the topic already announced in 2 Cor 3:3, 6, asserting his faith in the presence and ultimate triumph of life, in his own and every Christian existence, despite the experience of death.
* [4:7] **This treasure**: the glory that he preaches and into which they are being transformed. **In earthen vessels**: the instruments God uses are human and fragile; some imagine small terracotta lamps in which light is carried.
* [4:8–9] A catalogue of his apostolic trials and afflictions. Yet in these the negative never completely prevails; there is always some experience of rescue, of salvation.
* [4:10–11] Both the negative and the positive sides of the experience are grounded christologically. The logic is similar to that of 2 Cor 1:3–11. His sufferings are connected with Christ's, and his deliverance is a sign that he is to share in Jesus' resurrection.
* [4:12–15] His experience does not terminate in himself, but in others (12, 15; cf 2 Cor 1:4–5). Ultimately, everything is ordered even beyond the community, toward God (2 Cor 4:15; cf 2 Cor 1:11).

you. 13*Since, then, we have the same spirit of faith, according to what is written, "I believed, therefore I spoke," we too believe and therefore speak, 14knowing that the one who raised the Lord Jesus will raise us also with Jesus and place us with you in his presence. 15Everything indeed is for you, so that the grace bestowed in abundance on more and more people may cause the thanksgiving to overflow for the glory of God.

16*Therefore, we are not discouraged; rather, although our outer self is wasting away, our inner self is being renewed day by day.* 17For this momentary light affliction is producing for us an eternal weight of glory beyond all comparison, 18as we look not to what is seen but to what is unseen; for what is seen is transitory, but what is unseen is eternal.

宗徒所注視的目標 13但我們既然具有經上所載的：『我信了，所以我說』那同樣的信心，我們也信，所以也說，14因為我們知道那使主耶穌復活的，也要使我們與耶穌一起復活，並使我們與你們一同站在他前。15其實，這一切都是為了你們，為使獲得恩寵的人越增多，感謝也越增加，好歸光榮於天主。16為此，我們決不膽怯，縱使我們外在的人日漸損壞，但我們內在的人卻日日更新，17因為我們這現時輕微的苦難，正分外無比地給我們造就永遠的光榮厚報，18因為我們並不注目那看得見的，而只注目那看不見的；那看得見的，原是暫時的；那看不見的，纔是永遠的。

CHAPTER 5

Our Future Destiny. 1For we know that if our earthly dwelling,* a tent, should be destroyed, we have a building from God, a dwelling not made with hands, eternal in heaven. 2*For in this tent we groan, longing to

第五章

或生或死為討主的歡心 1因為我們知道：如果我們這地上帳棚式的寓所拆毀了，我們必由天主獲得一所房舍，一所非人手所造，而永遠在天上的寓所。2誠然，我

* [4:13–14] Like the Psalmist, Paul clearly proclaims his faith, affirming life within himself despite death (2 Cor 4:10–11) and the life-giving effect of his experience upon the church (2 Cor 4:12, 14–15). **And place us with you in his presence**: Paul imagines God presenting him and them to Jesus at the parousia and the judgment; cf 2 Cor 11:2; Romans 14:10.

* [4:16–18] In a series of contrasts Paul explains the extent of his faith in life. Life is not only already present and revealing itself (2 Cor 4:8–11, 16) but will outlast his experience of affliction and dying: it is eternal (2 Cor 4:17–18).

* [4:16] **Not discouraged**: i.e., despite the experience of death. Paul is still speaking of himself personally, but he assumes his faith and attitude will be shared by all Christians. **Our outer self**: the individual subject of ordinary perception and observation, in contrast to the interior and hidden self, which undergoes renewal. **Is being renewed day by day**: this suggests a process that has already begun; cf 2 Cor 3:18. The renewal already taking place even in Paul's dying is a share in the life of Jesus, but this is recognized only by faith (2 Cor 4:13, 18; 2 Cor 5:7).

* [5:1] **Our earthly dwelling**: the same contrast is restated in the imagery of a dwelling. The language recalls Jesus' saying about the destruction of the temple and the construction of another building **not made with hands** (Mark 14:58), a prediction later applied to Jesus' own body (John 2:20).

* [5:2–5] 2 Cor 5:2–3 and 4 are largely parallel in structure. **We groan, longing**: see the note on 2 Cor 5:5. **Clothed with our heavenly habitation**: Paul mixes his metaphors, adding the image of the garment to that of the building. **Further clothed**: the verb means strictly "to put one garment on over another." Paul

be further clothed with our heavenly habitation 3if indeed, when we have taken it off,* we shall not be found naked. 4For while we are in this tent we groan and are weighed down, because we do not wish to be unclothed* but to be further clothed, so that what is mortal may be swallowed up by life. 5Now the one who has prepared us for this very thing is God, who has given us the Spirit as a first installment.*

6*So we are always courageous, although we know that while we are at home in the body we are away from the Lord, 7for we walk by faith, not by sight. 8Yet we are courageous, and we would rather leave the body and go home to the Lord. 9Therefore, we aspire to please him, whether we are at home or away. 10For we must all appear* before the judgment seat of Christ, so that each one may receive

們在此歎息，因為我們切望套上那屬天上的住所，3只要我們還穿著衣服，不是赤裸的。4我們在這帳棚裡的人，苦惱歎息，是由於我們不願脫去衣服，而就套上另一層，為使這有死的為生命所吸收。5但那安排我們如此的，是天主，是他給我們賜下了聖神作抵押。6所以不論怎樣，我們時常放心大膽，因為我們知道，我們幾時住在這肉身內，就是與主遠離——7因為我們現今只是憑信德往來，並非憑目睹——8我們放心大膽，是為更情願出離肉身，與主同住。9為此我們或住在或出離肉身，常專心以討主的喜悅為光榮。10因為我們眾人都應出現在基督的審判台前，為使各人藉他

2 Cor 格後

may desire to put the resurrection body on over his mortal body, without dying; 2 Cor 5:2, 4 permit this meaning but do not impose it. Or perhaps he imagines the resurrection body as a garment put on over the Christ-garment first received in baptism (Gal 3:27) and preserved by moral behavior (Romans 13:12–14; Col 3:12; cf Matthew 22:11–13). Some support for this interpretation may be found in the context; cf the references to baptism (2 Cor 5:5), to judgment according to works (2 Cor 5:10), and to present renewal (2 Cor 4:16), an idea elsewhere combined with the image of "putting on" a new nature (Eph 4:22–24; Col 3:1–5, 9–10).

* [5:3] **When we have taken it off**: the majority of witnesses read "when we have put it on," i.e., when we have been clothed (in the resurrection body), then we shall not be without a body (naked). This seems mere tautology, though some understand it to mean: whether we are "found" (by God at the judgment) clothed or naked depends upon whether we have preserved or lost our original investiture in Christ (cf the previous note). In this case to "put it on" does not refer to the resurrection body, but to keeping intact the Christ-garment of baptism. The translation follows the western reading (Codex Bezae, Tertullian), the sense of which is clear: to "take it off" is to shed our mortal body in death, after which we shall be clothed in the resurrection body and hence not "naked" (cf 1 Cor 15:51–53).

* [5:4] **We do not wish to be unclothed**: a clear allusion to physical death (2 Cor 4:16; 5:1). Unlike the Greeks, who found dissolution of the body desirable (cf Socrates), Paul has a Jewish horror of it. He seems to be thinking of the "intermediate period," an interval between death and resurrection. **Swallowed up by life**: cf 1 Cor 15:54.

* [5:5] God has created us for resurrected bodily life and already prepares us for it by the gift of the Spirit in baptism. **The Spirit as a first installment**: the striking parallel to 2 Cor 5:1–5 in Romans 8:17–30 describes Christians who have received the "firstfruits" (cf "first installment" here) of the Spirit as "groaning" (cf 2 Cor 5:2, 4 here) for the resurrection, the complete redemption of their bodies. In place of clothing and building, Romans 8 uses other images for the resurrection: adoption and conformity to the image of the Son.

* [5:6–9] Tension between present and future is expressed by another spatial image, the metaphor of the country and its citizens. At present we are like citizens in exile or far away from home. The Lord is the distant homeland, believed in but unseen (2 Cor 5:7).

* [5:10] **We must all appear**: the verb is ambiguous: we are scheduled to "appear" for judgment, at which we will be "revealed" as we are (cf 2 Cor 11; 2:14; 4:10–11).

recompense, according to what he did in the body, whether good or evil.

The Ministry of Reconciliation.
11*Therefore, since we know the fear of the Lord, we try to persuade others; but we are clearly apparent to God, and I hope we are also apparent to your consciousness. 12We are not commending ourselves to you again but giving you an opportunity to boast of us, so that you may have something to say to those who boast of external appearance rather than of the heart. 13For if we are out of our minds,* it is for God; if we are rational, it is for you. 14*For the love of Christ impels us, once we have come to the conviction that one died for all; therefore, all have died. 15He indeed died for all, so that those who live might no longer live for themselves but for him who for their sake died and was raised.

16Consequently,* from now on we regard no one according to the flesh; even if we once knew Christ according to the flesh, yet now we know him so no longer. 17So whoever is in Christ is a new creation: the old things have passed away; behold, new things have

肉身所行的，或善或惡，領取相當的報應。

宗徒為自己辯護的目的 11我們既然知道主的可畏，遂盡力使人相信我們；我們在主前是顯明的，我也盼望在你們的良心前也是顯明的。12這並不是我們又向你們舉薦自己，而是為給你們一個有為我們誇耀的機會，使你們有以對付那些只憑外貌，而不憑內心誇耀的人們，13因為如果說我們是發狂，那是為了天主；如果說我們是清醒，那是為了你們。

基督的愛催迫宗徒 14因為基督的愛催迫著我們，因我們曾如此斷定：既然一個人替眾人死了，那麼眾人就都死了；15他替眾人死，是為使活著的人不再為自己生活，而是為替他們死而復活了的那位生活。16所以我們從今以後，不再按人的看法認識誰了；縱使我們曾按人的看法認識過基督，但如今不再這樣認識他了。17所以誰若在基督內，他就是一個新受造物，舊的已成過去，

* [5:11–15] This paragraph is transitional. Paul sums up much that has gone before. Still playing on the term "appearance," he reasserts his transparency before God and the Corinthians, in contrast to the self-commendation, boasting, and preoccupation with externals that characterize some others (cf 2 Cor 1:12–14; 2:14; 3:1; 3:7–4:6). 2 Cor 5:14 recalls 2 Cor 3:7–4:6, and sums up 2 Cor 4:7–5:10.
* [5:13] **Out of our minds**: this verse confirms that a concern for ecstasy and charismatic experience may lie behind the discussion about "glory" in 2 Cor 3:7–4:6. Paul also enjoys such experiences but, unlike others, does not make a public display of them or consider them ends in themselves. **Rational**: the Greek virtue *sōphrosynē*, to which Paul alludes, implies reasonableness, moderation, good judgment, self-control.
* [5:14–15] These verses echo 2 Cor 4:14 and resume the treatment of "life despite death" from 2 Cor 4:7–5:10.
* [5:16–17] **Consequently**: the death of Christ described in 2 Cor 5:14–15 produces a whole new order (2 Cor 5:17) and a new mode of perception (2 Cor 5:16). **According to the flesh**: the natural mode of perception, characterized as "fleshly," is replaced by a mode of perception proper to the Spirit. Elsewhere Paul contrasts what Christ looks like according to the old criteria (weakness, powerlessness, folly, death) and according to the new (wisdom, power, life); cf 2 Cor 5:15, 21; 1 Cor 1:17–3:3. Similarly, he describes the paradoxical nature of Christian existence, e.g., in 2 Cor 4:10–11, 14. **A new creation**: rabbis used this expression to describe the effect of the entrance of a proselyte or convert into Judaism or of the remission of sins on the Day of Atonement. The new order created **in Christ** is the new covenant (2 Cor 3:6).

come. 18*And all this is from God, who has reconciled us to himself through Christ and given us the ministry of reconciliation, 19namely, God was reconciling the world to himself in Christ, not counting their trespasses against them and entrusting to us the message of reconciliation. 20So we are ambassadors for Christ, as if God were appealing through us. We implore you on behalf of Christ, be reconciled to God. 21*For our sake he made him to be sin who did not know sin, so that we might become the righteousness of God in him.

看，都成了新的。18這一切都是出於天主，他曾藉基督使我們與他自己和好，並將這和好的職務賜給了我們：19這就是說：天主在基督內使世界與自己和好，不再追究他們的過犯，且將和好的話放在我們的口中。20所以我們是代基督作大使了，好像是天主藉著我們來勸勉世人。我們如今代基督請求你們：與天主和好罷！21因為他曾使那不認識罪的，替我們成了罪，好叫我們在他內成為天主的正義。

CHAPTER 6

The Experience of the Ministry. 1*Working together, then, we appeal to you not to receive the grace of God in vain.* 2For he says:

"In an acceptable time* I heard you,
and on the day of salvation I
helped you."

Behold, now is a very acceptable time; behold, now is the day of salvation. 3We cause no one to stumble* in

第六章

保祿傳教的表樣 1我們與天主合作的人，也勸你們不要白受天主的恩寵——2因為經上說：『在悅納的時候，我俯允了你；在救恩的時日，我幫助了你。』看！如今正是悅納的時候；看！如今正是救恩的時日——3我們在任何事上，為避免這職務受詆毀，不但沒有給

* [5:18–21] Paul attempts to explain the meaning of God's action by a variety of different categories; his attention keeps moving rapidly back and forth from God's act to his own ministry as well. **Who has reconciled us to himself**: i.e., he has brought all into oneness. **Not counting their trespasses**: the reconciliation is described as an act of justification (cf "righteousness," 2 Cor 5:21); this contrasts with the covenant that condemned (2 Cor 3:8). **The ministry of reconciliation**: Paul's role in the wider picture is described: entrusted with the message of reconciliation (2 Cor 5:19), he is Christ's ambassador, through whom God appeals (2 Cor 5:20a). In v 20b Paul acts in the capacity just described.

* [5:21] This is a statement of God's purpose, expressed paradoxically in terms of sharing and exchange of attributes. As Christ became our righteousness (1 Cor 1:30), we become God's righteousness (cf 2 Cor 5:14–15).

* [6:1–10] This paragraph is a single long sentence in the Greek, interrupted by the parenthesis of 2 Cor 6:2. The one main verb is "we appeal." In this paragraph Paul both exercises his ministry of reconciliation (cf 2 Cor 5:20) and describes how his ministry is exercised: the "message of reconciliation" (2 Cor 5:19) is lived existentially in his apostolic experience.

* [6:1] **Not to receive . . . in vain**: i.e., conform to the gift of justification and new creation. The context indicates how this can be done concretely: become God's righteousness (2 Cor 5:21), not live for oneself (2 Cor 5:15) be reconciled with Paul (2 Cor 6:11–13; 7:2–3).

* [6:2] **In an acceptable time**: Paul cites the Septuagint text of Isaiah 49:8; the Hebrew reads "in a time of favor"; it is parallel to "on the day of salvation." **Now**: God is bestowing favor and salvation at this very moment, as Paul is addressing his letter to them.

* [6:3] **Cause no one to stumble**: the language echoes that of 1 Cor 8–10 as does the expression "no longer live for themselves" in 2 Cor 5:15. **That no fault may be found**: i.e., at the eschatological judgment (cf 1 Cor 4:2–5).

anything, in order that no fault may be found with our ministry; 4*on the contrary, in everything we commend ourselves as ministers of God, through much endurance, in afflictions, hardships, constraints,* 5beatings, imprisonments, riots, labors, vigils, fasts; 6*by purity, knowledge, patience, kindness, in a holy spirit, in unfeigned love, 7in truthful speech, in the power of God; with weapons of righteousness at the right and at the left; 8through glory and dishonor, insult and praise. We are treated as deceivers and yet are truthful;* 9as unrecognized and yet acknowledged; as dying and behold we live; as chastised and yet not put to death; 10as sorrowful yet always rejoicing; as poor yet enriching many; as having nothing and yet possessing all things.

11*We have spoken frankly to you, Corinthians; our heart is open wide. 12You are not constrained by us; you are constrained by your own affections. 13As recompense in kind (I speak as to my children), be open yourselves.

Call to Holiness. 14*Do not be yoked with those who are different, with

任何人跌倒的因由，4反而處處表現我們自己，有如天主的僕役，就是以持久的堅忍，在艱難、貧乏、困苦之中，5在拷打、監禁、暴亂之中，在勞苦、不寢、不食之中，6以清廉，以明智，以容忍，以慈惠，以聖神，以無偽的愛情，7以真理的言辭，以天主的德能，以左右兩手中正義的武器，8歷經光榮和凌辱，惡名和美名；像是迷惑人的，卻是真誠的；9像是人所不知的，卻是人所共知的；像是待死的，看！我們卻活著；像是受懲罰的，卻沒有被置於死地；10像是憂苦的，卻常常喜樂；像是貧困的，卻使許多人富足；像是一無所有的，卻無所不有。

對信友的摯愛和規勸 11格林多人啊！我們的口向你們張開了，我們的心也敞開了。12你們在我們心內並不窄狹，而是你們的心腸窄狹。13為了以報還報，如今我對你們猶如對自己的孩子說：你們也敞開你們的心罷！

14你們不要與不信的人共負一軛，因為正義與不法之間，那能

* [6:4a] This is the central assertion, the topic statement for the catalogue that follows. **We commend ourselves**: Paul's self-commendation is ironical (with an eye on the charges mentioned in 2 Cor 3:1–3) and paradoxical (pointing mostly to experiences that would not normally be considered points of pride but are perceived as such by faith). Cf also the self-commendation in 2 Cor 11:23–29. **As ministers of God**: the same Greek word, *diakonos*, means "minister" and "servant"; cf 2 Cor 11:23, the central assertion in a similar context, and 1 Cor 3:5.

* [6:4b–5] **Through much endurance**: this phrase functions as a subtitle; it is followed by an enumeration of nine specific types of trials endured.

* [6:6–7a] A list of virtuous qualities in two groups of four, the second fuller than the first.

* [6:8b–10] A series of seven rhetorically effective antitheses, contrasting negative external impressions with positive inner reality. Paul perceives his existence as a reflection of Jesus' own and affirms an inner reversal that escapes outward observation. The final two members illustrate two distinct kinds of paradox or apparent contradiction that are characteristic of apostolic experience.

* [6:11–13] Paul's tone becomes quieter, but his appeal for acceptance and affection is emotionally charged. References to the heart and their mutual relations bring the development begun in 2 Cor 2:14–3:3 to an effective conclusion.

* [6:14–7:1] Language and thought shift noticeably here. Suddenly we are in a different atmosphere, dealing with a quite different problem. Both the vocabulary and the thought, with their contrast between

unbelievers. For what partnership
do righteousness and lawlessness
have? Or what fellowship does light
have with darkness?* 15What accord
has Christ with Beliar? Or what
has a believer in common with an
unbeliever? 16What agreement has the
temple of God with idols? For we are
the temple of the living God; as God
said:
"I will live with them and move
among them,*
and I will be their God
and they shall be my people.
17Therefore, come forth from them
and be separate," says the Lord,
"and touch nothing unclean;
then I will receive you
18and I will be a father to you,
and you shall be sons and
daughters to me,
says the Lord Almighty."

有什麼相通？或者，光明之於黑暗，那能有什麼聯繫？15基督之於貝里雅耳，那能有什麼協和？或者，信者與不信者，那能有什麼股份？16天主的殿與偶像，那能有什麼相合？的確，我們就是生活的天主的殿，正如天主所說的：『我要在他們內居住，我要在他們中徘徊；我要做他們的天主，他們要做我的百姓。』17為此，『你們應當從他們中間出來，離開他們——這是上主說的——你們不可觸摸不潔之物，我要收納你們，18我要做你們的父親，你們要做我的子女：這是全能的上主說的。』

2 Cor 格後

CHAPTER 7

1Since we have these promises,
beloved, let us cleanse ourselves from
every defilement of flesh and spirit,
making holiness perfect in the fear of
God.

2*Make room for us; we have not
wronged anyone, or ruined anyone,

第七章

1所以，親愛的！我們既有這些恩許，就當潔淨自己，除去肉體和心靈上的一切玷污，以敬畏天主之情來成就聖德。

2容納我們罷！我們並沒有侵犯過誰，沒有敗壞過誰，也沒有佔

---

good and evil, are more characteristic of Qumran documents or the Book of Revelation than they are of Paul. Hence, critics suspect that this section was inserted by another hand.

* [6:14–16a] The opening injunction to separate from unbelievers is reinforced by five rhetorical questions to make the point that Christianity is not compatible with paganism. Their opposition is emphasized also by the accumulation of five distinct designations for each group. These verses are a powerful statement of God's holiness and the exclusiveness of his claims.

* [6:16c–18] This is a chain of scriptural citations carefully woven together. God's covenant relation to his people and his presence among them (2 Cor 6:16) is seen as conditioned on cultic separation from the profane and cultically impure (2 Cor 6:17); that relation is translated into the personal language of the parent-child relationship, an extension to the community of the language of 2 Sam 7:14 (2 Cor 6:18). Some remarkable parallels to this chain are found in the final chapters of Revelation. God's presence among his people (Rev 21:22) is expressed there, too, by applying 2 Sam 7:14 to the community (Rev 21:7). There is a call to separation (Rev 18:4) and exclusion of the unclean from the community and its liturgy (Rev 21:27). The title "Lord Almighty" (*Pantokratōr*) occurs in the New Testament only here in 2 Cor 6:18 and nine times in Rev.

* [7:2–4] These verses continue the thought of 2 Cor 6:11–13, before the interruption of 2 Cor 6:14–7:1. 2 Cor 7:4 serves as a transition to the next section: the four themes it introduces (confidence; pride or "boasting"; encouragement; joy in affliction) are developed in 2 Cor 7:5–16. All have appeared previously in the letter.

or taken advantage of anyone. 3I do not say this in condemnation, for I have already said that you are in our hearts, that we may die together and live together. 4I have great confidence in you, I have great pride in you; I am filled with encouragement, I am overflowing with joy all the more because of all our affliction.

*C. Resolution of the Crisis**

2 Cor 格後

Paul's Joy in Macedonia. 5*For even when we came into Macedonia,* our flesh had no rest, but we were afflicted in every way—external conflicts, internal fears. 6But God, who encourages the downcast, encouraged us by the arrival of Titus, 7and not only by his arrival but also by the encouragement with which he was encouraged in regard to you, as he told us of your yearning, your lament, your zeal for me, so that I rejoiced even more. 8*For even if I saddened you by my letter, I do not regret it; and if I did regret it ([for] I see that that letter saddened you, if only for a while), 9I rejoice now, not because you were saddened, but because you were saddened into repentance; for you were saddened in a godly way, so that you did not suffer loss in anything because of us. 10For godly sorrow produces a salutary repentance without regret, but worldly sorrow produces death.

過誰的便宜。3我說這話，並不是為定你們的罪，因為我以前曾說過：你們常在我們心中，甚至於同死同生。

追述弟鐸帶來的安慰 4我對你們大可放心，我為了你們也很可誇耀；我充滿了安慰，在我們各樣的苦難中，我格外充滿喜樂，5因為自從我們到了馬其頓，我們的肉身沒有得到一點安寧，反而處處遭難：外有爭鬥，內有恐懼。6但那安慰謙卑人的天主，以弟鐸的來臨安慰了我們；7不但以他的來臨，而且也以他由你們所得的安慰，安慰了我們，因為他把你們的切望，你們的悲痛，你們對我的熱忱，都給我們報告了，致令我更加喜歡。8雖然我曾以那封信使你們憂苦了，我並不後悔，縱然我曾經後悔過——因為我看見那封信實在使你們憂苦了，雖然只是一時——9如今我卻喜歡，並不是因為你們憂苦了，而是因為你們憂苦以致於悔改，因為你們是按照天主的聖意而憂苦的，所以沒有由我們受到什麼損害。10因為按照天主聖意而來的憂苦，能產生再不返悔的悔改，以致於得救；世間

* [7:5–16] This section functions as a peroration or formal summing up of the whole first part of the letter, 2 Cor 1–7. It deals with the restoration of right relations between Paul and the Corinthians, and it is marked by fullness and intensity of emotion.

* [7:5–7] Paul picks up the thread of the narrative interrupted at 2 Cor 2:13 (2 Cor 7:5) and describes the resolution of the tense situation there depicted (2 Cor 7:6–7). Finally Titus arrives and his coming puts an end to Paul's restlessness (2 Cor 2:13; 2 Cor 7:5), casts out his fears, and reverses his mood. The theme of encouragement and affliction is reintroduced (cf 2 Cor 1:3–11); here, too, encouragement is traced back to God and is described as contagious (2 Cor 7:6). The language of joy and sorrow also reappears in 2 Cor 7:7 (cf 2 Cor 1:23–2:1 and the note on 2 Cor 1:23–24).

* [7:5] **Macedonia**: see the note on 2 Cor 2:13.

* [7:8–12] Paul looks back on the episode from the viewpoint of its ending. The goal of their common activity, promotion of their joy (2 Cor 1:24), has been achieved, despite and because of the sorrow they felt. That sorrow was God-given. Its salutary effects are enumerated fully and impressively in 2 Cor 7:10–11; not the least important of these is that it has revealed to them the attachment they have to Paul.

11For behold what earnestness this godly sorrow has produced for you, as well as readiness for a defense, and indignation, and fear, and yearning, and zeal, and punishment. In every way you have shown yourselves to be innocent in the matter. 12So then even though I wrote to you, it was not on account of the one who did the wrong, or on account of the one who suffered the wrong, but in order that your concern for us might be made plain to you in the sight of God. 13For this reason we are encouraged.

And besides our encouragement,* we rejoice even more because of the joy of Titus, since his spirit has been refreshed by all of you. 14For if I have boasted to him about you, I was not put to shame. No, just as everything we said to you was true, so our boasting before Titus proved to be the truth. 15And his heart goes out to you all the more, as he remembers the obedience of all of you, when you received him with fear and trembling. 16I rejoice, because I have confidence in you in every respect.

11的憂苦卻產生死亡。11且看，這種按照天主聖意而來的憂苦，在你們中產生了多大的熱情，甚而辨白，而憤慨，而恐懼，而切望，而熱忱，而譴責；在各方面，你們表明自己對那事件是無罪的。12因此，雖然我從前給你們寫了信，卻不是為了那侵犯人的，也不是為了那受侵犯的，而是為要把你們對我們的熱情，在天主面前表彰出來；13為此我們得到了安慰。

分享弟鐸的安慰 在我們受安慰之外，我們尤其因弟鐸的喜樂而更加喜樂，因為他的心神由你們眾人得到寬慰，14因為，我如果對弟鐸誇耀過你們什麼，我也不致於羞愧，因為我向他誇耀你們的話，成了真的，正如我們對你們所說的一切都是真的一樣；15並且，他一想起你們眾人的服從，怎樣以敬畏和戰慄的心情來接待他，他的心腸就越發傾向你們。16我真喜歡，因為我對你們在各方面都可以放心了！

*III: The Collection for Jerusalem**

催促捐款

CHAPTER 8

第八章

Generosity in Giving. 1*We want you to know, brothers,* of the grace of God* that has been given to the churches of Macedonia, 2*for in a severe test of affliction, the abundance

馬其頓教會捐款的榜樣 1弟兄們！如今我們願意告訴你們：天主在馬其頓各教會所施與的恩惠，2就是他們在患難頻繁的試探

* [7:13–16] Paul summarizes the effect of the experience on Titus: encouragement, joy, love, relief. Finally, he describes its effects on himself: encouragement, joy, confidence, pride or "boasting" (i.e., the satisfaction resulting from a boast that proves well-founded; cf 2 Cor 7:4; 1:12, 14).

* [8:1–9:15] Paul turns to a new topic, the collection for the church in Jerusalem. There is an early precedent for this project in the agreement mentioned in Gal 2:6–10. According to Acts, the church at Antioch had sent Saul and Barnabas to Jerusalem with relief (Acts 11:27–30). Subsequently Paul organized a project of relief for Jerusalem among his own churches. Our earliest evidence for it comes in 1 Cor 16:1–4, after it had already begun (see the notes there); by the time Paul wrote Romans 15:25–28 the collection was completed and ready for delivery. 2 Cor 8–9 contain what appear to be two letters on the subject. In them

of their joy and their profound poverty
overflowed in a wealth of generosity
on their part. 3*For according to their
means, I can testify, and beyond their
means, spontaneously, 4they begged us
insistently for the favor of taking part
in the service to the holy ones, 5and
this, not as we expected, but they gave
themselves first to the Lord and to us*
through the will of God, 6so that we
urged Titus* that, as he had already
begun, he should also complete for
you this gracious act also. 7*Now as
you excel in every respect, in faith,
discourse, knowledge, all earnestness,

中所充滿的喜樂，和他們極度的
貧困所湧出的豐厚慷慨。3我可以
作證：他們是盡了力量，甚至超
過了力量，自動的捐輸，4再三懇
求我們准他們分享供應聖徒的恩
惠。5他們所作的，不但如我們所
盼望的，而且按照天主的旨意，
把自己先奉獻給主，也獻給了我
們；6因此，我們請求弟鐸，他既
然開始了這慈善的事，也在你們
中予以完成。

勸教友完成捐款之事 7就如你們
在一切事上，在信德、語言、知

Paul gives us his fullest exposition of the meaning he sees in the enterprise, presenting it as an act of Christian charity and as an expression of the unity of the church, both present and eschatological. These chapters are especially rich in the recurrence of key words, on which Paul plays; it is usually impossible to do justice to these wordplays in the translation.

* [8:1–24] This is a letter of recommendation for Titus and two unnamed companions, written from Macedonia probably at least a year later than 1 Cor 16. The recommendation proper is prefaced by remarks about the ideals of sharing and equality within the Christian community (2 Cor 8:1–15). Phil 4:10–20 shows that Paul has reflected on his personal experience of need and relief in his relations with the community at Philippi; he now develops his reflections on the larger scale of relations between his Gentile churches and the mother church in Jerusalem.

* [8:1–5] The example of the Macedonians, a model of what ought to be happening at Corinth, provides Paul with the occasion for expounding his theology of "giving."

* [8:1] **The grace of God**: the fundamental theme is expressed by the Greek noun *charis*, which will be variously translated throughout these chapters as "grace" (2 Cor 8:1; 9:8, 14), "favor" (2 Cor 8:4), "gracious act" (2 Cor 8:6, 7, 9) or "gracious work" (2 Cor 8:19), to be compared to "gracious gift" (1 Cor 16:3). The related term, *eucharistia*, "thanksgiving," also occurs at 2 Cor 9:11, 12. The wordplay is not superficial; various mutations of the same root signal inner connection between aspects of a single reality, and Paul consciously exploits the similarities in vocabulary to highlight that connection.

* [8:2] Three more terms are now introduced. **Test** (*dokimē*): the same root is translated as "to test" (2 Cor 8:8) and "evidence" (2 Cor 9:13); it means to be tried and found genuine. **Abundance**: variations on the same root lie behind "overflow" (2 Cor 8:2; 9:12), "excel" (2 Cor 8:7), "surplus" (2 Cor 8:14), "superfluous" (2 Cor 9:1) "make abundant" and "have an abundance" (2 Cor 9:8). These expressions of fullness contrast with references to need (2 Cor 8:14; 9:12). **Generosity**: the word *haplotēs* has nuances of both simplicity and sincerity; here and in 2 Cor 9:11, 13 it designates the singleness of purpose that manifests itself in generous giving.

* [8:3–4] Paul emphasizes the spontaneity of the Macedonians and the nature of their action. **They begged us insistently**: the same root is translated as "urge," "appeal," "encourage" (2 Cor 8:6, 17; 9:5). **Taking part**: the same word is translated "contribution" in 2 Cor 9:13 and a related term as "partner" in 2 Cor 8:23. **Service** (*diakonia*): this word occurs also in 2 Cor 9:1, 13 as "service"; in 2 Cor 9:12 it is translated "administration," and in 2 Cor 8:19, 20 the corresponding verb is rendered "administer."

* [8:5] **They gave themselves . . . to the Lord and to us**: on its deepest level their attitude is one of self-giving.

* [8:6] **Titus**: 1 Cor 16 seemed to leave the organization up to the Corinthians, but apparently Paul has sent Titus to initiate the collection as well; 2 Cor 8:16–17 will describe Titus' attitude as one of shared concern and cooperation.

* [8:7] The charitable service Paul is promoting is seen briefly and in passing within the perspective of Paul's theology of the charisms. **Earnestness** (*spoudē*): this or related terms occur also in 2 Cor 8:22 ("earnest") and 2 Cor 8:8, 16, 17 ("concern").

and in the love we have for you, may you excel in this gracious act also.

8I say this not by way of command, but to test the genuineness of your love by your concern for others. 9*For you know the gracious act of our Lord Jesus Christ, that for your sake he became poor although he was rich, so that by his poverty you might become rich. 10And I am giving counsel in this matter, for it is appropriate for you who began not only to act but to act willingly last year: 11complete it now, so that your eager* willingness may be matched by your completion of it out of what you have. 12*For if the eagerness is there, it is acceptable according to what one has, not according to what one does not have; 13not that others should have relief while you are burdened, but that as a matter of equality 14your surplus at the present time should supply their needs, so that their surplus may also supply your needs, that there may be equality. 15As it is written:

"Whoever had much did not have
more,
and whoever had little did not
have less."

Titus and His Collaborators. 16*But thanks be to God who put the same

識和各種熱情上，並在我們所交於你們的愛情上，超群出眾，這樣也要在這慈善事上超群出眾。8我說這話並不是出命，而是藉別人的熱情來試驗你們愛情的真誠，9因為你們知道我們的主耶穌基督的恩賜：他本是富有的，為了你們卻成了貧困的，好使你們因著他的貧困而成為富有的。10我在這事上只給你們貢獻意見，因為這樣更適合於你們，因為你們從去年不但已開始實行了，而且還是出於自願。11所以如今，請完成你們所實行的事罷！好使你們怎樣甘心情願，也怎樣照所有的予以完成，12因為只要有甘心情願在，蒙受悅納是照所有的，不是照所無的。13這不是說要使別人輕鬆，叫你們為難；而是說要出於均勻：14在現今的時候，你們的富裕彌補了他們的缺乏，好使他們的富裕也彌補你們的缺乏，這樣就有了均勻，15正如所記載的：『多收的沒有剩餘，少收的也沒有不足。』

通知教會弟鐸與二隨員所負的使命 16感謝天主，把我對你們所

* [8:9] The dialectic of Jesus' experience, expressed earlier in terms of life and death (2 Cor 5:15), sin and righteousness (2 Cor 5:21), is now rephrased in terms of poverty and wealth. Many scholars think this is a reference to Jesus' preexistence with God (his "wealth") and to his incarnation and death (his "poverty"), and they point to the similarity between this verse and Phil 2:6–8. Others interpret the wealth and poverty as succeeding phases of Jesus' earthly existence, e.g., his sense of intimacy with God and then the desolation and the feeling of abandonment by God in his death (cf Mark 15:34).

* [8:11] **Eager**: the word *prothymia* also occurs in 2 Cor 8:12, 19; 9:2.

* [8:12–15] Paul introduces the principle of **equality** into the discussion. The goal is not impoverishment but sharing of resources; balance is achieved at least over the course of time. In 2 Cor 8:15 Paul grounds his argument unexpectedly in the experience of Israel gathering manna in the desert: equality was achieved, independently of personal exertion, by God, who gave with an even hand according to need. Paul touches briefly here on the theme of "living from God."

* [8:16–24] In recommending Titus and his companions, Paul stresses their personal and apostolic qualities, their good dispositions toward the Corinthians, and their authority as messengers of the churches and representatives of Christ.

concern for you into the heart of Titus,
17for he not only welcomed our appeal
but, since he is very concerned, he
has gone to you of his own accord.
18With him we have sent the brother*
who is praised in all the churches for
his preaching of the gospel. 19And
not only that, but he has also been
appointed our traveling companion
by the churches in this gracious work
administered by us for the glory of the
Lord [himself] and for the expression
of our eagerness. 20This we desire to
avoid, that anyone blame us* about
this lavish gift administered by us,
21for we are concerned for what is
honorable not only in the sight of the
Lord but also in the sight of others.
22And with them we have sent our
brother whom we often tested in many
ways and found earnest, but who
is now much more earnest because
of his great confidence in you. 23As
for Titus, he is my partner and co-
worker for you; as for our brothers,
they are apostles of the churches, the
glory of Christ. 24So give proof before
the churches of your love and of our
boasting about you to them.*

有的同樣熱情賜在弟鐸的心裡，
17因為他接受了我們的請求，而
且因他更為關心，便自動地起身
往你們那裡去了。18同時，我也
打發了一位弟兄和他同去，這人
在宣講福音上所受的讚美傳遍了
各教會——19不但如此，而且各教
會也派定了他在這恩惠上作我們
的旅伴，我們經管這事是為主的
光榮，並為表現我們的好心——
20我們這樣防範，是為避免有人
在我們所經管的這巨款上來毀謗
我們，21因為我們不但在主面前
關心我們的美名，而且也在人的
面前。22我們還打發了一位弟兄
與他們同去，我們在許多事上，
屢次證驗過他是熱情的；如今他
因對你們大有信心，當然更加熱
情了。23論到弟鐸，他是我的同
伴，為你們也是我的助手；論到
我們的那兩位弟兄，他們是教會
的使者，是基督的光榮；24所以
你們要在眾教會前，向他們證實
你們的愛情，和我們對你們所有
的誇耀。

CHAPTER 9

God's Indescribable Gift. 1*Now
about the service to the holy ones, it is
superfluous for me to write to you, 2for
I know your eagerness, about which

第九章

督促信友備妥款項 1其實，關
於供應聖徒之事，我給你們寫信
原是多餘的，2因為我知道你們甘
心情願做。對這事，我曾向馬其

* [8:18] **The brother**: we do not know the identity of this co-worker of Paul, nor of the third companion mentioned below in 2 Cor 8:22.
* [8:20–22] **That anyone blame us**: 2 Cor 12:16–18 suggests that misunderstandings may indeed have arisen concerning Paul's management of the collection through the messengers mentioned here, but those same verses seem to imply that the Corinthians by and large would recognize the honesty of Paul's conduct in this area as in others (cf 2 Cor 6:3).
* [8:24] As Paul began by holding up the Macedonians as examples to be imitated, he closes by exhorting the Corinthians to show their love (by accepting the envoys and by cooperating as the Macedonians do), thus justifying the pride Paul demonstrates because of them before other churches.
* [9:1–15] Quite possibly this was originally an independent letter, though it deals with the same subject and continues many of the same themes. In that case, it may have been written a few weeks later than 2 Cor 8, while the delegation there mentioned was still on its way.
* [9:2] **Achaia**: see the note on Romans 15:26.

I boast of you to the Macedonians,
that Achaia* has been ready since
last year; and your zeal has stirred up
most of them. 3Nonetheless, I sent
the brothers* so that our boast about
you might not prove empty in this
case, so that you might be ready, as I
said, 4for fear that if any Macedonians
come with me and find you not ready
we might be put to shame (to say
nothing of you) in this conviction. 5So
I thought it necessary to encourage
the brothers to go on ahead to you and
arrange in advance for your promised
gift, so that in this way it might be
ready as a bountiful gift and not as an
exaction.

6Consider this: whoever sows
sparingly will also reap sparingly, and
whoever sows bountifully will also
reap bountifully. 7Each must do as
already determined, without sadness
or compulsion, for God loves a
cheerful giver. 8*Moreover, God is able
to make every grace abundant for you,
so that in all things, always having all
you need, you may have an abundance
for every good work. 9As it is written:

"He scatters abroad, he gives to the
poor;
his righteousness endures forever."

10The one who supplies seed to the
sower and bread for food will supply
and multiply your seed and increase
the harvest of your righteousness.

11*You are being enriched in every
way for all generosity, which through

頓人誇耀過你們，說阿哈雅從去年就預備好了，並且你們的熱心曾激勵了很多的人。3不過，我打發那幾位弟兄去，好使我們在這方面所誇耀於你們的，不致於落空，好叫你們正如我所說過的，準備好了，4免得萬一馬其頓人與我同去，見你們沒有準備好，使我們在這件事上受到羞辱，那更不用說你們了。5所以我認為必須請求那幾位弟兄先到你們那裡，把你們從前所應許的大量捐助先準備好，齊備得好像是出於大方，而不是出於小氣。

大量捐助的善果 6再一說：小量播種的，也要小量收穫；大量播種的，也要大量收穫。7每人照心中所酌量的捐助，不要心痛，也不要勉強，因為『天主愛樂捐的人。』8天主能豐厚地賜與你們各種恩惠，使你們在一切事上常十分充足，能多多行各種善事，9正如經上記載說：『他博施濟貧，他的仁義永世常存。』10那供給播種者種子，而又供給食糧作吃食的，必要供給和增多你們的種子，且使你們仁義的出產增加，11叫你們事事富足，以致十分慷慨，致使人因此藉著我們而產生

* [9:3] **I sent the brothers**: the Greek aorist tense here could be epistolary, referring to the present; in that case Paul would be sending them now, and 2 Cor 9:9 would merely conclude the letter of recommendation begun in 2 Cor 9:8. But the aorist may also refer to a sending that is past as Paul writes; then 2 Cor 9:9, with its apparently fresh beginning, is a follow-up message entrusted to another carrier.

* [9:8–10] The behavior to which he exhorts them is grounded in God's own pattern of behavior. God is capable of overwhelming generosity, as scripture itself attests (2 Cor 9:9), so that they need not fear being short. He will provide in abundance, both supplying their natural needs and increasing their righteousness. Paul challenges them to godlike generosity and reminds them of the fundamental motive for encouragement: God himself cannot be outdone.

* [9:11–15] Paul's vision broadens to take in all the interested parties in one dynamic picture. His language becomes liturgically colored and conveys a sense of fullness. With a final play on the words *charis* and *eucharistia* (see the note on 2 Cor 8:1), he describes a circle that closes on itself: the movement of grace

us produces thanksgiving to God, 12for the administration of this public service is not only supplying the needs of the holy ones but is also overflowing in many acts of thanksgiving to God. 13Through the evidence of this service, you are glorifying God for your obedient confession of the gospel of Christ and the generosity of your contribution to them and to all others, 14while in prayer on your behalf they long for you, because of the surpassing grace of God upon you. 15Thanks be to God for his indescribable gift!

出感謝天主的心情，12因為辦這種供應的事，不但補助了聖徒的貧乏，而還可叫許多人多多感謝天主。13藉著這次供應的證明，他們必要因你們而明認和服從基督的福音，和你們對他們以及眾人的慷慨捐助，而光榮天主；14同時，他們也必因天主在你們身上所賜的鴻恩，而為你們祈禱，而嚮往你們。15感謝天主，為他莫可名言的恩賜！

*IV: Paul's Defense of His Ministry**

CHAPTER 10

Accusation of Weakness. 1*Now I myself, Paul, urge you through the gentleness and clemency of Christ,* I who am humble when face to face with you, but brave toward you when absent, 2*I beg you that, when present,

護衛宗徒職權

第十章

宗徒的權威 1我保祿——就是那在你們中面對面時就謙卑，不在的時候就對你們膽大的——親自藉基督的溫和良善勸告你們，2甚至求你們，不要叫我到你們那裡

overflowing from God to them and handed on from them through Paul to others is completed by the prayer of praise and thanksgiving raised on their behalf to God.

* [10:1–13:10] These final chapters have their own unity of structure and theme and could well have formed the body of a separate letter. They constitute an **apologia** on Paul's part, i.e., a legal defense of his behavior and his ministry; the writing is emotionally charged and highly rhetorical. In the central section (2 Cor 11:16–12:10), the **apologia** takes the form of a boast. This section is prepared for by a prologue (2 Cor 11:1–15) and followed by an epilogue (2 Cor 12:11–18), which are similar in content and structure. These sections, in turn, are framed by an introduction (2 Cor 10:1–18) and a conclusion (2 Cor 12:19–13:10), both of which assert Paul's apostolic authority and confidence and define the purpose of the letter. The structure that results from this disposition of the material is chiastic, i.e., the first element corresponds to the last, the second to the second last, etc., following the pattern a b c b′, a′.

* [10:1–18] Paul asserts his apostolic authority and expresses the confidence this generates in him. He writes in response to certain opinions that have arisen in the community and certain charges raised against him and in preparation for a forthcoming visit in which he intends to set things in order. This section gives us an initial glimpse of the situation in Corinth that Paul must address; much of its thematic material will be taken up again in the finale (2 Cor 12:19–13:10).

* [10:1–2] A strong opening plunges us straight into the conflict. Contrasts dominate here: presence versus absence, gentleness-clemency-humility versus boldness-confidence-bravery. **Through the gentleness and clemency of Christ**: the figure of the gentle Christ, presented in a significant position before any specifics of the situation are suggested, forms a striking contrast to the picture of the bold and militant Paul (2 Cor 10:2–6); this tension is finally resolved in 2 Cor 13:3–4. **Absent . . . present**: this same contrast, with a restatement of the purpose of the letter, recurs in 2 Cor 13:10, which forms an inclusion with 2 Cor 10:1–2.

* [10:2b–4a] **Flesh**: the Greek word *sarx* can express both the physical life of the body without any pejorative overtones (as in "we are in the flesh," 3) and our natural life insofar as it is marked by limitation and weakness (as in the other expressions) in contrast to the higher life and power conferred by the Spirit; cf the note on 1 Cor 3:1. The wordplay is intended to express the paradoxical situation of a life already taken over by the Spirit but not yet seen as such except by faith. Lack of empirical evidence of the Spirit permits misunderstanding and misjudgment, but Paul resolutely denies that his behavior and effectiveness are as limited as some suppose.

I may not have to be brave with that confidence with which I intend to act boldly against some who consider us as acting according to the flesh. 3For, although we are in the flesh, we do not battle according to the flesh,* 4for the weapons of our battle are not of flesh but are enormously powerful, capable of destroying fortresses. We destroy arguments 5and every pretension raising itself against the knowledge of God, and take every thought captive in obedience to Christ, 6and we are ready to punish every disobedience, once your obedience is complete.

7Look at what confronts you. Whoever is confident of belonging to Christ should consider that as he belongs to Christ, so do we.* 8And even if I should boast a little too much of our authority, which the Lord gave for building you up and not for tearing you down, I shall not be put to shame. 9*May I not seem as one frightening you through letters. 10For someone will say, "His letters are severe and forceful, but his bodily presence is weak, and his speech contemptible." 11Such a person must understand that what we are in word through letters when absent, that we also are in action when present.

時，因果敢而對你們大了膽——這種果敢，本來是我決意要對付那些，以我們為按照血肉行事的人的——3我們固然是在血肉中行事，卻不是按照血肉而交戰，4因為我們作戰的武器，不是屬於血肉的，而是憑天主有力的武器，足以攻破堅固的堡壘：攻破人的詭辯，5以及一切為反對天主的智識所樹立的高寨，並擄獲一切人的心意，使之服從基督；6並且我們已準備妥當，及至你們完全服從時，來懲罰一切的不服從。

準備行使宗徒威權 7你們看看擺在眼前的事實罷！如果有人自信是屬於基督的，他自己該再想想：他怎樣屬於基督，我們也怎樣是；8因為，即使我對我們的權柄有一點過分的誇耀——這權柄原是主所賜與，為建樹，而不是為破壞你們的——我也不羞愧，9免得有人以為我好像只會藉著書信來恐嚇你們。10因為有人說：「他的書信的確嚴厲而又強硬，但他本人在時卻軟弱無能，言語又空洞可輕。」11這樣的人該想一想：我們不在的時候，寫信時在言語上是怎樣，我們來到的時候，在行事上也必是怎樣。

* [10:3b–6] Paul is involved in combat. The strong military language and imagery are both an assertion of his confidence in the divine power at his disposal and a declaration of war against those who underestimate his resources. The threat is echoed in 2 Cor 13:2–3.

* [10:7–8] **Belonging to Christ . . . so do we**: these phrases already announce the pattern of Paul's boast in 2 Cor 11:21b–29, especially 2 Cor 11:22–23. **For building you up and not for tearing you down**: Paul draws on the language by which Jeremiah described the purpose of the prophetic power the Lord gave to him (Jer 1:9–10; 12:16–17; 24:6). Though Paul's power may have destructive effects on others (2 Cor 10:2–6), its intended effect on the community is entirely constructive (cf 2 Cor 13:10). **I shall not be put to shame**: his assertions will not be refuted; they will be revealed as true at the judgment.

* [10:9–10] Paul cites the complaints of some who find him lacking in personal forcefulness and holds out the threat of a personal **parousia** (both "return" and "presence") that will be forceful, indeed will be a demonstration of Christ's own power (cf 2 Cor 13:2–4).

12*Not that we dare to class or compare ourselves with some of those who recommend themselves. But when they measure themselves by one another and compare themselves with one another, they are without understanding. 13But we will not boast beyond measure but will keep to the limits* God has apportioned us, namely, to reach even to you. 14For we are not overreaching ourselves, as though we did not reach you; we indeed first came to you with the gospel of Christ. 15We are not boasting beyond measure, in other people's labors; yet our hope is that, as your faith increases, our influence among you may be greatly enlarged, within our proper limits, 16so that we may preach the gospel even beyond you, not boasting of work already done in another's sphere. 17"Whoever boasts, should boast in the Lord."* 18For it is not the one who recommends himself who is approved,* but the one whom the Lord recommends.

行使權威並未越權 12其實，我們不敢拿自己與某些舉薦自己的人同列或相比；他們是以自己來度量自己，以自己來跟自己相比，這決不是明智。13我們誇耀卻不越過範圍，而只是按照天主所指給我們的界限範圍，照這範圍也一直達到你們那裡。14我們並沒有過於伸展自己，好像從沒有到達過你們那裡似的；其實，是我們先帶著基督的福音，到了你們那裡的；15我們並沒有越過了範圍，以別人的勞苦而誇耀；我們只希望因著你們信德的長進，在你們中按照指給我們的界限越發開展，16以致將福音傳到你們以外的地方，但不在別人的界限內，以別人已成的事而誇耀。17『凡要誇耀的，應當因主而誇耀。』18因為不是自己舉薦自己的，那人是可取的，而是天主所舉薦的。

CHAPTER 11

Preaching without Charge. 1*If only you would put up with a little foolishness from me! Please put

第十一章

自誇的原因 1巴不得你們容忍我一點狂妄！其實，你們也應容

* [10:12–18] Paul now qualifies his claim to boldness, indicating its limits. He distinguishes his own behavior from that of others, revealing those "others" as they appear to him: as self-recommending, immoderately boastful, encroaching on territory not assigned to them, and claiming credit not due to them.

* [10:13] **Will keep to the limits**: the notion of proper limits is expressed here by two terms with overlapping meanings, *metron* and *kanōn*, which are played off against several expressions denoting overreaching or expansion beyond a legitimate sphere.

* [10:17] **Boast in the Lord**: there is a legitimate boasting, in contrast to the immoderate boasting to which 2 Cor 10:13, 15 allude. God's work through Paul in the community is the object of his boast (2 Cor 10:13–16; 2 Cor 1:12–14) and constitutes his recommendation (2 Cor 3:1–3). Cf the notes on 2 Cor 1:12–14 and 1 Cor 1:29–31.

* [10:18] **Approved**: to be approved is to come successfully through the process of testing for authenticity (cf 2 Cor 13:3–7 and the note on 2 Cor 8:2). **Whom the Lord recommends**: self-commendation is a premature and unwarranted anticipation of the final judgment, which the Lord alone will pass (cf 1 Cor 4:3–5). Paul alludes to this judgment throughout 2 Cor 10–13, frequently in final or transitional positions; cf 2 Cor 11:15; 12:19a; 13:3–7.

* [11:1–15] Although these verses continue to reveal information about Paul's opponents and the differences he perceives between them and himself, 2 Cor 11:1 signals a turn in Paul's thought. This section constitutes a prologue to the boasting that he will undertake in 2 Cor 11:16–12:10, and it bears remarkable similarities to the section that follows the central boast, 2 Cor 12:11–18.

up with me.* 2*For I am jealous of you with the jealousy of God, since I betrothed you to one husband to present you as a chaste virgin to Christ. 3But I am afraid that, as the serpent deceived Eve* by his cunning, your thoughts may be corrupted from a sincere [and pure] commitment to Christ. 4For if someone comes and preaches another Jesus* than the one we preached, or if you receive a different spirit from the one you received or a different gospel from the one you accepted, you put up with it well enough. 5*For I think that I am not in any way inferior to these "superapostles." 6Even if I am untrained in speaking, I am not so in knowledge; in every way we have made this plain to you in all things.*

忍我，2因為我是以天主的妒愛，妒愛你們。原來我已把你們許配給一個丈夫，把你們當作貞潔的童女獻給了基督。3但我很怕你們的心意受到敗壞，失去那對基督所有的赤誠和貞潔，就像那蛇以狡猾誘惑了厄娃一樣。4如果有人來給你們宣講另一個耶穌，不是我們所宣講過的；或者你們領受另一神，不是你們所領受過的；或者另一福音，不是你們所接受過的，你們竟然都容忍了，真好啊！5其實，我以為我一點也不在那些超等的宗徒以下，6縱使我拙於言詞，卻不拙於知識，這是我們在各方面，在各事上，對你們所表顯出來的。

2 Cor 格後

* [11:1] **Put up with a little foolishness from me**: this verse indicates more clearly than the general statement of intent in 2 Cor 10:13 the nature of the project Paul is about to undertake. He alludes ironically to the Corinthians' toleration for others. **Foolishness**: Paul qualifies his project as folly from beginning to end; see the note on 2 Cor 11:16–12:10.

* [11:2] Paul gives us a sudden glimpse of the theological values that are at stake. **The jealousy of God**: the perspective is that of the covenant, described in imagery of love and marriage, as in the prophets; cf 1 Cor 10:22. **I betrothed you**: Paul, like a father (cf 2 Cor 12:14), betroths the community to Christ as his bride (cf Eph 5:21–33) and will present her to him at his second coming. Cf Matthew 25:1–13 and the nuptial imagery in Rev 21.

* [11:3] **As the serpent deceived Eve**: before Christ can return for the community Paul fears a repetition of the primal drama of seduction. Corruption of minds is satanic activity (see 2 Cor 2:11; 4:4). Satanic imagery recurs in 2 Cor 11:13–15, 20; 12:7b, 16–17; see the notes on these passages.

* [11:4] **Preaches another Jesus**: the danger is specified, and Paul's opponents are identified with the cunning serpent. The battle for minds has to do with the understanding of Jesus, the Spirit, the gospel; the Corinthians have flirted with another understanding than the one that Paul handed on to them as traditional and normative.

* [11:5] **These "superapostles"**: this term, employed again in 2 Cor 12:11b, designates the opponents of whom Paul has spoken in 2 Cor 10 and again in 2 Cor 11:4. They appear to be intruders at Corinth. Their preaching is marked at least by a different emphasis and style, and they do not hesitate to accept support from the community. Perhaps these itinerants appeal to the authority of church leaders in Jerusalem and even carry letters of recommendation from them. But it is not those distant leaders whom Paul is attacking here. The intruders are "superapostles" not in the sense of the "pillars" at Jerusalem (Gal 2), but in their own estimation. They consider themselves superior to Paul as apostles and ministers of Christ, and they are obviously enjoying some success among the Corinthians. Paul rejects their claim to be apostles in any superlative sense (*hyperlian*), judging them bluntly as "false apostles," ministers of Satan masquerading as apostles of Christ (2 Cor 11:13–15). On the contrary, he himself will claim to be a superminister of Christ (*hyper egō*, 2 Cor 11:23).

* [11:6] Apparently found deficient in both rhetorical ability (cf 2 Cor 10:10) and knowledge (cf 2 Cor 10:5), Paul concedes the former charge but not the latter. **In every way**: in all their contacts with him revelation has been taking place. Paul, through whom God reveals the knowledge of himself (2 Cor 2:14), and in whom the death and life of Jesus are revealed (2 Cor 4:10–11; cf 2 Cor 6:4), also demonstrates his own role as the bearer of true knowledge. Cf 1 Cor 1:18–2:16.

7*Did I make a mistake when I humbled myself so that you might be exalted, because I preached the gospel of God to you without charge? 8I plundered other churches by accepting from them in order to minister to you. 9And when I was with you and in need, I did not burden anyone, for the brothers who came from Macedonia supplied my needs. So I refrained and will refrain from burdening you in any way. 10By the truth of Christ in me, this boast of mine shall not be silenced in the regions of Achaia. 11*And why? Because I do not love you? God knows I do!

12And what I do I will continue to do, in order to end this pretext of those who seek a pretext for being regarded as we are in the mission of which they boast. 13*For such people are false apostles, deceitful workers, who masquerade as apostles of Christ. 14And no wonder, for even Satan masquerades as an angel of light. 15So it is not strange that his ministers also masquerade as ministers of righteousness. Their end will correspond to their deeds.

Paul's Boast: His Labors. 16*I repeat, no one should consider me foolish;* but if you do, accept me as a fool, so

自誇不求報酬 7難道我白白地給你們傳報天主的福音，屈卑我自己為使你們高升，就有了不是嗎？8我剝削了別的教會，取了酬資，為的是給你們服務啊！9當我在你們那裡時，雖受了匱乏，卻沒有連累過你們一個人，因為有從馬其頓來的弟兄們，補助了我的匱乏；我一向在各方面設法避免連累你們，將來還要如此。10基督的真理在我內，我敢說：我這種誇耀在阿哈雅地方是不會停止的。11為什麼呢？因為我不愛你們嗎？有天主知道！12我現今作的，將來還要作，為避免給與那些找機會的人一個機會，免得人看出他們在所誇耀的事上也跟我們一樣，13因為這種人是假宗徒，是欺詐的工人，是冒充基督宗徒的。14這並不希奇，因為連撒彈也常冒充光明的天使；15所以倘若他的僕役也冒充正義的僕役，並不算是大事；他們的結局必與他們的行為相對等。

請原諒他的自誇 16我再說：誰也不要以為我是狂妄的，若不

* [11:7–10] Abruptly Paul passes to another reason for complaints: his practice of preaching without remuneration (cf 1 Cor 9:3–18). He deftly defends his practice by situating it from the start within the pattern of Christ's own self-humiliation (cf 2 Cor 10:1) and reduces objections to absurdity by rhetorical questions (cf 2 Cor 12:13).

* [11:11–12] Paul rejects lack of affection as his motive (possibly imputed to him by his opponents) and states his real motive, a desire to emphasize the disparity between himself and the others (cf 2 Cor 11:19–21). The topic of his gratuitous service will be taken up once more in 2 Cor 12:13–18. 1 Cor 9:15–18 gives a different but complementary explanation of his motivation.

* [11:13–15] Paul picks up again the imagery of 2 Cor 11:3 and applies it to the opponents: they are false apostles of Christ, really serving another master. **Deceitful . . . masquerade**: deception and simulation, like cunning (2 Cor 11:3), are marks of the satanic. **Angel of light**: recalls the contrast between light and darkness, Christ and Beliar at 2 Cor 6:14–15. **Ministers of righteousness**: recalls the earlier contrast between the ministry of condemnation and that of righteousness (2 Cor 3:9). **Their end**: the section closes with another allusion to the judgment, when all participants in the final conflict will be revealed or unmasked and dealt with as they deserve.

* [11:16–12:10] Paul now accepts the challenge of his opponents and indulges in boasting similar to theirs, but with differences that he has already signaled in 2 Cor 10:12–18 and that become clearer as he

that I too may boast a little.* 17What I am saying I am not saying according to the Lord but as in foolishness, in this boastful state. 18Since many boast according to the flesh, I too will boast. 19For you gladly put up with fools, since you are wise yourselves. 20*For you put up with it if someone enslaves you, or devours you, or gets the better of you, or puts on airs, or slaps you in the face. 21To my shame I say that we were too weak!*

然，你們就以我為狂妄看待罷！好叫我也稍微誇耀一下。17我在這誇耀的事上所要說的，不是按照主說的，而是如同在狂妄中說的。18既有許多人按照俗見誇耀，我也要誇耀，19因為像你們那樣明智的人，竟也甘心容忍了那些狂妄的人！20因為，若有人奴役你們，若有人侵吞你們，若有人榨取你們，若有人對你們傲慢，若有人打你們的臉，你們竟然都容忍了！21我慚愧的說：在這方面好像我們太軟弱了！

2 Cor 格後

But what anyone dares to boast of (I am speaking in foolishness) I also dare. 22*Are they Hebrews? So am I. Are they Israelites? So am I. Are they descendants of Abraham? So am I. 23*Are they ministers of Christ? (I am talking like an insane person.) I am still more,* with far greater labors, far more imprisonments, far worse

在工作及勞苦上的自誇 其實，若有人在什麼事上敢誇耀——我狂妄地說：我也敢。22他們是希伯來人？我也是。他們是以色列人？我也是。他們是亞巴郎的苗裔？我也是。23他們是基督的僕役？我瘋狂地說：我更是。論勞碌，我更多；論監禁，更頻繁；

proceeds. He defines the nature of his project and unmistakably labels it as folly at the beginning and the end (2 Cor 11:16–23; 12:11). Yet his boast does not spring from ignorance (2 Cor 11:21; 12:6) nor is it concerned merely with human distinctions (2 Cor 11:18). Paul boasts "in moderation" (2 Cor 10:13, 15) and "in the Lord" (2 Cor 10:17).

* [11:16–29] The first part of Paul's boast focuses on labors and afflictions, in which authentic service of Christ consists.

* [11:16–21] These verses recapitulate remarks already made about the foolishness of boasting and the excessive toleration of the Corinthians. They form a prelude to the boast proper.

* [11:20] Paul describes the activities of the "others" in terms that fill out the picture drawn in vv 3–4, 13–15. Much of the vocabulary suggests fleshly or even satanic activity. **Enslaves**: cf Gal 2:4. **Devours**: cf 1 Peter 5:8. **Gets the better**: the verb *lambanō* means "to take," but is used in a variety of senses; here it may imply financial advantage, as in the English colloquialism "to take someone." It is similarly used at 2 Cor 12:16 and is there connected with cunning and deceit. **Puts on airs**: the same verb is rendered "raise oneself" (2 Cor 10:5) and "be too elated" (2 Cor 12:7).

* [11:21] Paul ironically concedes the charge of personal weakness from 2 Cor 10:1–18 but will refute the other charge there mentioned, that of lack of boldness, accepting the challenge to demonstrate it by his boast.

* [11:22] The opponents apparently pride themselves on their "Jewishness." Paul, too, can claim to be a Jew by race, religion, and promise. **Descendants of Abraham**: elsewhere Paul distinguishes authentic from inauthentic heirs of Abraham and the promise (Romans 4:13–18; 9:7–13; 11:1; Gal 3:9, 27–29; cf John 8:33–47). Here he grants his opponents this title in order to concentrate on the principal claim that follows.

* [11:23b–29] Service of the humiliated and crucified Christ is demonstrated by trials endured for him. This rhetorically impressive catalogue enumerates many of the labors and perils Paul encountered on his missionary journeys.

* [11:23a] **Ministers of Christ . . . I am still more**: the central point of the boast (cf the note on 2 Cor 11:5). **Like an insane person**: the climax of his folly.

beatings, and numerous brushes with death. 24Five times at the hands of the Jews I received forty lashes minus one. 25Three times I was beaten with rods, once I was stoned, three times I was shipwrecked, I passed a night and a day on the deep; 26on frequent journeys, in dangers from rivers, dangers from robbers, dangers from my own race, dangers from Gentiles, dangers in the city, dangers in the wilderness, dangers at sea, dangers among false brothers; 27in toil and hardship, through many sleepless nights, through hunger and thirst, through frequent fastings, through cold and exposure. 28And apart from these things, there is the daily pressure upon me of my anxiety for all the churches. 29Who is weak, and I am not weak? Who is led to sin, and I am not indignant?

論拷打，過了量；冒死亡，是常事。24被猶太人鞭打了五次，每次四十下少一下；25受杖擊三次；被石擊一次；遭翻船三次；在深海裡度過了一日一夜；26又多次行路，遭遇江河的危險、盜賊的危險、由同族來的危險、由外邦人來的危險、城中的危險、曠野裡的危險、海洋上的危險、假弟兄中的危險；27勞碌辛苦，屢不得眠；忍飢受渴，屢不得食；忍受寒冷，赤身裸體；28除了其餘的事以外，還有我每日的繁務，對眾教會的掛慮。29誰軟弱，我不軟弱呢？誰跌倒，我不心焦呢？

Paul's Boast: His Weakness. 30*If I must boast, I will boast of the things that show my weakness. 31*The God and Father of the Lord Jesus knows, he who is blessed forever, that I do not lie. 32At Damascus, the governor under King Aretas guarded the city of Damascus, in order to seize me, 33but I was lowered in a basket through a window in the wall and escaped his hands.

特別誇耀自己的軟弱 30若必須誇耀，我就要誇耀我軟弱的事。31主耶穌的天主和父，那應受頌揚於永遠的，知道我不撒謊。32我在大馬士革時，阿勒達王的總督把守了大馬士革人的城，要逮捕我，33而我竟被人用籃子從窗口，沿著城牆繫下，逃脫了他的手。

CHAPTER 12

1I* must boast; not that it is profitable, but I will go on to visions and revelations of the Lord. 2I know someone in Christ who, fourteen years ago (whether in the body or out of the body I do not

第十二章

對神視的誇耀 1若必須誇耀——固然無益——我就來說說主的顯現和啟示。2我知道有一個在基督內的人，十四年前，被提到三層天上去——或在身內，我不知道，或

* [11:30–12:10] The second part of Paul's boast, marked by a change of style and a shift in focus. After recalling the project in which he is engaged, he states a new topic: his weaknesses as matter for boasting. Everything in this section, even the discussion of privileges and distinctions, will be integrated into this perspective.

* [11:31–32] The episode at Damascus is symbolic. It aptly illustrates Paul's weakness but ends in deliverance (cf 2 Cor 4:7–11).

* [12:1–4] **In the body or out of the body**: he seemed no longer confined to bodily conditions, but he does not claim to understand the mechanics of the experience. Caught up: i.e., in ecstasy. **The third**

know, God knows), was caught up to the third heaven. 3And I know that this person (whether in the body or out of the body I do not know, God knows) 4was caught up into Paradise and heard ineffable things, which no one may utter. 5About this person* I will boast, but about myself I will not boast, except about my weaknesses. 6Although if I should wish to boast, I would not be foolish, for I would be telling the truth. But I refrain, so that no one may think more of me than what he sees in me or hears from me 7because of the abundance of the revelations. Therefore, that I might not become too elated,* a thorn in the flesh was given to me, an angel of Satan, to beat me, to keep me from being too elated. 8Three times* I begged the Lord about this, that it might leave me, 9*but he said to me,*

在身外，我也不知道，惟天主知道——3我知道這人——或在身內，或在身外，我不知道，天主知道——4他被提到樂園裡去，聽到了不可言傳的話，是人不能說出的。5對這樣的人，我要誇耀；但為我自己，除了我的軟弱外，我沒有可誇耀的。6其實，即使我願意誇耀，我也不算是狂妄，因為我說的是實話；但是，我絕口不談，免得有人估計我，超過了他在我身上所見到的，或由我所聽到的。

對軟弱的誇耀 7免得我因那高超的啟示而過於高舉自己，故此在身體上給了我一根刺，就是撒殫的使者來拳擊我，免得我過於高舉自己。8關於這事，我曾三次求主使它脫離我；9但主對我說：

heaven . . . Paradise: ancient cosmologies depicted a multitiered universe. Jewish intertestamental literature contains much speculation about the number of heavens. Seven is the number usually mentioned, but the Testament of Levi (2:7–10; 3:1–4) speaks of three; God himself dwelt in the third of these. Without giving us any clear picture of the cosmos, Paul indicates a mental journey to a nonearthly space, set apart by God, in which secrets were revealed to him. **Ineffable things**: i.e., privileged knowledge, which it was not possible or permitted to divulge.

* [12:5–7] **This person**: the indirect way of referring to himself has the effect of emphasizing the distance between that experience and his everyday life, just as the indirect **someone in Christ** (2 Cor 12:2) and all the passive verbs emphasize his passivity and receptivity in the experience. The revelations were not a personal achievement, nor were they meant to draw attention to any quality of his own.

* [12:7] **That I might not become too elated**: God assures that there is a negative component to his experience, so that he cannot lose proper perspective; cf 2 Cor 1:9; 4:7–11. **A thorn in the flesh**: variously interpreted as a sickness or physical disability, a temptation, or a handicap connected with his apostolic activity. But since Hebrew "thorn in the flesh," like English "thorn in my side," refers to persons (cf Numbers 33:55; Ezekiel 28:24), Paul may be referring to some especially persistent and obnoxious opponent. The language of 2 Cor 12:7–8 permits this interpretation. If this is correct, the frequent appearance of singular pronouns in depicting the opposition may not be merely a stylistic variation; the singular may be provoked and accompanied by the image of one individual in whom criticism of Paul's preaching, way of life, and apostolic consciousness is concentrated, and who embodies all the qualities Paul attributes to the group. **An angel of Satan**: a personal messenger from Satan; cf the satanic language already applied to the opponents in 2 Cor 11:3, 13–15, 20.

* [12:8] **Three times**: his prayer was insistent, like that of Jesus in Gethsemane, a sign of how intolerable he felt the thorn to be.

* [12:9] **But he said to me**: Paul's petition is denied; release and healing are withheld for a higher purpose. The Greek perfect tense indicates that Jesus' earlier response still holds at the time of writing. **My grace is sufficient for you**: this is not a statement about the sufficiency of grace in general. Jesus speaks directly to Paul's situation. **Is made perfect**: i.e., is given most fully and manifests itself fully.

* [12:9b–10a] Paul draws the conclusion from the autobiographical anecdote and integrates it into the subject of this part of the boast. **Weaknesses**: the apostolic hardships he must endure, including active personal hostility, as specified in a final catalogue (2 Cor 12:10a). **That the power of Christ may dwell with me**: Paul pinpoints the ground for the paradoxical strategy he has adopted in his self-defense.

"My grace is sufficient for you, for
power is made perfect in weakness."
I will rather boast most gladly of my
weaknesses, in order that the power of
Christ may dwell with me. 10Therefore,
I am content with weaknesses,
insults, hardships, persecutions, and
constraints, for the sake of Christ; for
when I am weak, then I am strong.*

「有我的恩寵為你夠了，因為我
的德能在軟弱中纔全顯出來。」
所以我甘心情願誇耀我的軟弱，
好叫基督的德能常在我身上。10為
此，我為基督的緣故，喜歡在軟
弱中，在凌辱中，在艱難中，在
迫害中，在困苦中，因為我幾時
軟弱，正是我有能力的時候。

Selfless Concern for the Church. 11*I
have been foolish. You compelled me,
for I ought to have been commended
by you. For I am in no way inferior to
these "superapostles," even though I
am nothing. 12*The signs of an apostle
were performed among you with all
endurance, signs and wonders, and
mighty deeds. 13*In what way were
you less privileged than the rest of
the churches, except that on my part
I did not burden you? Forgive me this
wrong!

14Now I am ready to come to you
this third time. And I will not be a
burden, for I want not what is yours,
but you. Children ought not to save
for their parents, but parents for their
children. 15I will most gladly spend

保祿的自誇是出於不得已 11我
成了狂妄的人，那是你們逼我
的。本來我該受你們的褒揚，
因為縱然我不算什麼，卻一點也
不在那些超等的宗徒以下。12宗
徒的記號，也在你們中間，以各
種的堅忍，藉著徵兆、奇蹟和異
能，真正實現了；13其實，除了
我本人沒有連累過你們這件事
外，你們有什麼不及別的教會之
處呢？關於這個委屈，你們寬恕
我罷！14看，這已是第三次我預
備好，到你們那裡去，我還是不
連累你們，因為我所求的不是你
們的東西，而是你們自己；原來
不是兒女應為父母積蓄，而是父
母該為兒女積蓄。15至於我，我

* [12:10] **When I am weak, then I am strong**: Paul recognizes a twofold pattern in the resolution of the weakness-power (and death-life) dialectic, each of which looks to Jesus as the model and is experienced in him. The first is personal, involving a reversal in oneself (Jesus, 2 Cor 13:4a; Paul, 2 Cor 1:9–10; 4:10–11; 6:9). The second is apostolic, involving an effect on others (Jesus, 2 Cor 5:14–15; Paul, 2 Cor 1:6; 4:12; 13:9). The specific kind of "effectiveness in ministry" that Paul promises to demonstrate on his arrival (2 Cor 13:4b; cf 2 Cor 10:1–11) involves elements of both; this, too, will be modeled on Jesus' experience and a participation in that experience (2 Cor 9; 13:3b).

* [12:11–18] This brief section forms an epilogue or concluding observation to Paul's boast, corresponding to the prologue in 2 Cor 11:1–15. A four-step sequence of ideas is common to these two sections: Paul qualifies his boast as folly (2 Cor 11:1; 12:11a), asserts his noninferiority to the "superapostles" (2 Cor 11:5; 12:11b), exemplifies this by allusion to charismatic endowments (2 Cor 11:6; 12:12), and finally denies that he has been a financial burden to the community (2 Cor 11:7–12; 12:13–18).

* [12:12] Despite weakness and affliction (suggested by the mention **of endurance**), his ministry has been accompanied by demonstrations of power (cf 1 Cor 2:3–4). **Signs of an apostle**: visible proof of belonging to Christ and of mediating Christ's power, which the opponents require as touchstones of apostleship (2 Cor 12:11; cf 2 Cor 13:3).

* [12:13–18] Paul insists on his intention to continue refusing support from the community (cf 2 Cor 11:8–12). In defending his practice and his motivation, he once more protests his love (cf 2 Cor 11:11) and rejects the suggestion of secret self-enrichment. He has recourse here again to language applied to his opponents earlier: "cunning" (2 Cor 11:3), "deceit" (2 Cor 11:13), "got the better of you" (see the note on 2 Cor 11:20), "take advantage" (2 Cor 2:11).

and be utterly spent for your sakes. If I love you more, am I to be loved less? 16But granted that I myself did not burden you, yet I was crafty and got the better of you by deceit. 17Did I take advantage of you through any of those I sent to you? 18I urged Titus to go and sent the brother with him. Did Titus take advantage of you? Did we not walk in the same spirit? And in the same steps?

甘心情願為你們的靈魂付出一切，並將我自己也完全耗盡；難道我越多愛你們，就該少得你們的愛嗎？16是啊！我沒有連累過你們，但我是出於狡猾，以詭詐榨取了你們。17在我所打發到你們那裡去的人中，難道我曾藉著其中的一位，佔過你們的便宜嗎？18我曾請求了弟鐸，並打發了一位弟兄同去；難道弟鐸佔過你們的便宜嗎？我們行動來往，不是具有一樣的心神，一樣的步伐嗎？

Final Warnings and Appeals. 19*Have you been thinking all along that we are defending ourselves before you? In the sight of God we are speaking in Christ, and all for building you up, beloved.* 20For I fear that* when I come I may find you not such as I wish, and that you may find me not as you wish; that there may be rivalry, jealousy, fury, selfishness, slander, gossip, conceit, and disorder. 21I fear that when I come again* my God may humiliate me before you, and I may have to mourn over many of those who sinned earlier and have not repented of the impurity, immorality, and licentiousness they practiced.

保祿申辯的目的 19到如今你們以為我是向你們申辯罷！其實，我們是在基督內當著天主的面說話；這一切，親愛的，都是為了建樹你們，20因為我怕我來到的時候，見你們不合於我所想望的，你們也見我不合於你們所想望的：就是怕有爭端、嫉妒、憤怒、分裂、譭謗、挑唆、自大、紛亂；21又怕我到的時候，我的天主再使我在你們前受委屈，並為那許多從前犯了罪而不悔改他們所習行的不潔、淫亂和放蕩的人而慟哭。

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* [12:19–13:10] This concludes the development begun in 2 Cor 10. In the chiastic arrangement of the material (see the note on 2 Cor 10:1–13:10), this final part corresponds to the opening; there are important similarities of content between the two sections as well.

* [12:19] This verse looks back at the previous chapters and calls them by their proper name, a defense, an apologia (cf 1 Cor 9:3). Yet Paul insists on an important distinction: he has indeed been speaking for their benefit, but the ultimate judgment to which he submits is God's (cf 1 Cor 4:3–5). This verse also leads into the final section, announcing two of its themes: judgment and building up.

* [12:20] **I fear that . . .**: earlier Paul expressed fear that the Corinthians were being victimized, exploited, seduced from right thinking by his opponents (2 Cor 11:3–4, 19–21). Here he alludes unexpectedly to moral disorders among the Corinthians themselves. The catalogue suggests the effects of factions that have grown up around rival apostles.

* [12:21] **Again**: one can also translate, "I fear that when I come my God may again humiliate me." Paul's allusion to the humiliation and mourning that may await him recall the mood he described in 2 Cor 2:1–4, but there is no reference here to any individual such as there is in 2 Cor 2:5–11. The crisis of 2 Cor 2 has happily been resolved by integration of the offender and repentance (2 Cor 7:4–16), whereas 2 Cor 12:21 is preoccupied with still unrepentant sinners. The sexual sins recall 1 Cor 5–7.

CHAPTER 13

1This third time I am coming* to you.
"On the testimony of two or three
witnesses a fact shall be established." 2I
warned those who sinned earlier* and
all the others, and I warn them now
while absent, as I did when present on
my second visit, that if I come again
I will not be lenient, 3*since you are
looking for proof of Christ speaking
in me. He is not weak toward you but
powerful in you. 4For indeed he was
crucified out of weakness, but he lives
by the power of God. So also we are
weak in him, but toward you we shall
live with him by the power of God.

5*Examine yourselves to see
whether you are living in faith. Test
yourselves. Do you not realize that
Jesus Christ is in you?—unless, of
course, you fail the test. 6I hope you

第十三章

凡不悔改者必不寬容 1這是我第三次要到你們那裡去。『無論什麼事，憑兩個或三個見證的口供，纔得成立。』2我第二次在你們那裡時已經說過，如今不在的時候，再預先向那些以前犯了罪的，和其餘的眾人說：我若再來，必不寬容！3這是因為你們願尋求基督在我內說話的證驗，基督對你們並不是軟弱的，相反，他在你們中是有能力的。4他雖然由於軟弱而被釘在十字架上，卻由於天主的德能仍然活著；我們也是一樣，雖然我們在他內也成了軟弱的，但對於你們，我們卻也要由於天主的德能同他一起活著。5你們該考查考查自己，是否仍站在信德上，你們要考驗考驗自己！難道你們自己認不出耶穌基督就在你們內嗎？若不然，你們就是經不起考驗的。6但我希

* [13:1] **This third time I am coming**: designation of the forthcoming visit as the "third" (cf 2 Cor 12:14) may indicate that, in addition to his founding sojourn in Corinth, Paul had already made the first of two visits mentioned as planned in 2 Cor 1:15, and the next visit will be the long-postponed second of these. If so, the materials in 2 Cor 1:12–2:13 plus 2 Cor 7:4–16 and 2 Cor 10–13 may date from the same period of time, presumably of some duration, between Paul's second and third visit, though it is not clear that they are addressing the same crisis. The chronology is too unsure and the relations between sections of 2 Cor too unclear to yield any certainty. The hypothesis that 2 Cor 10–13 are themselves the "tearful letter" mentioned at 2 Cor 2:3–4 creates more problems than it solves.

* [13:2] **I warned those who sinned earlier**: mention of unrepentant sinners (2 Cor 12:21 and here) and of an oral admonition given them on an earlier visit complicates the picture at the very end of Paul's development. It provides, in fact, a second explanation for the show of power that has been threatened from the beginning (2 Cor 10:1–6), but a different reason for it, quite unsuspected until now. It is not clear whether Paul is merely alluding to a dimension of the situation that he has not previously had occasion to mention, or whether some other community crisis, not directly connected with that behind 2 Cor 10–13, has influenced the final editing. **I will not be lenient**: contrast Paul's hesitation and reluctance to inflict pain in 2 Cor 1:23 and 2 Cor 2:1–4. The next visit will bring the showdown.

* [13:3–4] Paul now gives another motive for severity when he comes, the charge of weakness leveled against him as an apostle. The motive echoes more closely the opening section (2 Cor 10:1–18) and the intervening development (especially 2 Co 11:30–12:10). **Proof of Christ speaking in me**: the threat of 2 Cor 10:1–2 is reworded to recall Paul's conformity with the pattern of Christ, his insertion into the interplay of death and life, weakness and power (cf the note on 2 Cor 12:10b).

* [13:5–9] Paul turns the challenge mentioned in 2 Cor 13:3 on them: they are to put themselves to the test to demonstrate whether Christ is in them. These verses involve a complicated series of plays on the theme of *dokimē* (testing, proof, passing and failing a test). Behind this stands the familiar distinction between present human judgment and final divine judgment. This is the final appearance of the theme (cf 2 Cor 10:18; 11:15; 12:19).

will discover that we have not failed.
7But we pray to God that you may not
do evil, not that we may appear to
have passed the test but that you may
do what is right, even though we may
seem to have failed. 8For we cannot do
anything against the truth, but only
for the truth. 9For we rejoice when we
are weak but you are strong. What we
pray for is your improvement.

10*I am writing this while I am away,
so that when I come I may not have to
be severe in virtue of the authority that
the Lord has given me to build up and
not to tear down.

V: Conclusion

11*Finally, brothers, rejoice. Mend
your ways, encourage one another,
agree with one another, live in peace,
and the God of love and peace will be
with you. 12Greet one another with a
holy kiss. All the holy ones greet you.

13The grace of the Lord Jesus Christ
and the love of God and the fellowship
of the holy Spirit be with all of you.

望你們認清我們並不是經不起考驗的。

勸格林多人自行悔改 7我們祈求天主，使你們不作什麼惡事，並不是為顯明我們是經得起考驗的，而是為叫你們行善，使我們好似成為經不起考驗的一般。8因為我們並不能作什麼來反對真理，只能擁護真理。9因為幾時我們軟弱，而你們有能力，我們纔喜歡；我們只求一件事：就是你們的成全。10為此，當我還未來到的時候，先寫了這些，免得我來到的時候，要照主所賜給我的，那原是為建樹而不是為破壞的權柄，嚴厲處置你們。

最後的勸勉 11此外，弟兄們！你們要喜樂，要勉力成全，要服從勸勉，要同心合意，要彼此和睦：這樣，仁愛與平安的天主必與你們同在。

致候與祝福 12你們要以聖吻彼此問候；這裡的眾聖徒都問候你們。13願主耶穌基督的恩寵，和天主的愛情，以及聖神的相通，常與你們眾人相偕。

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* [13:10] **Authority . . . to build up and not to tear down**: Paul restates the purpose of his letter in language that echoes 2 Cor 10:2, 8, emphasizing the positive purpose of his authority in their regard. This verse forms an inclusion with the topic sentence of the section (2 Cor 12:19), as well as with the opening of this entire portion of the letter (2 Cor 10:1–2).

* [13:11–13] These verses may have originally concluded 2 Cor 10–13, but they have nothing specifically to do with the material of that section. It is also possible to consider them a conclusion to the whole of 2 Cor in its present edited form. The exhortations are general, including a final appeal for peace in the community. The letter ends calmly, after its many storms, with the prospect of ecclesial unity and divine blessing. The final verse is one of the clearest trinitarian passages in the New Testament.

迦拉達書引言

迦拉達人原是古代法國南部高盧人的一支，公元前三世紀先遷徙至小亞細亞中部，以後逐漸擴展至小亞細亞南部。公元前25年，奧古斯都將他們的地域通劃為迦拉達皇帝省。保祿在第一次傳教行程中，同巴爾納伯已在迦拉達南部創立了不少教會（宗13:14; 14:24），在第二次傳教時又到此處巡視（宗16:1-5）；為此，我們認為本書即是寫給此處的各教會：即不息狄雅的安提約基雅、依科尼雍、呂斯特辣和德爾貝等地的教會。

保祿寫這《迦拉達書》的動機，是因為他聽說在迦拉達各教會內，有些猶太主義保守派人，到處散佈邪說，攻擊保祿，揚言保祿既不屬「十二宗徒集團」，當然不是真宗徒，因而他所傳的福音，也不是基督的真福音；並且聲言：人為得救，必須遵守梅瑟法律，並行割損禮。保祿見教會處於這種重大的危機中，便寫了這封書信，以駁斥這些邪說。

本書寫作的動機既如上述，保祿在口授這封信時，心情自然不免激昂憤慨，措辭不免有些鋒利；但這不但不消減他對信友的慈愛，反而更彰顯出他對信友的關懷，以及對基督的滿腔熱愛。

至於本書寫於何時何地的問題，雖沒有決定性的答案，但從本書的內容與保祿其他的書信比較來看，當在《格林多後書》之後及《羅馬書》之前，即大約寫於公元57年年底，地點當在格林多或馬其頓。

本書除序言（1:1-5）和結論（6:11-18）外，可分為三段：第一段、保祿極力證明自己的宗徒職權（1:6-2:21）；第二段、力陳舊約法律為成義毫無作用，人為成義必須有賴對基督的信德（3-4章）；第三段、略論人成義後所獲得的地位，和幾項針對信友實際生活的勸言（5:1-6:10）。

THE LETTER TO THE GALATIANS

The Galatians to whom the letter is addressed were Paul's converts, most likely among the descendants of Celts who had invaded western and central Asia Minor in the third century B.C. and had settled in the territory around Ancyra (modern Ankara, Turkey). Paul had passed through this area on his second missionary journey (Acts 16:6) and again on his third (Acts 18:23). It is less likely that the recipients of this letter were Paul's churches in the southern regions of Pisidia, Lycaonia, and Pamphylia where he had preached earlier in the Hellenized cities of Perge, Iconium, Pisidian Antioch, Lystra, and Derbe (Acts 13:13–14:27); this area was part of the Roman province of Galatia, and some scholars think that South Galatia was the destination of this letter.

If it is addressed to the Galatians in the north, the letter was probably written around A.D. 54 or 55, most likely from Ephesus after Paul's arrival there for a stay of several years on his third missionary journey (Acts 19; 20:31). On the South Galatian theory, the date would be earlier, perhaps A.D. 48–50. Involved is the question of how one relates the events of Gal 2:1–10 to the "Council of Jerusalem" described in Acts 15 (see the notes on each passage).

In any case, the new Christians whom Paul is addressing were converts from paganism (Gal 4:8–9) who were now being enticed by other missionaries to add the observances of the Jewish law, including the rite of circumcision, to the cross of Christ as a means of salvation. For, since Paul's visit, some other interpretation of Christianity had been brought to these neophytes, probably by converts from Judaism (the name "Judaizers" is sometimes applied to them); it has specifically been suggested that they were Jewish Christians who had come from the austere Essene sect.

These interlopers insisted on the necessity of following certain precepts of the Mosaic law along with faith in Christ. They were undermining Paul's authority also, asserting that he had not been trained by Jesus himself, that his gospel did not agree with that of the original and true apostles in Jerusalem, that he had kept from his converts in Galatia the necessity of accepting circumcision and other key obligations of the Jewish law, in order more easily to win them to Christ, and that his gospel was thus not the full and authentic one held by "those of repute" in Jerusalem (Gal 2:2). Some

scholars also see in Gal 5; 6 another set of opponents against whom Paul writes, people who in their emphasis on the Spirit set aside all norms for conduct and became libertines in practice.

When Paul learned of the situation, he wrote this defense of his apostolic authority and of the correct understanding of the faith. He set forth the unique importance of Christ and his redemptive sacrifice on the cross, the freedom that Christians enjoy from the old burdens of the law, the total sufficiency of Christ and of faith in Christ as the way to God and to eternal life, and the beauty of the new life of the Spirit. Galatians is thus a summary of basic Pauline theology. Its themes were more fully and less polemically developed in the Letter to the Romans.

Autobiographically, the letter gives us Paul's own accounts of how he came to faith (Gal 1:15–24), the agreement in "the truth of the gospel" (Gal 2:5, 14) that he shared with the Jewish Christian leaders in Jerusalem, James, Cephas, and John (Gal 2:1–10), and the rebuke he had to deliver to Cephas in Antioch for inconsistency, contrary to the gospel, on the issue of table fellowship in the racially mixed church of Jewish and Gentile Christians in Antioch (Gal 2:11–14; cf Gal 2:15–21). At the conclusion of the letter (Gal 6:11–18), Paul wrote in his own hand (cf 2 Thes 3:17–18) a vivid summary of the message to the Galatians.

In his vigorous emphasis on the absolute preeminence of Christ and his cross as God's way to salvation and holiness, Paul stresses Christian freedom and the ineffectiveness of the Mosaic law for gaining divine favor and blessings (Gal 3:19–29). The pious Jew saw in the law a way established by God to win divine approval by a life of meticulous observance of ritual, social, and moral regulations. But Paul's profound insight into the higher designs of God in Christ led him to understand and welcome the priority of promise and faith (shown in the experience of Abraham, Gal 3:6–18) and the supernatural gifts of the Spirit (Gal 3:2–5; 5:16–6:10). His enthusiasm for this new vision of the life of grace in Christ and of the uniquely salvific role of Christ's redemptive death on the cross shines through this whole letter.

The principal divisions of the Letter to the Galatians are the following:

I. Address (Gal 1:1–5)
II. Loyalty to the Gospel (Gal 1:6–10)
III. Paul's Defense of His Gospel and His Authority (Gal 1:11–2:21)
IV. Faith and Liberty (Gal 3:1–4:31)
V. Exhortation to Christian Living (Gal 5:1–6:10)
VI. Conclusion (Gal 6:11–18)

I: Address

CHAPTER 1

Greeting. 1*Paul, an apostle not from human beings nor through a human being but through Jesus Christ and God the Father who raised him from the dead,* 2*and all the brothers who are with me, to the churches of Galatia: 3grace to you and peace from God our Father and the Lord Jesus Christ, 4*who gave himself for our sins that he might rescue us from the present evil age in accord with the will

迦拉達書

第一章

致候辭 1我保祿宗徒——我蒙召為宗徒，並非由於人，也並非藉著人，而是由於耶穌基督和使他由死者中復活的天主父——2我和同我在一起的眾弟兄，致書給迦拉達眾教會：3願恩寵與平安由天主我們的父及主耶穌基督賜與你們！4這基督按照天主我們父的旨意，為我們的罪惡捨棄了自己，為救

* [1:1–5] See the note on Romans 1:1–7, concerning the greeting.
* [1:1] **Apostle**: because of attacks on his authority in Galatia, Paul defends his apostleship. He is not an apostle commissioned by a congregation (Phil 2:25; 2 Cor 8:23) or even by prophets (1 Tim 1:18; 4:14) but **through Jesus Christ and God the Father**.
* [1:2] **All the brothers**: fellow believers in Christ, male and female; cf Gal 3:27–28. Paul usually mentions the co-sender(s) at the start of a letter, but the use of all is unique, adding weight to the letter. **Galatia**: central Turkey more likely than the Roman province of Galatia; see Introduction.
* [1:4] The greeting in v 3 is expanded by a christological formula that stresses deliverance through the Lord Jesus from a world dominated by Satan; cf 2 Cor 4:4; Eph 2:2; 6:12.

of our God and Father, 5to whom be glory forever and ever. Amen.

II: Loyalty to the Gospel

6*I am amazed that you are so quickly forsaking the one who called you by [the] grace [of Christ] for a different gospel* 7(not that there is another). But there are some who are disturbing you and wish to pervert the gospel of Christ. 8But even if we or an angel from heaven should preach [to you] a gospel other than the one that we preached to you, let that one be accursed!* 9As we have said before, and now I say again, if anyone preaches to you a gospel other than the one that you received, let that one be accursed!

10Am I now currying favor with human beings or God? Or am I seeking to please people? If I were still trying to please people, I would not be a slave of Christ.*

III: Paul's Defense of His Gospel and His Authority

His Call by Christ. 11*Now I want you to know, brothers, that the gospel preached by me is not of human origin. 12For I did not receive it from a human being, nor was I taught it, but it came through a revelation of Jesus Christ.*

13*For you heard of my former way of life in Judaism, how I persecuted

我們脫離此邪惡的世代。5願光榮歸於天主，至於無窮之世！阿們。

福音來自天主

哀信友動搖之速 6我真奇怪，你們竟這樣快離開了那以基督的恩寵召叫你們的天主，而歸向了另一福音；7其實，並沒有別的福音，只是有一些人擾亂你們，企圖改變基督的福音而已。8但是，無論誰，即使是我們，或是從天上降下的一位天使，若給你們宣講的福音，與我們給你們所宣講的福音不同，當受詛咒。9我們以前說過，如今我再說：誰若給你們宣講福音與你們所接受的不同，當受詛咒。10那麼，我如今是討人的喜愛，或是討天主的喜愛呢？難道我是尋求人的歡心嗎？如果我還求人的歡心，我就不是基督的僕役。

福音與宗徒職位全由天主而來 11弟兄們，我告訴你們；我所宣講的福音，並不是由人而來的，12因為，我不是由人得來的，也不是由人學來的，而是由耶穌基督的啟示得來的。13你們一定聽說過，我從前尚在猶太教中的行

* [1:6–10] In place of the usual thanksgiving (see the note on Romans 1:8), Paul, with little to be thankful for in the Galatian situation, expresses amazement at the way his converts are deserting the gospel of Christ for a perverted message. He reasserts the one gospel he has preached (Gal 1:7–9) and begins to defend himself (Gal 1:10).

* [1:6] **The one who called you**: God or Christ, though in actuality Paul was the divine instrument to call the Galatians.

* [1:8] **Accursed**: in Greek, **anathema**; cf Romans 9:3; 1 Cor 12:3; 16:22.

* [1:10] This charge by Paul's opponents, that he sought to conciliate people with flattery and to curry favor with God, might refer to his mission practices (cf 1 Cor 9:19–23) but the word **still** suggests it refers to his pre-Christian days (cf Gal 1:14; Phil 3:6). The self-description **slave of Christ** is one Paul often uses in a greeting (Romans 1:1).

* [1:11–2:21] Paul's presentation on behalf of his message and of his apostleship reflects rhetorical forms of

the church of God beyond measure
and tried to destroy it, 14and
progressed in Judaism beyond many
of my contemporaries among my race,
since I was even more a zealot for my
ancestral traditions. 15But when [God],
who from my mother's womb had set
me apart and called me through his
grace, was pleased 16to reveal his Son
to me, so that I might proclaim him
to the Gentiles, I did not immediately
consult flesh and blood,* 17nor did I
go up to Jerusalem to those who were
apostles before me; rather, I went
into Arabia* and then returned to
Damascus.

18*Then after three years I went up
to Jerusalem to confer with Cephas
and remained with him for fifteen
days.* 19But I did not see any other of
the apostles, only James the brother of
the Lord.* 20(As to what I am writing
to you, behold, before God, I am not

動：我怎樣激烈地迫害過天主的
教會，竭力想把她消滅；14我在
猶太教中比我本族許多同年的人
更為急進，對我祖先的傳授更富
於熱忱。15但是，從母胎中已選
拔我，以恩寵召叫我的天主，卻
決意16將他的聖子啟示給我，叫
我在異民中傳揚他。我當時沒有
與任何人商量，17也沒有上耶路
撒冷去見那些在我以前作宗徒的
人，我立即去了阿剌伯，然後又
回到了大馬士革。18此後，過了
三年，我纔上耶路撒冷去拜見刻
法，在他那裡逗留了十五天，19除
了主的兄弟雅各伯，我沒有看見
別的宗徒。20我給你們寫的都是真
的，我在天主前作證，我決沒有

Gal 迦

his day: he first narrates the facts about certain past events (Gal 1:12–2:14) and then states his contention regarding justification by faith as the gospel message (Gal 2:15–21). Further arguments follow from both experience and scripture in Gal 3; 4 before he draws out the ethical consequences (Gal 5:1–6:10). The specific facts that he takes up here to show that his gospel is not a human invention (Gal 1:11) but **came through a revelation of Jesus Christ** (Gal 1:12) deal with his own calling as a Christian missionary (Gal 1:13–17), his initial relations with the apostles in Jerusalem (Gal 1:18–24), a later journey to Jerusalem (Gal 2:1–10), and an incident in Antioch involving Cephas and persons from James (Gal 2:11–14). The content of Paul's revealed gospel is then set forth in the heart of the letter (Gal 2:15–21).

* [1:12] Although Paul received his gospel **through a revelation** from Christ, this did not exclude his use of early Christian confessional formulations. See the note on Gal 1:4.

* [1:13–17] Along with Phil 3:4–11, which also moves from autobiography to its climax in a discussion on justification by faith (cf Gal 2:15–21), this passage is Paul's chief account of the change from his **former way of life** (Gal 1:13) to service as a Christian missionary (Gal 1:16); cf Acts 9:1–22; 22:4–16; 26:9–18. Paul himself does not use the term "conversion" but stresses revelation (Gal 1:12, 16). In Gal 1:15 his language echoes the Old Testament prophetic call of Jeremiah. Unlike the account in Acts (cf Acts 22:4–16), the calling of Paul here includes the mission to proclaim Christ **to the Gentiles** (Gal 1:16).

* [1:16] **Flesh and blood**: human authorities (cf Matthew 16:17; 1 Cor 15:50). Paul's apostleship comes from God (Gal 1:1).

* [1:17] **Arabia**: probably the region of the Nabataean Arabs, east and south of Damascus.

* [1:18–24] Paul's first journey to Jerusalem as a Christian, according to Galatians (cf Acts 9:23–31 and the note on Acts 12:25). He is quite explicit about contacts there, testifying under oath (Gal 1:20). On returning to Syria (perhaps specifically Damascus, cf Gal 1:17) **and Cilicia** (including his home town Tarsus, cf Acts 9:30; 22:3), Paul most likely engaged in missionary work. He underscores the fact that Christians in Judea knew of him only by reputation.

* [1:18] **After three years**: two years and more, since Paul's call. To **confer with** Cephas may mean simply "pay a visit" or more specifically "get information from" him about Jesus, over a two-week period. **Cephas**: Aramaic name of Simon (Peter); cf Matthew 16:16–18 and the notes there.

* [1:19] **James the brother of the Lord**: not one of the Twelve, but a brother of Jesus (see the note on Mark 6:3). He played an important role in the Jerusalem church (see the note on Gal 2:9), the leadership of which he took over from Peter (Acts 12:17). Paul may have regarded James as an apostle.

lying.) 21Then I went into the regions of Syria and Cilicia. 22And I was unknown personally to the churches of Judea that are in Christ; 23they only kept hearing that "the one who once was persecuting us is now preaching the faith he once tried to destroy." 24So they glorified God because of me.

CHAPTER 2

The Council of Jerusalem. 1*Then after fourteen years I again went up to Jerusalem with Barnabas, taking Titus along also.* 2I went up in accord with a revelation,* and I presented to them the gospel that I preach to the Gentiles—but privately to those of repute—so that I might not be running, or have run, in vain. 3Moreover, not even* Titus, who was with me, although he was a Greek, was compelled to be circumcised, 4but because of the false brothers* secretly brought in, who slipped in to spy on our freedom that we have in Christ Jesus, that they might enslave

說謊。21此後，我往敘利亞和基里基雅地域去了。22那時，猶太境內屬於基督的各教會，都沒有見過我的面；23只是聽說過：「那曾經迫害我們的，如今卻傳揚他曾經想消滅的信仰了。」24他們就為了我而光榮天主。

第二章

其他宗徒贊同保祿 1過了十四年，我同巴爾納伯再上耶路撒冷去，還帶了弟鐸同去。2我是受了啟示而上去的；我在那裡向他們陳述了我在異民中間所講的福音，和私下向那些有權威的人陳述過，免得我白白地奔跑，或者徒然奔走了。3但是，即連跟我的弟鐸，他雖是希臘人，也沒有被強迫領受割損，4因為，有些潛入的假弟兄，曾要他受割損；這些人潛入了教會，是為窺探我們在基督耶穌內所享有的自由，好使

* [2:1–10] Paul's second journey to Jerusalem, according to Galatians, involved a private meeting with **those of repute** (Gal 2:2). At issue was a Gentile, Titus, and the question of circumcision, which **false brothers** (Gal 2:4) evidently demanded for him. Paul insists that the gospel he preaches (Gal 2:2; cf Gal 1:9, 11) remained intact with no addition by those of repute (Gal 2:6); that **Titus** was not **compelled** to accept circumcision (Gal 2:3); and that he and the reputed **pillars** in Jerusalem agreed on how each would advance the missionary task (Gal 1:7–10). Usually, Gal 1:1–10 is equated with the "Council of Jerusalem," as it is called, described in Acts 15. See the notes on Acts 15:6–12, 13–35, the latter concerning the "decree" that Paul does not mention.

* [2:1] **After fourteen years**: thirteen or more years, probably reckoned from the return to Syria and Cilicia (Gal 1:21), though possibly from Paul's calling as a Christian (Gal 1:15). **Barnabas**: cf Gal 2:9, 13; 1 Cor 9:6. A Jewish Christian missionary, with whom Paul worked (Acts 4:36–37; 11:22, 25, 30; 12:25; 13:1–3; 15:2). **Titus**: a missionary companion of Paul (2 Cor 2:13; 7:6, 13–15; 8:6, 16, 23; 12:18), non-Jewish (Gal 2:3), never mentioned in Acts.

* [2:2] **A revelation**: cf Gal 1:1, 12. Paul emphasizes it was God's will, not Jerusalem authority, that led to the journey. Acts 15:2 states that the church in Antioch appointed Paul and Barnabas for the task. **Those of repute**: leaders of the Jerusalem church; the term, while positive, may be slightly ironic (cf Gal 1:6, 9). **Run, in vain**: while Paul presents a positive picture in what follows, his missionary work in Galatia would have been to no purpose if his opponents were correct that circumcision is needed for complete faith in Christ.

* [2:3] Not even a Gentile Christian like Titus was compelled to receive the rite of circumcision. The Greek text could be interpreted that he voluntarily accepted circumcision, but this is unlikely in the overall argument.

* [2:4] **False brothers**: Jewish Christians who took the position that Gentile Christians must first become Jews through circumcision and observance of the Mosaic law in order to become Christians; cf Acts 15:1.

us— 5to them we did not submit even for a moment, so that the truth of the gospel* might remain intact for you. 6But from those who were reputed to be important (what they once were makes no difference to me; God shows no partiality)—those of repute made me add nothing. 7*On the contrary, when they saw that I had been entrusted with the gospel to the uncircumcised, just as Peter to the circumcised, 8for the one who worked in Peter for an apostolate to the circumcised worked also in me for the Gentiles, 9and when they recognized the grace bestowed upon me, James and Cephas and John,* who were reputed to be pillars, gave me and Barnabas their right hands in partnership, that we should go to the Gentiles and they to the circumcised. 10Only, we were to be mindful of the poor,* which is the very thing I was eager to do.

我們再成為奴隸；5可是對他們，我們連片刻時間也沒有讓步屈服，為使福音的真理在你們中保持不變。6至於那些所謂有權威的人——不論他們以前是何等人物，與我毫不相干；天主決不顧情面——那些有權威的人，也沒有另外吩咐我什麼；7反而他們看出來，我是受了委托，向未受割損的人，宣傳福音，就如伯多祿被委派向受割損的人宣傳福音一樣；8因為，那叫伯多祿為受割損的人致力盡宗徒之職的，也叫我為外邦人致力盡宗徒之職。9所以，他們一認清了所賦與我的恩寵，那稱為柱石的雅各伯、刻法和若望，就與我和巴爾納伯握手，表示通力合作，叫我們往外邦人那裡去，而他們卻往受割損的人那裡去。10他們只要我們懷念窮人；對這一點我也曾盡力行了。

Gal 迦

Peter's Inconsistency at Antioch.
11*And when Cephas came to Antioch, I opposed him to his face because he

安提約基雅的事件 11但是，當刻法來到安提約基雅時，我當面反對了他，因為他有可責的

* [2:5] **The truth of the gospel**: the true gospel, in contrast to the false one of the opponents (Gal 1:6–9); the gospel of grace, used as a norm (Gal 2:14).
* [2:7–9] Some think that actual "minutes" of the meeting are here quoted. Paul's apostleship to the Gentiles (Gal 1:16) is recognized alongside that of Peter to the Jews. Moreover, the right to proclaim the gospel without requiring circumcision and the Jewish law is sealed by a handshake. That Paul and colleagues **should go to the Gentiles** did not exclude his preaching to the Jews as well (Romans 1:13–16) or Cephas to Gentile areas.
* [2:9] **James and Cephas and John**: see the notes on Gal 1:18, 19; on Peter and John as leaders in the Jerusalem church, cf Acts 3:1 and Acts 8:14. The order here, with James first, may reflect his prominence in Jerusalem after Peter (Cephas) departed (Acts 12:17).
* [2:10] **The poor**: Jerusalem Christians or a group within the church there (cf Romans 15:26). The collection for them was extremely important in Paul's thought and labor (cf Romans 15:25–28; 1 Cor 16:1–4; 2 Cor 8–9).
* [2:11–14] The decision reached in Jerusalem (Gal 2:3–7) recognized the freedom of Gentile Christians from the Jewish law. But the problem of table fellowship between Jewish Christians, who possibly still kept kosher food regulations, and Gentile believers was not yet settled. When Cephas first came to the racially mixed community of Jewish and Gentile Christians in Antioch (Gal 2:12), he ate with non-Jews. Pressure from persons arriving later from Jerusalem caused him and Barnabas to draw back. Paul therefore publicly rebuked Peter's inconsistency toward the gospel (Gal 2:14). Some think that what Paul said on that occasion extends through Gal 2:16, 21.
* [2:11] **Clearly was wrong**: literally, "stood condemned," by himself and also by Paul. His action in breaking table fellowship was especially grievous if the eating involved the meal at the Lord's supper (cf 1 Cor 11:17–25).

clearly was wrong.* 12For, until some people came from James,* he used to eat with the Gentiles; but when they came, he began to draw back and separated himself, because he was afraid of the circumcised. 13And the rest of the Jews* [also] acted hypocritically along with him, with the result that even Barnabas was carried away by their hypocrisy. 14But when I saw that they were not on the right road in line with the truth of the gospel, I said to Cephas in front of all, "If you, though a Jew, are living like a Gentile and not like a Jew, how can you compel the Gentiles to live like Jews?"*

Faith and Works. 15*We, who are Jews by nature and not sinners from among the Gentiles, 16[yet] who know that a person is not justified by works of the law but through faith in Jesus Christ, even we have believed in Christ Jesus that we may be justified by faith in Christ and not by works of the law, because by works of the law no one will be justified.* 17But if, in seeking to be justified in Christ, we ourselves are found to be sinners, is Christ then a minister of sin?* Of course not! 18But

地方。12原來由雅各伯那裡來了一些人，在他們未到以前，他慣常同外邦人一起吃飯；可是他們一來到了，他因怕那些受割損的人，就退避了，自己躲開。13其餘的猶太人也都跟他一起裝假，以致連巴爾納伯也受了他們的牽引而裝假。14我一見他們的行為與福音的真理不合，就當著眾人對刻法說：「你是猶太人，竟按照外邦人的方式，而不按照猶太人的方式過活，你怎麼敢強迫外邦人猶太化呢？」15我們生來是猶太人，而不是出於外邦民族的罪人；16可是我們知道：人成義不是由於遵行法律，而只是因著對耶穌基督的信仰，所以我們也信從了基督耶穌，為能由於對基督的信仰，而不由於遵行法律成義，因為由於遵守法律，任何人都不得成義。17如果我們在基督內求成義的人，仍如他們一樣被視為罪人，那麼，基督豈不是成了支持罪惡的人了嗎？絕對不是。18如果我把我所拆毀的，

* [2:12] **Some people came from James**: strict Jewish Christians (cf Acts 15:1, 5; 21:20–21), either sent by James (Gal 1:19; 2:9) or claiming to be from the leader of the Jerusalem church. **The circumcised**: presumably Jewish Christians, not Jews.

* [2:13] **The Jews**: Jewish Christians, like Barnabas. **Hypocrisy**: literally, "pretense," "play-acting"; moral insincerity.

* [2:14] **Compel the Gentiles to live like Jews**: that is, conform to Jewish practices, such as circumcision (Gal 2:3–5) or regulations about food (Gal 2:12).

* [2:15–21] Following on the series of incidents cited above, Paul's argument, whether spoken to Cephas at Antioch or only now articulated, is pertinent to the Galatian situation, where believers were having themselves circumcised (Gal 6:12–13) and obeying other aspects of Jewish law (Gal 4:9–10; 5:1–4). He insists that salvation is by faith in Christ, not by works of the law. His teaching on the gospel concerns justification by faith (Gal 2:16) in relation to sin (Gal 2:17), law (Gal 2:19), life in Christ (Gal 2:19–20), and grace (Gal 2:21).

* [2:16] **No one will be justified**: Psalm 143:2 is reflected.

* [2:17] **A minister of sin**: literally, "a servant of sin" (cf Romans 15:8), an agent of sin, one who promotes it. This is possibly a claim by opponents that justification on the basis of faith in Christ makes Christ an abettor of sin when Christians **are found to be sinners**. Paul denies the conclusion (cf Romans 6:1–4).

* [2:18] To return to observance of the law as the means to salvation would entangle one not only in inevitable transgressions of it but also in the admission that it was wrong to have abandoned the law in the first place.

if I am building up again those things that I tore down, then I show myself to be a transgressor.* 19For through the law I died to the law,* that I might live for God. I have been crucified with Christ; 20yet I live, no longer I, but Christ lives in me; insofar as I now live in the flesh, I live by faith in the Son of God who has loved me and given himself up for me. 21I do not nullify the grace of God; for if justification comes through the law, then Christ died for nothing.

再修建起來，我就證明我是個罪犯。19其實，我已由於法律而死於法律了，為能生活於天主；我已同基督被釘在十字架上了，20所以，我生活已不是我生活，而是基督在我內生活；我現今在肉身內生活，是生活在對天主子的信仰內；他愛了我，且為我捨棄了自己。21我決不願使天主的恩寵無效，因為，如果成義是賴著法律，那麼，基督就白白地死了。

IV: Faith and Liberty

CHAPTER 3

Justification by Faith. 1*O stupid Galatians! Who has bewitched you, before whose eyes Jesus Christ was publicly portrayed as crucified?* 2I want to learn only this from you: did you receive the Spirit from works of the law, or from faith in what you heard?* 3Are you so stupid? After beginning with the Spirit, are you now ending with the flesh?* 4Did you experience so many things* in vain?—if indeed it was in vain. 5Does, then, the one who supplies the Spirit to you and works mighty deeds among you do so from works of the law or

福音使人自由

第三章

成義是由於信德 1無知的迦拉達人啊！被釘在十字架上的耶穌基督，已活現地擺在你們眼前，誰又迷惑了你們呢？2我只願向你們請教這一點：你們領受了聖神，是由於遵行法律呢？還是由於聽信福音呢？3你們竟這樣無知嗎？你們以聖神開始了，如今又願以肉身結束嗎？4你們竟白白受了這麼多的苦嗎？果然是白白地嗎？5天主賜與你們聖神，並在你們中間施展了德能，是因為你們遵行

* [2:19] **Through the law I died to the law**: this is variously explained: the law revealed sin (Romans 7:7–9) and led to death and then to belief in Christ; or, the law itself brought the insight that law cannot justify (Gal 2:16; Psalm 143:2); or, the "law of Christ" (Gal 6:2) led to abandoning the Mosaic law; or, the law put Christ to death (cf Gal 3:13) and so provided a way to our salvation, through baptism into Christ, through which we die (**crucified with Christ**; see Romans 6:6). Cf also Gal 3:19–25 on the role of the law in reference to salvation.

* [3:1–14] Paul's contention that justification comes not through the law or the works of the law but by faith in Christ and in his death (Gal 2:16, 21) is supported by appeals to Christian experience (Gal 3:1–5) and to scripture (Gal 3:6–14). The gift of God's Spirit to the Galatians came from the gospel received in faith, not from doing what the law enjoins. The story of Abraham shows that faith in God brings **righteousness** (Gal 3:6; Genesis 15:6). The promise to Abraham (Gal 3:8; Genesis 12:3) extends to the Gentiles (Gal 3:14)

* [3:1] **Stupid**: not just senseless, for they were in danger of deserting their salvation.

* [3:2] **Faith in what you heard**: Paul's message received with faith. The Greek can also mean "the proclamation of the faith" or "a hearing that comes from faith."

* [3:3] On the contrast of **Spirit** and **flesh**, cf Romans 8:1–11. Having received the Spirit, they need not be circumcised now.

* [3:4] **Experience so many things**: probably the **mighty deeds** of Gal 1:5 but possibly the experience of sufferings.

from faith in what you heard? 6Thus Abraham "believed God, and it was credited to him as righteousness."*

7*Realize then that it is those who have faith who are children of Abraham. 8Scripture, which saw in advance that God would justify the Gentiles by faith, foretold the good news to Abraham, saying, "Through you shall all the nations be blessed." 9Consequently, those who have faith are blessed along with Abraham who had faith. 10*For all who depend on works of the law are under a curse; for it is written, "Cursed be everyone who does not persevere in doing all the things written in the book of the law." 11And that no one is justified before God by the law is clear, for "the one who is righteous by faith will live." 12But the law does not depend on faith; rather, "the one who does these things will live by them." 13Christ ransomed us from the curse of the law by becoming a curse for us, for it is written, "Cursed be everyone who hangs on a tree," 14that the blessing of Abraham might be extended to the Gentiles through Christ Jesus, so that we might receive the promise of the Spirit through faith.

The Law Did Not Nullify the Promise. 15*Brothers, in human terms I say that no one can annul or amend even a

法律呢？還是因為你們聽信福音呢？6經上這樣記載說：『亞巴郎信了天主，天主就以此算為他的正義。』7為此你們該曉得：具有信德的人，纔是亞巴郎的子孫。8聖經預見天主將使異民憑信德成義，就向亞巴郎預報福音說：『萬民都要因你獲得祝福。』9可見那些具有信德的人，與有信德的亞巴郎同蒙祝福。

基督廢棄了奴隸性的法律 10反之，凡是依恃遵行法律的，都應受咒罵，因為經上記載說：『凡不持守《律書》上所記載的一切，而依照遵行的，是可咒罵的。』11所以很明顯的，沒有一個人能憑法律在天主前成義，因為經上說：『義人因信德而生活。』12但是法律並非以信德為本，只說：『遵行法令的，必因此獲得生命。』13但基督由法律的咒罵中贖出了我們，為我們成了可咒罵的，因為經上記載說：『凡被懸在木架上的，是可咒罵的。』14這樣天主使亞巴郎所蒙受的祝福，在基督耶穌內普及於萬民，並使我們能藉著信德領受所應許的聖神。15弟兄們！就常規來說：連人的遺囑，如果

* [3:6] **Abraham . . . righteousness**: see Genesis 15:6; Romans 4:3. The Galatians like Abraham heard with faith and experienced justification. This first argument forms the basis for the further scriptural evidence that follows.
* [3:7–9] **Faith** is what matters, for **Abraham** and the **children of Abraham**, in contrast to the claims of the opponents that circumcision and observance of the law are needed to bring the promised blessing of Genesis 12:3; cf Genesis 18:18; Sirach 44:21; Acts 3:25.
* [3:10–14] Those **who depend** not on promise and faith but **on works of the law are under a curse** because they do **not persevere in doing all the things written in the book of the law** (Gal 3:10; Deut 27:26) in order to gain life (Gal 3:12; Lev 18:5; cf Romans 10:5). But scripture teaches that **no one is justified before God by the law** (Gal 3:11; Hebrews 2:4, adapted from the Greek version of Habakkuk; cf Romans 1:17; Hebrews 10:38). Salvation, then, depends on faith in Christ who died on the cross (Gal 3:13), taking upon himself a curse found in Deut 21:23 (about executed criminals hanged in public view), to free us from **the curse of the law** (Gal 3:13). That the Gentile Galatians have received the promised Spirit (Gal 3:14) by faith and in no other way returns the argument to the experience cited in Gal 3:1–5.
* [3:15–18] A third argument to support Paul's position that salvation is not through the law but by promise (Gal 3:1–14) comes from legal practice and scriptural history. A legal agreement or **human will**, duly

human will once ratified. 16Now the promises were made to Abraham and to his descendant.* It does not say, "And to descendants," as referring to many, but as referring to one, "And to your descendant," who is Christ. 17This is what I mean: the law, which came four hundred and thirty years afterward,* does not annul a covenant previously ratified by God, so as to cancel the promise. 18For if the inheritance comes from the law, it is no longer from a promise; but God bestowed it on Abraham through a promise.*

19*Why, then, the law? It was added for transgressions, until the descendant came to whom the promise had been made; it was promulgated by angels at the hand of a mediator.* 20Now there is no mediator when only one party is involved, and God is one. 21Is the law then opposed to the promises [of God]? Of course not! For if a law had been given that could bring life, then righteousness would in reality come from the law. 22But scripture confined all things under the power of sin, that through faith in Jesus Christ the promise might be given to those who believe.

是正式成立的，誰也不得廢除或增訂。16那麼，恩許是向亞巴郎和他的後裔所許諾的，並沒有說「後裔們」，好像是向許多人說的，而是向一個人，即「你的後裔」，就是指基督。17我是說：天主先前所正式立定的誓約，決不能為四百三十年以後成立的法律所廢除，以致使恩許失效。18如果承受產業是由於法律，就已不是由於恩許；但天主是由於恩許把產業賜給了亞巴郎。

19那麼，為什麼還有法律呢？它是為顯露過犯而添設的，等他所恩許的後裔來到，它原是藉著天使，經過中人的手而立定的。20可是如果出於單方，就不需要中人了，而天主是由單方賜與了恩許。21那麼，法律相反天主的恩許嗎？絕對不是。如果所立定的法律能賜與人生命，正義就的確是出於法律了。22但是聖經說過：一切人都被禁錮在罪惡權下，好使恩許藉著對基督耶穌的信仰，

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ratified, is unalterable (Gal 3:15). God's **covenant** with **Abraham** and its repeated promises (Genesis 12:2–3, 7; 13:15; 17:7–8; 22:16–18; 24:7) is not superseded by **the law**, which came much later, in the time of Moses. **The inheritance** (of the Spirit and the blessings) is by promise, not by law (Gal 3:18). Paul's argument hinges on the fact that the same Greek word, *diathēkē*, can be rendered as **will** or testament (Gal 3:15) and as **covenant** (Gal 3:17).

* [3:16] **Descendant**: literally, "and to his seed." The Hebrew, as in Genesis 12:7; 15:18; 22:17–18, is a collective singular, traditionally rendered as a plural, **descendants**, but taken by Paul in its literal number to refer to **Christ** as descendant of Abraham.

* [3:17] **Four hundred and thirty years afterward**: follows Exodus 12:40 in the Greek (Septuagint) version, in contrast to Genesis 15:13 and Acts 7:6, for chronology.

* [3:18] This refutes the opponents' contention that the promises of God are fulfilled only as a reward for human observance of the law.

* [3:19–22] A digression: if the Mosaic law, then, does not save or **bring life**, why was it given? Elsewhere, Paul says the law served to show what sin is (Romans 3:20; 7:7–8). Here the further implication is that the law in effect served to produce transgressions. Moreover, it was received at second hand **by angels**, through a **mediator**, not directly from God (Gal 3:19). The law does not, however, oppose God's purposes, for it carries out its function (Gal 3:22), so that **righteousness** comes by **faith** and **promise**, not by human works of the law.

* [3:19] **The descendant**: Christ (Gal 3:16). **By angels**: Deut 33:2–4 stressed their presence as enhancing the importance of the law; Paul uses their role to diminish its significance (cf Acts 7:38, 53). **A mediator**: Moses. But in a covenant of promise, where all depends on the one God, no mediator is needed (Gal 3:20).

What Faith Has Brought Us. 23*Before faith came, we were held in custody under law, confined for the faith that was to be revealed. 24Consequently, the law was our disciplinarian* for Christ, that we might be justified by faith. 25But now that faith has come, we are no longer under a disciplinarian. 26For through faith you are all children of God* in Christ Jesus. 27*For all of you who were baptized into Christ have clothed yourselves with Christ.* 28There is neither Jew nor Greek, there is neither slave nor free person, there is not male and female; for you are all one in Christ Jesus. 29And if you belong to Christ, then you are Abraham's descendant, heirs according to the promise.

歸於相信的人。23在「信仰」尚未來到以前，我們都被禁錮在法律的監守之下，以期待「信仰」的出現。24這樣，法律就成了我們的啟蒙師，領我們歸於基督，好使我們由於信仰而成義。25但是「信仰」一到，我們就不再處於啟蒙師權下了。26其實你們眾人都藉著對基督耶穌的信仰，成了天主的子女。27因為你們凡是領了洗歸於基督的，就是穿上了基督：28不再分猶太人或希臘人，奴隸或自由人，男人或女人，因為你們眾人在基督耶穌內已成了一個。29如果你們屬於基督，那麼，你們就是亞巴郎的後裔，就是按照恩許作承繼的人。

CHAPTER 4

God's Free Children in Christ. 1*I mean that as long as the heir is not of age, he is no different from a slave, although he is the owner of everything,* 2but he is under the supervision of guardians and administrators until the date set by his father. 3In the same way we

第四章

寵愛使人為天主的子女 1再說：承繼人幾時還是孩童，雖然他是一切家業的主人，卻與奴隸沒有分別，2仍屬於監護人和代理人的權下，直到父親預定的期限。3同樣，當我們以前還作孩童的

* [3:23–29] Paul adds a further argument in support of righteousness or justification by faith and through God's promise rather than by works of the law (Gal 2:16; 3:22): as **children of God, baptized into Christ**, the Galatians are all **Abraham's descendant** and **heirs** of **the promise** to Abraham (Gal 3:8, 14, 16–18, 29). The teaching in Gal 3:23–25, that since **faith** (Christianity) **has come, we are no longer under** the law, could be taken with the previous paragraph on the role of the Mosaic law, but it also fits here as a contrast between the situation **before faith** (Gal 3:23) and the results after faith has come (Gal 3:25–29).
* [3:24–25] **Disciplinarian**: the Greek *paidagōgos* referred to a slave who escorted a child to school but did not teach or tutor; hence, a guardian or monitor. Applying this to the law fits the role of the law described in Gal 3:19–25.
* [3:26] **Children of God**: literally "sons," in contrast to the young child under the disciplinarian in Gal 3:24–25. The term includes males and females (Gal 3:28).
* [3:27–28] Likely a formula used at baptism that expresses racial, social-economic, and sexual equality in Christ (cf Col 3:11).
* [3:27] **Clothed yourselves with Christ**: literally, "have put on Christ"; cf Romans 13:14; Eph 4:24; Col 3:10. Baptismal imagery, traceable to the Old Testament (Job 29:14; Isaiah 59:17) but also found in pagan mystery cults.
* [4:1–7] What Paul has argued in Gal 3:26–29 is now elaborated in terms of the Christian as **the heir** (Gal 4:1, 7; cf Gal 3:18, 29) freed from control by others. Again, as in Gal 3:2–5, the proof that Christians are children of God is the gift of the Spirit of Christ relating them intimately to God.
* [4:1, 3] **Not of age**: an infant or minor.
* [4:3] **The elemental powers of the world**: while the term can refer to the "elements" like earth, air, fire, and water or to elementary forms of religion, the sense here is more likely that of celestial beings that were thought in pagan circles to control the world; cf Gal 4:8; Col 2:8, 20.

also, when we were not of age, were enslaved to the elemental powers of the world.* 4But when the fullness of time had come, God sent his Son, born of a woman, born under the law,* 5to ransom those under the law, so that we might receive adoption. 6As proof that you are children,* God sent the spirit of his Son into our hearts, crying out, "Abba, Father!" 7So you are no longer a slave but a child, and if a child then also an heir, through God.

時候，我們是隸屬於今世的蒙學權下；4但時期一滿，天主就派遣了自己的兒子來，生於女人，生於法律之下，5為把在法律之下的人贖出來，使我們獲得義子的地位。6為證實你們確實是天主的子女，天主派遣了自己兒子的聖神，到我們心內喊說：「阿爸，父啊！」7所以你已不再是奴隸，而是兒子了；如果是兒子，賴天主的恩寵，也成了承繼人。

Do Not Throw This Freedom Away. 8*At a time when you did not know God, you became slaves to things that by nature are not gods;* 9but now that you have come to know God, or rather to be known by God, how can you turn back again to the weak and destitute elemental powers? Do you want to be slaves to them all over again? 10You are observing days, months, seasons, and years.* 11I am afraid on your account that perhaps I have labored for you in vain.*

接受法律是再願為奴 8當你們還不認識天主的時候，服事了一些本來不是神的神；9但如今你們認識了天主，更好說為天主所認識；那麼，你們怎麼又再回到那無能無用的蒙學裡去，情願再作他們的奴隸呢？10你們竟又謹守某日、某月、某時、某年！11我真為你們擔心，怕我白白地為你們辛苦了。

Appeal to Former Loyalty. 12*I implore you, brothers, be as I am, because I have also become as you are. You did me no wrong;* 13you

勸迦拉達人不要受人愚弄 12弟兄們！我懇求你們要像我一樣，因為我曾一度也像你們一樣。你們一點也沒有虧負過我。13你們

* [4:6] **Children**: see the note on Gal 3:26; here in contrast to the infant or young person **not of age** (Gal 3:1, 3). **Abba**: cf Mark 14:36 and the note; Romans 8:15.

* [4:8–11] On the basis of the arguments advanced from Gal 3:1 through Gal 4:7, Paul now launches his appeal to the Galatians with the question, **how can you turn back** to the slavery of the law (Gal 4:9)? The question is posed with reference to bondage to the **elemental powers** (see the note on Gal 4:3) because the Galatians had originally been converted to Christianity from paganism, not Judaism (Gal 4:8). The use of the direct question is like Gal 3:3–5.

* [4:8] **Things that by nature are not gods**: or "gods that by nature do not exist."

* [4:10] This is likely a reference to ritual observances from the Old Testament, promoted by opponents: sabbaths or Yom Kippur, new moon, Passover or Pentecost, sabbatical years.

* [4:11] Cf Gal 2:2. If the Galatians become **slaves . . . all over again** to the law (Gal 4:9), Paul will have worked in vain among them.

* [4:12–20] A strongly personal section. Paul appeals to past ties between the Galatians and himself. He speaks sharply of the opponents (Gal 4:17–18) and pastorally to the Galatians (Gal 4:19–20).

* [4:12] **Because I have also become as you are**: a terse phrase in Greek, meaning "Be as I, Paul, am," i.e., living by faith, independent of the law, for, in spite of my background in Judaism (Gal 1:13), I have become as you Galatians are now, a brother in Christ.

* [4:13] **Physical illness**: because its nature is not described, some assume an eye disease (Gal 4:15); others,

know that it was because of a physical illness* that I originally preached the gospel to you, 14and you did not show disdain or contempt because of the trial caused you by my physical condition, but rather you received me as an angel of God, as Christ Jesus. 15Where now is that blessedness of yours?* Indeed, I can testify to you that, if it had been possible, you would have torn out your eyes and given them to me. 16So now have I become your enemy by telling you the truth? 17They show interest in you, but not in a good way; they want to isolate you,* so that you may show interest in them. 18Now it is good to be shown interest for good reason at all times, and not only when I am with you. 19My children, for whom I am again in labor until Christ be formed in you! 20I would like to be with you now and to change my tone, for I am perplexed because of you.

知道：當我初次給你們宣講福音時，正當我身患重病，14雖然我的病勢為你們是個試探，你們卻沒有輕看我，也沒有厭棄我，反接待我有如一位天主的天使，有如基督耶穌。15那麼，你們當日所慶幸的在那裡呢？我敢為你們作證：如若可能，你們那時也會把你們的眼睛挖出來給我。16那麼，只因我給你們說實話，就成了你們的仇人嗎？17那些人對你們表示關心，並不懷好意；他們只是願意使你們與我隔絕，好叫你們也關心他們。18受人關心固然是好的，但應懷好意，且該常常如此，並不單是我在你們中間的時候。19我的孩子們！我願為你們再受產痛，直到基督在你們內形成為止。20恨不得我現今就在你們跟前，改變我的聲調，因為我對你們實在放心不下。

An Allegory on Christian Freedom. 21*Tell me, you who want to be under the law, do you not listen to the law? 22For it is written that Abraham had two sons, one by the slave woman and the other by the freeborn woman. 23The son of the slave woman was born naturally, the son of the freeborn

基督徒纔是自由的子女 21你們願意屬於法律的，請告訴我：你們沒有聽見法律說什麼嗎？22法律曾記載說：亞巴郎有兩個兒子：一個生於婢女，一個生於自由的婦人。23那生於婢女的，是按常例而生的；但那生於自由婦人的，

epilepsy; some relate it to 2 Cor 12:7–9. **Originally**: this may also be translated "formerly" or "on the first (of two) visit(s)"; cf Acts 16:6; 18:23.

* [4:15] **That blessedness of yours**: possibly a reference to the Galatians' initial happy reception of Paul (Gal 4:14) and of his gospel (Gal 1:6; 3:1–4) and their felicitation at such blessedness, but the phrase could also refer ironically to earlier praise by Paul of the Galatians, no longer possible when they turn from the gospel to the claims of the opponents (Gal 4:17–18; 1:7). If the word is a more literal reference to a beatitude, Gal 3:26–28 may be in view.

* [4:17] **Isolate you**: that is, from the blessings of the gospel and/or from Paul.

* [4:21–31] Paul supports his appeal for the gospel (Gal 4:9; 1:6–9; 2:16; 3:2) by a further argument from scripture (cf Gal 3:6–18). It involves the relationship of **Abraham** (Gal 3:6–16) to his wife, Sarah, the **freeborn woman**, and to Hagar, **the slave woman**, and the contrast between the sons born to each, **Isaac**, child of promise, and Ishmael, son of Hagar (Genesis 16; 21). Only through Isaac is the promise of God preserved. This **allegory** (Gal 4:24), with its equation of the Sinai covenant and Mosaic law with slavery and of the promise of God with freedom, Paul uses only in light of previous arguments. His quotation of Genesis 21:10 at Gal 4:30 suggests on a scriptural basis that the Galatians should expel those who are troubling them (Gal 1:7).

through a promise. 24Now this is an allegory. These women represent two covenants. One was from Mount Sinai, bearing children for slavery; this is Hagar. 25Hagar represents Sinai,* a mountain in Arabia; it corresponds to the present Jerusalem, for she is in slavery along with her children. 26But the Jerusalem above is freeborn, and she is our mother. 27For it is written:

"Rejoice, you barren one who bore no children;
break forth and shout, you who were not in labor;
for more numerous are the children of the deserted one
than of her who has a husband."*

28Now you, brothers, like Isaac, are children of the promise. 29But just as then the child of the flesh persecuted the child of the spirit, it is the same now. 30But what does the scripture say?

"Drive out the slave woman and her son!
For the son of the slave woman shall not share the inheritance with the son"

of the freeborn. 31Therefore, brothers, we are children not of the slave woman but of the freeborn woman.

V: Exhortation to Christian Living

CHAPTER 5

The Importance of Faith. 1*For freedom Christ set us free; so stand firm and do not submit again to the

24這都含有寓意：那兩個婦人是代表兩個盟約：一是出於西乃山，生子為奴，那即是哈加爾──25西乃山是在阿剌伯──這哈加爾相當於現在的耶路撒冷，因為耶路撒冷與她的子女同為奴隸。26然而那屬於天上的耶路撒冷卻是自由的，她就是我們的母親：27誠如經上記載說：『不生育的石女，喜樂罷！未經產痛的女人，歡呼高唱罷！因為被棄者的子女比有夫者的子女還多。』28弟兄們！你們像依撒格一樣，是恩許的子女。29但是，先前那按常例而生的怎樣迫害了那按神恩而生的，如今還是這樣。30然而經上說了什麼？『你將婢女和她的兒子趕走，因為婢女的兒子不能與自由婦人的兒子，一同承受家業。』31所以，弟兄們，我們不是婢女的子女，而是自由婦人的子女。

基督徒的正當生活

第五章

恩許的自由決不可放棄 1基督解救了我們，是為使我們獲得自由；所以你們要站穩，不可再讓

* [4:25] **Hagar represents Sinai . . .**: some manuscripts have what seems a geographical note, "For Sinai is a mountain in Arabia."
* [4:27] Isaiah 54:1 in the Septuagint translation is applied to Sarah as the **barren one** (in Genesis 15) who ultimately becomes the mother not only of Isaac but now of numerous children, i.e., of all those who believe, the **children of the promise** (Gal 4:28).
* [5:1–6] Paul begins the exhortations, continuing through Gal 6:10, with an appeal to the Galatians to side with freedom instead of slavery (Gal 5:1). He reiterates his message of justification or righteousness by faith instead of law and circumcision (Gal 5:2–5); cf Gal 2:16; 3:3. Faith, not circumcision, is what counts (Gal 5:6).
* [5:1] **Freedom**: Paul stresses as the conclusion from the allegory in Gal 4:21–31 this result of Christ's work for us. It is a principle previously mentioned (Gal 2:4), the responsible use of which Gal 5:13 will emphasize.

yoke of slavery.*

2It is I, Paul, who am telling you that
if you have yourselves circumcised,
Christ will be of no benefit to you.
3Once again I declare to every man
who has himself circumcised that he
is bound to observe the entire law.*
4You are separated from Christ, you
who are trying to be justified by law;
you have fallen from grace. 5For
through the Spirit, by faith, we await
the hope of righteousness. 6For in
Christ Jesus, neither circumcision nor
uncircumcision counts for anything,
but only faith working through love.*

Be Not Misled. 7*You were running
well; who hindered you from following
[the] truth?* 8That enticement does
not come from the one who called
you.* 9A little yeast leavens the whole
batch of dough. 10I am confident of
you in the Lord that you will not
take a different view, and that the
one who is troubling you will bear
the condemnation, whoever he may
be. 11As for me, brothers, if I am still
preaching circumcision,* why am I
still being persecuted? In that case, the
stumbling block of the cross has been
abolished. 12Would that those who
are upsetting you might also castrate
themselves!*

奴隸的軛束縛住你們。2請注意，
我保祿告訴你們：若你們還願意
受割損，基督對你們就沒有什麼
益處。3我再向任何自願受割損的
人聲明：他有遵守全部法律的義
務。4你們這些靠法律尋求成義的
人，是與基督斷絕了關係，由恩
寵上跌了下來。5至於我們，我們
卻是依賴聖神，由於信德，懷著
能成義的希望，6因為在基督耶
穌內，割損或不割損都算不得什
麼，唯有以愛德行事的信德，纔
算什麼。7以前你們跑得好！有誰
攔阻了你們去追隨真理呢？8這種
勸誘，決不是出自那召選你們的
天主。9少許的酵母就能使整個麵
團發酵。10我在主內信任你們，
認為你們不會有什麼別的心思；
但那擾亂你們的人，不論他是
誰，必要承受懲罰。11至於我，
弟兄們，如果我仍宣講割損的需
要，那我為什麼還受迫害？若是
這樣，十字架的絆腳石就早已除
去了。12巴不得那些擾亂你們的
人，將自己割淨了！

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* [5:3] Cf Gal 3:10–12. Just as those who seek to live by the law must carry out all its contents, so those who have faith and live by promise must stand firm in their freedom (Gal 5:1, 13).
* [5:6] Cf Romans 2:25–26; 1 Cor 7:19; Gal 6:15. The Greek for **faith working through love** or "faith expressing itself through love" can also be rendered as "faith energized by (God's) love."
* [5:7–12] Paul addresses the Galatians directly: with questions (Gal 5:7, 11), a proverb (Gal 5:9), a statement (Gal 5:8), and biting sarcasm (Gal 5:12), seeking to persuade the Galatians to break with those trying to add law and circumcision to Christ as a basis for salvation.
* [5:7] **Running well**: as in an athletic contest; cf Gal 2:2; 1 Cor 9:24–26; Phil 2:16; 3:14.
* [5:8] **The one who called you**: see the note on Gal 1:6.
* [5:11] **Preaching circumcision**: this could refer to Paul's pre- Christian period (possibly as a missionary for Judaism); more probably it arose as a charge from opponents, based perhaps on the story in Acts 16:1–3 that Paul had circumcised Timothy "on account of the Jews." Unlike the Gentile Titus in Gal 2:3 Timothy was the son of a Jewish mother. **The stumbling block of the cross**: cf 1 Cor 1:23.
* [5:12] A sarcastic half-wish that their knife would go beyond mere circumcision; cf Phil 3:2 and the note there.

Freedom for Service. 13*For you were called for freedom, brothers. But do not use this freedom as an opportunity for the flesh; rather, serve one another through love.* 14For the whole law is fulfilled in one statement, namely, "You shall love your neighbor as yourself."* 15But if you go on biting and devouring one another, beware that you are not consumed by one another.

16I say, then: live by the Spirit and you will certainly not gratify the desire of the flesh.* 17For the flesh has desires against the Spirit, and the Spirit against the flesh; these are opposed to each other, so that you may not do what you want. 18But if you are guided by the Spirit, you are not under the law. 19*Now the works of the flesh are obvious: immorality, impurity, licentiousness, 20idolatry, sorcery, hatreds, rivalry, jealousy, outbursts of fury, acts of selfishness, dissensions, factions, 21occasions of envy,* drinking bouts, orgies, and the like. I warn you, as I warned you before, that those who do such things will not inherit the kingdom of God. 22In contrast, the fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, 23gentleness, self-control. Against such there is no law. 24Now those who belong to Christ [Jesus] have crucified their flesh with its passions and desires. 25If we live in the Spirit, let us also follow the Spirit. 26Let us not be conceited, provoking one another, envious of one another.

自由是愛的表現 13弟兄們，你們蒙召選，是為得到自由；但不要以這自由作為放縱肉慾的藉口，惟要以愛德彼此服事。14因為全部法律總括在這句話內：『愛你的近人如你自己』。15但如果你們彼此相咬相吞，你們要小心，免得同歸於盡。16我告訴你們：你們若隨聖神的引導行事，就決不會去滿足本性的私慾，17因為本性的私慾相反聖神的引導，聖神的引導相反本性的私慾：二者互相敵對，致使你們不能行你們所願意的事。18但如果你們隨聖神的引導，就不在法律權下。19本性私慾的作為是顯而易見的：即淫亂、不潔、放蕩、20崇拜偶像、施行邪法、仇恨、競爭、嫉妒、忿怒、爭吵、不睦、分黨、21妒恨、【兇殺】、醉酒、宴樂，以及與這些相類似的事。我以前勸戒過你們，如今再說一次：做這種事的人，決不能承受天主的國。22然而聖神的效果卻是：仁愛、喜樂、平安、忍耐、良善、溫和、忠信、23柔和、節制：關於這樣的事，並沒有法律禁止。24凡屬於耶穌基督的人，已把肉身同邪情和私慾釘在十字架上了。25如果我們因聖神生活，就應隨從聖神的引導而行事。26不要貪圖虛榮，不要彼此挑撥，互相嫉妒。

* [5:13–26] In light of another reminder of the freedom of the gospel (Gal 5:13; cf Gal 5:1), Paul elaborates on what believers are called to do and be: they fulfill the law by love of neighbor (Gal 5:14–15), walking in the Spirit (Gal 5:16–26), as is illustrated by concrete **fruit of the Spirit** in their lives.
* [5:13] **Serve . . . through love**: cf Gal 5:6.
* [5:14] Lev 19:18, emphasized by Jesus (Matthew 22:39; Luke 10:27); cf Romans 13:8–10.
* [5:16–25] **Spirit . . . flesh**: cf Gal 3:3 and the note on Romans 8:1–13.
* [5:19–23] Such lists of vices and virtues (cf Romans 1:29–31; 1 Cor 6:9–10) were common in the ancient world. Paul contrasts **works of the flesh** (Gal 5:19) with **fruit** (not "works") **of the Spirit** (Gal 5:22). Not law, but the Spirit, leads to such traits.
* [5:21] **Occasions of envy**: after the Greek word *phthonoi*, "envies," some manuscripts add a similar sounding one, *phonoi*, "murders."

CHAPTER 6

Life in the Community of Christ.
1*Brothers, even if a person is caught
in some transgression, you who are
spiritual should correct that one in a
gentle spirit, looking to yourself, so
that you also may not be tempted.
2Bear one another's burdens, and so
you will fulfill the law of Christ.* 3For
if anyone thinks he is something when
he is nothing, he is deluding himself.
4*Each one must examine his own
work, and then he will have reason to
boast with regard to himself alone, and
not with regard to someone else; 5for
each will bear his own load.

6One who is being instructed in the
word should share all good things with
his instructor.* 7Make no mistake:
God is not mocked, for a person will
reap only what he sows, 8because the
one who sows for his flesh will reap
corruption from the flesh, but the
one who sows for the spirit will reap
eternal life from the spirit. 9Let us not
grow tired of doing good, for in due
time we shall reap our harvest, if we
do not give up. 10So then, while we
have the opportunity, let us do good to
all, but especially to those who belong
to the family of the faith.*

第六章

應彼此擔待 1弟兄們，如果見一個人陷於某種過犯，你們既是屬神的人，就該以柔和的心神矯正他；但你們自己要小心，免得也陷入誘惑。2你們應彼此協助背負重擔，這樣，你們就滿全了基督的法律。3人本來不算什麼，若自以為算什麼，就是欺騙自己。4各人只該考驗自己的行為，這樣，對自己也許有可誇耀之處，但不是對別人誇耀，5因為各人要背負自己的重擔。6學習真道的，應讓教師分享自己的一切財物。

有其因必有其果 7你們切不要錯了，天主是嘲笑不得的：人種什麼，就收什麼。8那隨從肉情撒種的，必由肉情收穫敗壞；然而那隨從聖神撒種的，必由聖神收穫永生。9為此，我們行善不要厭倦；如果不鬆懈，到了適當的時節，必可收穫。10所以，我們一有機會，就應向眾人行善，尤其應向有同樣信德的家人。

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* [6:1–10] The ethical exhortations begun at Gal 5:1 continue with a variety of admonitions to the community (**brothers**: see the note on Gal 1:2). Nearly every sentence contains a separate item of practical advice; the faith and freedom of the gospel underlie each maxim. Tensions and temptation within communal life have previously been addressed in Gal 5:15, 26 and Gal 6:1 continues with a case in which a **person is caught in some transgression** such as those in Gal 5:19–21; cf Gal 2:17.
* [6:2] **The law of Christ**: cf Romans 8:2; 1 Cor 9:21; Gal 5:14. The principle of love for others is meant. **To bear one another's burdens** is to "serve one another through love" (Gal 5:13).
* [6:4–5] Self-examination is the cure for self-deception. Compare what you are with what you were before, and give the glory to God; cf Romans 6:19–22. **Load**: used elsewhere of a soldier's pack. Correcting one's own conduct avoids burdening others with it.
* [6:6] Implies oral instruction in the faith by catechists; these are to be remunerated for their service; cf Romans 15:27.
* [6:10] **The family of the faith**: the Christian household or church. Doing good has a universal object (**to all**), but the local community makes specific the reality of those to be served.

VI: Conclusion

Final Appeal. 11*See with what large letters I am writing to you in my own hand!* 12*It is those who want to make a good appearance in the flesh who are trying to compel you to have yourselves circumcised, only that they may not be persecuted for the cross of Christ. 13Not even those having themselves circumcised* observe the law themselves; they only want you to be circumcised so that they may boast of your flesh. 14But may I never boast except in the cross of our Lord Jesus Christ, through which* the world has been crucified to me, and I to the world. 15For neither does circumcision mean anything, nor does uncircumcision, but only a new creation.* 16Peace and mercy be to all who follow this rule* and to the Israel of God.

17From now on, let no one make troubles for me; for I bear the marks of Jesus* on my body.

18The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.

結　論

十字架是保祿的誇耀 11你們看，我親手給你們寫的是多麼大的字！12那些逼迫你們受割損的人，是想以外表的禮節來圖人稱讚，免得因基督的十字架遭受迫害；13其實，他們雖然受了割損，卻也不遵守法律；他們只是願意你們受割損，為能因在你們的肉身上所行的禮儀而誇耀。14至於我，我只以我們的主耶穌基督的十字架來誇耀，因為藉著基督，世界於我已被釘在十字架上了；我於世界也被釘在十字架上了。15其實，割損或不割損都算不得什麼，要緊的是新受造的人。16凡以此為規律而行的，願平安與憐憫降在他們身上，即降在天主的新以色列身上！17從今以後，我切願沒有人再煩擾我，因為在我身上，我帶有耶穌的烙印。

祝福辭 18弟兄們！願我們的主耶穌基督的恩寵，常與你們的心靈同在！阿們。

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* [6:11–18] A postscript in Paul's own hand, as was his practice (see 1 Cor 16:21; 2 Thes 3:17). Paul summarizes his appeal against his opponents (Gal 6:12–13), then returns to his message of glorying in the cross, not in circumcision, as the means of salvation (Gal 6:14 -15; cf Gal 5:11). A benediction follows at Gal 6:16. In the polemical spirit that the attack on his apostleship called forth (Gal 1:11–2:21), Paul reasserts his missionary credentials (Gal 6:17) before giving a final benediction (Gal 6:18).

* [6:11] **Large letters**: in contrast to the finer hand of the scribe who wrote the letter up to this point. The larger Greek letters make Paul's message even more emphatic. Some find a hint of poor eyesight on Paul's part. See the note on Gal 4:13.

* [6:12–15] The Jewish Christian opponents wished **not** to **be persecuted**, possibly by Jews. But since Judaism seems to have had a privileged status as a religion in the Roman empire, circumcised Christians might, if taken as Jews, thereby avoid persecution from the Romans. In any case, Paul instead stresses conformity with **the cross of our Lord Jesus Christ**; cf Gal 2:19–21; 5:11.

* [6:13] **Those having themselves circumcised**: other manuscripts read, "those who have had themselves circumcised."

* [6:14] **Through which**: or "through whom."

* [6:15] **New creation**: or "new creature"; cf 2 Cor 5:17.

* [6:16] **This rule**: the principle in Gal 6:14, 15. **The Israel of God**: while the church may be meant (the phrase can be translated "to all who follow this rule, even the Israel of God"; cf Gal 6:10; 1 Cor 10:18), the reference may also be to God's ancient people, Israel; cf Psalm 125:5; 128:6.

* [6:17] **The marks of Jesus**: slaves were often branded by marks (stigmata) burned into their flesh to show to whom they belonged; so also were devotees of pagan gods. Paul implies that instead of outdated circumcision, his body bears the scars of his apostolic labors (2 Cor 11:22–31), such as floggings (Acts 16:22; 2 Cor 11:25) and stonings (Acts 14:19), that mark him as belonging to the Christ who suffered (cf Romans 6:3; 2 Cor 4:10; Col 1:24) and will protect his own.

厄弗所書引言

保祿在寫信時，提到自己被監禁，且表示有獲得釋放希望的書信，共有四封：即《哥羅森書》（4:3,10,18）、《厄弗所書》（3:1,4; 6:20）、《費肋孟書》（9,13,23三節）及《斐理伯書》（1:7,13,14,17）。學者大都認為這四封書信寫於同一時期，即在羅馬首次被監禁的末期，約在公元63年（宗28:16,30,31）。

厄弗所是一個極負盛名的古城，又是小亞細亞很重要的海港，保祿時代，是羅馬帝國亞細亞省的省會，因而成為各民族文物會萃的地方。猶太人在此城既建有會堂，可知數目可觀（宗18:19）。保祿在第二次傳教末期，只經過此城（宗18:19-21），但在第三次傳教期間，卻住了將近三年之久（公元54-57年），建立了厄弗所教會（宗19章）；在此期間，並親自或派遣門徒在全亞細亞省傳佈了福音（格前16:8,9）。在宗徒巡視了希臘各教會返回時，曾派人請厄城的長老到米肋托會晤，在那裡面示一切之後，預言說：「我知道在我離開以後，將有兇暴的豺狼進到你們中間」（宗20:29）。後來果真如此（詳見弗、哥二書），不但在厄弗所，即在亞細亞各教會，都闖進了一些兇暴的豺狼。

本書的目的即是為駁斥當時在亞細亞所流行的異端邪說，因為有些人否認耶穌為天主，僅將他列於天使的等級中；另有些人堅持舊約禁食和慶節的法律，還有些人倡言造化二元論。在羅馬被監禁的保祿有見及此，遂寫下了這封書信。

這封書信實可稱為「公函」，因為應在各教會內公開誦讀（哥4:16），這樣便可容易解釋，在本書信中為什麼沒有提到私人的消息和個人的心境，以及對私人的問安等語。

本書的主要論題，雖與《哥羅森書》頗相類似，但在理論方面較為抽象與深湛，且頗具系統化；所以本書在各書信中，確是深奧難明的一封，其中心思想，即是基督的教會宛如基督的妙身：為肢體的眾信友與為首的基督合而為一，以及肢體間彼此的連繫，即是這一妙身生命的基礎（1:22, 23; 2:20-22; 4:9-16; 5:23-33）。

本書除題名（1:1,2）與結論外（6:21-24），可分為兩部份：一為教義部份，一為倫理部份。在第一部份內（1:3-3:21），首先討論基督救贖的奧蹟，然後討論基督妙身的道理；在第二部份內（4:1-6:20），勸告信友在各人地位上要保存心神的合一，並勉力修德成聖；最後勸勉信友要時常帶著信、望、愛、三德的武器，以攻打靈魂的仇敵。

Eph 弗

THE LETTER TO THE EPHESIANS

Ephesians is the great Pauline letter about the church. It deals, however, not so much with a congregation in the city of Ephesus in Asia Minor as with the worldwide church, the head of which is Christ (Eph 4:15), the purpose of which is to be the instrument for making God's plan of salvation known throughout the universe (Eph 3:9–10). Yet this ecclesiology is anchored in God's saving love, shown in Jesus Christ (Eph 2:4–10), and the whole of redemption is rooted in the plan and accomplishment of the triune God (Eph 1:3–14). The language is often that of doxology (Eph 1:3–14) and prayer (cf Eph 1:15–23; 3:14–19), indeed of liturgy and hymns (Eph 3:20–21; 5:14).

The majestic chapters of Ephesians emphasize the unity in the church of Christ that has come about for both Jews and Gentiles within God's household (Eph 1:15–2:22, especially Eph 2:11–22) and indeed the "seven unities" of church, Spirit, hope; one Lord, faith, and baptism; and the one God (Eph 4:4–6). Yet the concern is not with the church for its own sake but rather as the means for mission in the world (Eph 3:1–4:24). The gifts Christ gives its members are to lead to growth and renewal (Eph 4:7–24). Ethical admonition is not lacking either; all aspects of human life and relationships are illumined by the light of Christ (Eph 4:25–6:20).

The letter is seemingly addressed by Paul to Christians in Ephesus (Eph 1:1), a place where the apostle labored for well over two years (Acts 19:10). Yet there is a curiously impersonal tone to the

writing for a community with which Paul was so intimately acquainted (cf Eph 3:2 and Eph 4:21). There are no personal greetings (cf Eph 6:23). More significantly, important early manuscripts omit the words "in Ephesus" (see the note on Eph 1:1). Many therefore regard the letter as an encyclical or "circular letter" sent to a number of churches in Asia Minor, the addressees to be designated in each place by its bearer, Tychicus (Eph 6:21–22). Others think that Ephesians is the letter referred to in Col 4:16 as "to the Laodiceans."

Paul, who is designated as the sole author at Eph 1:1, is described in almost unparalleled terms with regard to the significant role he has in God's plan for bringing the Gentiles to faith in Christ (Eph 3:1–12). Yet at the time of writing he is clearly in prison (Eph 3:1; 4:1; 6:20), suffering afflictions (Eph 3:13). Traditionally this "Captivity Epistle" has, along with Colossians, Philippians, and Philemon, been dated to an imprisonment in Rome, likely in A.D. 61–63. Others appeal to an earlier imprisonment, perhaps in Caesarea (Acts 23:27–27:2). Since the early nineteenth century, however, much of critical scholarship has considered the letter's style and use of words (especially when compared with Colossians), its concept of the church, and other points of doctrine put forward by the writer as grounds for serious doubt about authorship by Paul. The letter may then be the work of a secretary writing at the apostle's direction or of a later disciple who sought to develop Paul's ideas for a new situation around A.D. 80–100.

The principal divisions of the Letter to the Ephesians are the following:

I. Address (Eph 1:1–14)
II. Unity of the Church in Christ (Eph 1:15–2:22)
III. World Mission of the Church (Eph 3:1–4:24)
IV. Daily Conduct, an Expression of Unity (Eph 4:25–6:20)
V. Conclusion (Eph 6:21–24).

Eph 弗

I: Address

CHAPTER 1

Greeting. 1*Paul, an apostle of Christ Jesus by the will of God, to the holy ones who are [in Ephesus]* faithful in Christ Jesus: 2grace to you and peace from God our Father and the Lord Jesus Christ.

The Father's Plan of Salvation. 3*Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavens,* 4as he chose us in him, before the foundation of the world, to be holy and without blemish before him. In love 5he destined us

厄弗所書

第一章

致候辭 1因天主的旨意，做耶穌基督宗徒的保祿，致書給那些【在厄弗所的】聖徒和信仰基督耶穌的人。2願恩寵與平安，由我們的父天主和主耶穌基督，賜與你們！

外邦人應召加入基督妙身的奧秘
基督為萬物的元首 3願我們的主耶穌基督的天主和父受讚美！他在天上，在基督內，以各種屬神的祝福，祝福了我們，4因為他於創世以前，在基督內已揀選了我們，為使我們在他面前，成為聖潔無瑕疵的；5又由於愛，按照

* [1:1–2] For the epistolary form used at the beginning of letters, see the note on Romans 1:1–7. Twenty-two of the thirty Greek words in Eph 1:1–2 also occur in Col 1:1–2.

* [1:1] **[In Ephesus]**: the phrase is lacking in important early witnesses such as P46 (3rd cent.), and Sinaiticus and Vaticanus (4th cent.), appearing in the latter two as a fifth-century addition. Basil and Origen mention its absence from manuscripts. See Introduction. Without the phrase, the Greek can be rendered, as in Col 1:2, "to the holy ones and faithful brothers in Christ."

* [1:3–14] While a Pauline letter usually continues after the greeting with a prayer of thanksgiving, as in Eph 1:15–23 below, Ephesians first inserts a blessing of God for the blessings Christians have experienced, as in

for adoption to himself through Jesus Christ, in accord with the favor of his will, 6for the praise of the glory of his grace that he granted us in the beloved.

Fulfillment through Christ. 7In him we have redemption by his blood, the forgiveness of transgressions, in accord with the riches of his grace 8that he lavished upon us. In all wisdom and insight, 9he has made known to us the mystery* of his will in accord with his favor that he set forth in him 10as a plan for the fullness of times, to sum up all things in Christ, in heaven and on earth.

Inheritance through the Spirit. 11In him we were also chosen, destined in accord with the purpose of the One who accomplishes all things according to the intention of his will, 12so that we might exist for the praise of his glory, we who first hoped* in Christ. 13In him you also, who have heard the word of truth, the gospel of your salvation, and have believed in him, were sealed* with the promised holy Spirit,

自己旨意的決定，預定了我們藉著耶穌基督獲得義子的名分，而歸於他，6為頌揚他恩寵的光榮，這恩寵是他在自己的愛子內賜與我們的；7我們就是全憑天主豐厚的恩寵，在他的愛子內，藉他愛子的血，獲得了救贖，罪過的赦免。8的確，天主豐厚地把這恩寵傾注在我們身上，賜與我們各種智慧和明達，9為使我們知道，他旨意的奧秘，是全照他在愛子內所定的計劃：10就是依照他的措施，當時期一滿，就使天上和地上的萬有，總歸於基督元首。11我們也是在基督內得作天主的產業，因為我們是由那位按照自己旨意的計劃施行萬事者，早預定了的，12為使我們這些首先在默西亞內懷著希望的人，頌揚他的光榮；13在基督內你們一聽到了真理的話，即你們得救的福音，便信從了，且在他內受了恩許聖神的印

2 Cor 1:3–4 and 1 Peter 1:3–12. The blessing here, akin to a Jewish *berakah*, is rich in images almost certainly drawn from hymns and liturgy. Many ideas here are also found in Col 1:3–23. Certain phrases are frequently repeated, such as **in Christ** (Eph 1:3, 10, 12) or **in him** (Eph 1:4, 7, 9, 11, 13) or **in the beloved** (Eph 1:6) and **(for) the praise of (his) glory** (Eph 1:6, 12, 14). Some terms like **chose** (Eph 1:4) and **destined** (Eph 1:5) reflect Old Testament theology (Deut 7:7; 9:4–6; 23:5) or Pauline themes (**redemption**, Eph 1:7, 14; **grace**, Eph 1:6, 7) or specific emphases in Col (**forgiveness**, Col 1:14). A triadic structure is discernible in Eph 1:3–14: **God** the **Father** (Eph 1:3–6, 8, 11), **Christ** (Eph 1:3, 5, 7–10, 12), and the **Spirit** (Eph 1:13–14). The spiritual blessings Christians have received through Christ (Eph 1:3) are gratefully enumerated: the call to holiness (Eph 1:4; cf Col 1:22); the gift of divine **adoption** establishing a unique spiritual relationship with God the Father through Christ (Eph 1:5; cf Gal 4:5); liberation from sin through Christ's sacrificial death (Eph 1:7); revelation of God's plan of salvation in Christ (Eph 1:9; cf Eph 3:3–4; Romans 16:25); the gift of election and faith in Christ bestowed upon Jewish Christians (see the note on Eph 1:12, **we who first hoped in Christ**); and finally, the same gift granted to Gentiles (Eph 1:13, **you also**). In the Christ-centered faith and existence of the Christian communities the apostle sees the predetermined **plan** of God to bring all creation under the final rule of Christ (Eph 1:4–5, 9–10) being **made known** (Eph 1:9) and carried through, to God's glory (Eph 1:6, 12, 14).

* [1:3] **In the heavens**: literally, "in the heavenlies" or "in the heavenly places," a term in Eph for the divine realm.

* [1:9] **Mystery**: as in Romans 16:25; Col 1:26, 27 and elsewhere, a secret of God now revealed in the **plan** to save and **sum up all things in Christ** (Eph 1:10); cf Eph 3:3–6.

* [1:12] **We who first hoped**: probably Jewish Christians (contrast Eph 1:13, **you**, the Gentiles); possibly the people of Israel, "we who already enjoyed the hope of Christ," or perhaps present hope in contrast to future redemption (cf Eph 1:14).

* [1:13] **Sealed**: by God, in baptism; cf Eph 4:30; 2 Cor 1:22.

14which is the first installment* of our
inheritance toward redemption as
God's possession, to the praise of his
glory.

II: Unity of the Church in Christ

The Church as Christ's Body.
15*Therefore, I, too, hearing of your
faith in the Lord Jesus and of your
love* for all the holy ones, 16do
not cease giving thanks for you,
remembering you in my prayers, 17that
the God of our Lord Jesus Christ, the
Father of glory, may give you a spirit
of wisdom and revelation resulting
in knowledge of him. 18May the eyes
of [your] hearts be enlightened, that
you may know what is the hope that
belongs to his call, what are the riches
of glory in his inheritance among the
holy ones, 19and what is the surpassing
greatness of his power for us who
believe, in accord with the exercise of
his great might, 20which he worked
in Christ, raising him from the dead
and seating him at his right hand in the
heavens, 21far above every principality,
authority, power, and dominion, and
every name that is named not only in this
age but also in the one to come. 22And he
put all things beneath his feet and gave
him as head over all things to the church,
23which is his body,* the fullness of the
one who fills all things in every way.

14這聖神就是我們得嗣業的
保證，為使天主所置為嗣業的子
民，蒙受完全的救贖，為頌揚他
的光榮。

基督為教會的元首 15因此，我
一聽見你們對主耶穌的信德和對
眾聖徒的愛德，16便不斷為你們
感謝天主，在我的祈禱中記念你
們，17為使我們的主耶穌基督的
天主，即那光榮的父，把智慧和
啟示的神恩，賜與你們，好使你
們認識他；18並光照你們心靈的
眼目，為叫你們認清他的寵召有
什麼希望，在聖徒中他嗣業的光
榮，是怎樣豐厚；19他對我們虔
信的人，所施展的強有力而見效
的德能是怎樣的偉大。20正如他已
將這德能施展在基督身上，使他
從死者中復活，叫他在天上坐在
自己右邊，21超乎一切率領者、
掌權者、異能者、宰制者，以及
一切現世及來世可稱呼的名號以
上；22又將萬有置於他的腳下，使
他在教會內作至上的元首，23這教
會就是基督的身體，就是在一切
內充滿一切者的圓滿。

* [1:14] **First installment**: down payment by God on full salvation, as at 2 Cor 1:22.
* [1:15–23] See the note on Romans 1:8 for the thanksgiving form in a letter. Much of the content parallels thoughts in Col 1:3–20. The prayer moves from God and Christ (Eph 1:17, 20–21) to the Ephesians (Eph 1:17–19) and the church (Eph 1:22–23). Paul asks that the blessing imparted by God the Father (Eph 1:3) to the Ephesians will be strengthened in them through the message of the gospel (Eph 1:13, 17–19). Those blessings are seen in the context of God's **might** in establishing the sovereignty of Christ over all other creatures (Eph 1:19–21) and in appointing him **head** of the church (Eph 1:22–23). For the allusion to angelic spirits in Eph 1:21, see Romans 8:38 and Col 1:16. Here, as in 1 Cor 15:24–25 and Col 2:15, every such **principality** and **power** is made subject to Christ.
* [1:15] **Your faith . . . your love**: some manuscripts omit the latter phrase, but cf Col 1:4.
* [1:23] **His body**: the church (Eph 1:22); cf the note on Col 1:18. Only in Eph and Col is Christ the **head** of the **body**, in contrast to the view in 1 Cor 12 and Romans 12:4–8 where Christ is equated with the entire body or community. **Fullness**: see the note on Col 1:19. Some take **the one who fills** as God, others as Christ (cf Eph 4:10). If in Christ "dwells the fullness of the deity bodily" (Col 2:9), then, as God "fills" Christ, Christ in turn fills the church and the believer (Eph 3:19; 5:18). But the difficult phrases here may also allow the church to be viewed as the "complement" of Christ who is "being filled" as God's plan for the universe is carried out through the church (cf Eph 3:9–10).

CHAPTER 2*

Generosity of God's Plan. 1*You were dead in your transgressions and sins* 2in which you once lived following the age of this world,* following the ruler of the power of the air, the spirit that is now at work in the disobedient. 3All of us once lived among them in the desires of our flesh, following the wishes of the flesh and the impulses, and we were by nature children of wrath, like the rest. 4But God, who is rich in mercy, because of the great love he had for us, 5even when we were dead in our transgressions, brought us to life with Christ* (by grace you have been saved), 6raised us up with him, and seated us with him in the heavens in Christ Jesus, 7that in the ages to come he might show the immeasurable riches of his grace in his kindness to us in Christ Jesus. 8For by grace you have been saved through faith, and this is not from you; it is the gift of God; 9it is

第二章

天主使人在基督內成為新受造物

1你們從前因著你們的過犯和罪惡是死的；2那時你們生活在過犯罪惡中，跟隨這世界的風氣，順從空中權能的首領，即現今在悖逆之子身上發生作用的惡神。3就連我們從前也都在這樣環境中生活過，放縱肉身的私慾，照肉身和心意所喜好的行事，且生來就是義怒之子，和別人一樣。4然而富於慈悲的天主，因著他愛我們的大愛，5竟在我們因過犯死了的時候，使我們同基督一起生活——可見你們得救，是由於恩寵——6且使我們同他一起復活，在基督耶穌內使我們和他一同坐在天上，7為將自己無限豐富的恩寵，即他在基督耶穌內，對我們所懷有的慈惠，顯示給未來的世代。8因為你們得救是由於恩寵，藉著信德，所以得救並不是出於你們自己，而是天主的恩惠；9不是出於

* [2:1–22] The gospel of **salvation** (Eph 1:13) that God **worked in Christ** (Eph 1:20) is reiterated in terms of what God's **great love** (Eph 2:4), expressed in Christ, means for us. The passage sometimes addresses **you**, Gentiles (Eph 2:1–2, 8, 11–13, 19, 22), but other times speaks of **all of us** who believe (Eph 2:3–7, 10, 14, 18). In urging people to **remember** their grim past when they were **dead** in sins (Eph 2:1–3, 11–12) and what they are **now in Christ** (Eph 2:4–10, 13), the author sees both Jew and Gentile reconciled with God, now **one new person**, a new humanity, **one body**, **the household of God**, **a temple** and **dwelling place** of God's Spirit (Eph 2:15–16, 19–22). The presentation falls into two parts, the second stressing more the meaning for the church.

* [2:1–10] The recipients of Paul's letter have experienced, in their redemption from **transgressions and sins**, the effect of Christ's supremacy over the power of the devil (Eph 2:1–2; cf Eph 6:11–12), who rules not from the netherworld but from the air between God in heaven and human beings on earth. Both Jew and Gentile have experienced, through Christ, God's free gift of salvation that already marks them for a future heavenly destiny (Eph 2:3–7). The language **dead**, **raised us up**, and **seated us . . . in the heavens** closely parallels Jesus' own passion and Easter experience. The terms in Eph 2:8–9 describe salvation in the way Paul elsewhere speaks of justification: **by grace**, **through faith**, **the gift of God, not from works**; cf Gal 2:16–21; Romans 3:24–28. Christians are a newly created people in Christ, fashioned by God for a life of goodness (Eph 2:10).

* [2:1–7] These verses comprise one long sentence in Greek, the main verb coming in Eph 2:5, God **brought us to life**, the object you/us **dead in . . . transgressions** being repeated in Eph 2:1, 5; cf Col 2:13.

* [2:2] **Age of this world**: or "aeon," a term found in gnostic thought, possibly synonymous with the **rulers of this world**, but also reflecting the Jewish idea of "two ages," this present evil age and "the age to come"; cf 1 Cor 3:19; 5:10; 7:31; Gal 1:4; Titus 2:12. **The disobedient**: literally, "the sons of disobedience," a Semitism as at Isaiah 30:9.

* [2:5] Our relation through baptism **with Christ**, the risen Lord, is depicted in terms of realized eschatology, as already exaltation, though Eph 2:7 brings in the future aspect too.

not from works, so no one may boast.
10For we are his handiwork, created in
Christ Jesus for the good works that
God has prepared in advance, that we
should live in them.

功行，免得有人自誇。10原來我
們是他的化工，是在基督 耶穌內
受造的，為行天主所預備的各種善
工，叫我們在這些善工中度日。

One in Christ. 11*Therefore, remember
that at one time you, Gentiles in the
flesh, called the uncircumcision by
those called the circumcision, which
is done in the flesh by human hands,
12were at that time without Christ,
alienated from the community of
Israel* and strangers to the covenants
of promise, without hope and without
God in the world. 13But now in Christ
Jesus you who once were far off have
become near by the blood of Christ.

14*For he is our peace, he who
made both one and broke down the
dividing wall of enmity, through his
flesh, 15abolishing the law with its
commandments and legal claims,
that he might create in himself one
new person* in place of the two,
thus establishing peace, 16and might
reconcile both with God, in one body,
through the cross, putting that enmity
to death by it. 17He came and preached
peace to you who were far off and
peace to those who were near, 18for
through him we both have access in
one Spirit to the Father.

在基督內猶太人和外邦人合為一體 11所以你們應該記得，你們
從前生來本是外邦人，被那些稱
為受割損的人——割損本是人手
在肉身上所行的——稱為未受割
損的人；12記得那時你們沒有默
西亞，與以色列社團隔絕，對恩
許的盟約是局外人，在這世界上
沒有希望，沒有天主。13但是現
今在基督 耶穌內，你們從前遠離
天主的人，藉著基督的血，成為
親近的了。14因為基督是我們的
和平，他使雙方合而為一；他以
自己的肉身，拆毀了中間阻隔的
牆壁，就是雙方的仇恨，15並廢
除了由規條命令所組成的法律，
為把雙方在自己身上造成一個新
人，而成就和平。16他以十字架
誅滅了仇恨，也以十字架使雙方
合成一體，與天主和好。17所以
他來，向你們遠離的人傳佈了和
平的福音，也向那親近的人傳佈
了和平，18因為藉著他，我們雙
方在一個聖神內，纔得以進到父

* [2:11–22] The Gentiles lacked Israel's messianic expectation, lacked the various **covenants** God made with **Israel**, lacked **hope** of salvation and knowledge of the true **God** (Eph 2:11–12); but through Christ all these religious barriers between Jew and Gentile have been transcended (Eph 2:13–14) by the abolition of the Mosaic covenant-law (Eph 2:15) for the sake of uniting Jew and Gentile into a single religious community (Eph 2:15–16), imbued with the same holy **Spirit** and worshiping the same **Father** (Eph 2:18). The Gentiles are now included in God's **household** (Eph 2:19) as it arises upon the **foundation** of **apostles** assisted by those endowed with the prophetic gift (Eph 3:5), the preachers of Christ (Eph 2:20; cf 1 Cor 12:28). With Christ as the **capstone** (Eph 2:20; cf Isaiah 28:16; Matthew 21:42), they are being built into the holy **temple** of God's people where the divine presence dwells (Eph 2:21–22).

* [2:12] **The community of Israel**: or "commonwealth"; cf Eph 4:18. **The covenants**: cf Romans 9:4: with Abraham, with Moses, with David.

* [2:14–16] The elaborate imagery here combines pictures of Christ as **our peace** (Isaiah 9:5), his crucifixion, the ending of the Mosaic law (cf Col 2:14), reconciliation (2 Cor 5:18–21), and the destruction of **the dividing wall** such as kept people from God in the temple or a barrier in the heavens.

* [2:15] **One new person**: a corporate body, the Christian community, made up of Jews and Gentiles, replacing ancient divisions; cf Romans 1:16.

19So then you are no longer strangers and sojourners, but you are fellow citizens with the holy ones and members of the household of God, 20built upon the foundation of the apostles and prophets, with Christ Jesus himself as the capstone.* 21Through him the whole structure is held together and grows into a temple sacred in the Lord; 22in him you also are being built together into a dwelling place of God in the Spirit.

面前。19所以你們已不再是外方人或旅客，而是聖徒的同胞，是天主的家人；20已被建築在宗徒和先知的基礎上，而基督耶穌自己卻是這建築物的角石，21靠著他，整個建築物結構緊湊，逐漸擴大，在主內成為一座聖殿；22並且靠著他，你們也一同被建築，因著聖神，成為天主的住所。

III: World Mission of the Church

CHAPTER 3

Commission to Preach God's Plan. 1*Because of this, I, Paul, a prisoner of Christ* [Jesus] for you Gentiles— 2if, as I suppose, you have heard of the stewardship* of God's grace that was given to me for your benefit, 3[namely, that] the mystery* was made known to me by revelation, as I have written briefly earlier. 4When you read this you can understand my insight into the mystery of Christ, 5which was not made known to human beings in other generations as it has now been revealed to his holy apostles and prophets by the Spirit, 6that the Gentiles are coheirs, members of the same body, and copartners in the promise in Christ Jesus through the gospel.

第三章

天主奧秘的宣傳員 1因此，我保祿為你們外邦人的緣故，作基督耶穌囚犯的，為你們祈禱——2想你們必聽說過天主的恩寵，為了你們賜與我的職分；3就是藉著啟示，使我得知我在上邊已大略寫過的奧秘；4你們照著讀了，便能明白我對基督的奧秘所有的了解，5這奧秘在以前的世代中，沒有告訴過任何人，有如現在一樣，藉聖神已啟示給他的聖宗徒和先知；6這奧秘就是：外邦人藉著福音在基督耶穌內與猶太人同為承繼人，同為一身，同為恩許的分

* [2:20] **Capstone**: the Greek can also mean cornerstone or keystone.

* [3:1–13] Paul reflects on his mission to the Gentiles. He alludes to his call and appointment to the apostolic office (Eph 3:2–3) and how his **insight** through revelation, as well as that of the other apostles and charismatic prophets in the church (Eph 3:4–5), has deepened understanding of God's plan of salvation in Christ. Paul is the special herald (Eph 3:7) of a new **promise** to the **Gentiles** (Eph 3:6): that the divine plan includes them in the spiritual benefits promised to Israel. Not only is this unique apostolic role his; Paul also has been given the task of explaining to all the divine **plan** of salvation (Eph 3:8–9), once **hidden**. Through **the church**, God's plan to save through Christ is becoming manifest to angelic beings (Eph 3:10; cf Eph 1:21), in accord with God's **purpose** (Eph 3:11). The fulfillment of the plan in Christ gives the whole church more **confidence** through **faith** in God (Eph 3:12). The readers of this letter are also thereby encouraged to greater confidence despite Paul's imprisonment (Eph 3:13).

* [3:1] A **prisoner of Christ**: see Introduction. Paul abruptly departs from his train of thought at the end of Eph 3:1 leaving an incomplete sentence.

* [3:2] **Stewardship**: the Greek is the same term employed at Eph 1:10 for the **plan** that God administers (Col 1:25) and in which Paul plays a key role.

* [3:3–4] **The mystery**: God's resolve to deliver Gentiles along with Israel through Christ; cf the notes on Eph 1:10; 3:9.

7Of this I became a minister by the gift of God's grace that was granted me in accord with the exercise of his power. 8To me, the very least of all the holy ones, this grace was given, to preach to the Gentiles the inscrutable riches of Christ, 9and to bring to light [for all]* what is the plan of the mystery hidden from ages past in God who created all things, 10so that the manifold wisdom of God might now be made known through the church to the principalities and authorities* in the heavens. 11This was according to the eternal purpose that he accomplished in Christ Jesus our Lord, 12in whom we have boldness of speech and confidence of access through faith in him. 13So I ask you not to lose heart over my afflictions for you; this is your glory.

7至於我，我依照天主大能的功效所賜與我的恩寵，作了這福音的僕役；8我原是一切聖徒中最小的，竟蒙受了這恩寵，得向外邦宣佈基督那不可測量的豐富福音，9並光照一切人，使他們明白，從創世以來，即隱藏在創造萬有的天主內的奧秘，10為使天上的率領者和掌權者，現在藉著教會，得知天主的各樣智慧，11全是按照他在我們的主基督耶穌內所實現的永遠計劃；12所以只有在基督內，我們纔可藉著對他所懷的信德，放心大膽地懷著依恃之心，進到天主面前。13為此，我請求你們，不要因我為你們所受的苦難而沮喪，我的苦難原是你們的光榮。

Prayer for the Readers. 14*For this reason I kneel before the Father,* 15from whom every family in heaven and on earth is named, 16that he may grant you in accord with the riches of his glory to be strengthened with power through his Spirit in the inner self, 17and that Christ may dwell in your hearts through faith; that you, rooted and grounded in love, 18may have strength to comprehend with all the holy ones what is the breadth and length and height and depth, 19and to know the love of Christ that surpasses knowledge, so that you may be filled

求賜信徒認識基督的愛 14因此，我在天父面前屈膝——15上天下地的一切家族都是由他而得名——16求他依照他豐富的光榮，藉著他的聖神，以大能堅固你們內在的人，17並使基督因著你們的信德，住在你們心中，叫你們在愛德上根深蒂固，奠定基礎，18為使你們能夠同眾聖徒領悟基督的愛是怎樣的廣、寬、高、深，19並知道基督的愛是遠超人所能知的，

* [3:9] **[For all]**: while some think this phrase was added so as to yield the sense "to enlighten all about the plan . . . ," it is more likely that some manuscripts and Fathers omitted it accidentally or to avoid the idea that **all** conflicted with Paul's assignment to preach to **the Gentiles** (Eph 3:8) specifically.

* [3:10] **Principalities and authorities**: see the note on Eph 1:15–23 regarding Eph 3:21.

* [3:14–21] The apostle prays that those he is addressing may, like the rest of the church, deepen their understanding of God's plan of salvation in Christ. It is a plan that affects the whole universe (Eph 3:15) with **the breadth and length and height and depth** of God's love in Christ (Eph 3:18) or possibly the universe in all its dimensions. The apostle prays that they may perceive the redemptive love of Christ for them and be completely immersed in the fullness of God (Eph 3:19). The prayer concludes with a doxology to God (Eph 3:20–21).

* [3:14–15] **Every family**: in the Greek there is wordplay on the word for **the Father** (*patria*, *patēr*). The phrase could also mean "God's whole family" (cf Eph 2:21).

with all the fullness of God.

20Now to him who is able to accomplish far more than all we ask or imagine, by the power at work within us, 21to him be glory in the church and in Christ Jesus to all generations, forever and ever. Amen.

20願光榮歸於天主，他能照他在我們身上所發揮的德能，成就一切，遠超我們所求所想的。21願他在教會內並在基督耶穌內，獲享光榮，至於萬世萬代！阿們。

CHAPTER 4

Unity in the Body. 1*I, then, a prisoner for the Lord, urge you to live in a manner worthy of the call you have received, 2with all humility and gentleness, with patience, bearing with one another through love, 3striving to preserve the unity of the spirit through the bond of peace: 4*one body and one Spirit, as you were also called to the one hope of your call; 5one Lord, one faith, one baptism; 6one God and Father of all, who is over all and through all and in all.

Diversity of Gifts. 7But grace was given to each of us according to the measure of Christ's gift. 8Therefore, it says:

"He ascended* on high and took
prisoners captive;
he gave gifts to men."

9What does "he ascended" mean except that he also descended into the lower [regions] of the earth? 10The one

生活行動應相稱天主的寵召

第四章

應保持教會的合一 1所以我這在主內為囚犯的懇求你們，行動務要與你們所受的寵召相稱，2凡事要謙遜、溫和、忍耐，在愛德中彼此擔待，3盡力以和平的聯繫，保持心神的合一，4因為只有一個身體和一個聖神，正如你們蒙召，同有一個希望一樣。5只有一個主，一個信德，一個洗禮；6只有一個天主和眾人之父，他超越眾人，貫通眾人，且在眾人之內。7但我們各人所領受的恩寵，卻是按照基督賜恩的尺度。8為此經上說：『他帶領俘虜，升上高天，且把恩惠賜與人。』9說他上升了，豈不是說他曾下降到地下嗎？10那下降的，正是上升超乎諸

* [4:1–16] A general plea for unity in the church. Christians have been fashioned through the **Spirit** into a single harmonious religious community (one **body**, Eph 4:4, 12; cf Eph 4:16), belonging to a single **Lord** (in contrast to the many gods of the pagan world), and by one way of salvation through **faith**, brought out especially by the significance of **baptism** (Eph 4:1–6; cf Romans 6:1–11). But Christian unity is more than adherence to a common belief. It is manifested in the exalted Christ's gifts to individuals to serve so as to make the community more Christlike (Eph 4:11–16). This teaching on Christ as the source of the gifts is introduced in Eph 4:8 by a citation of Psalm 68:18, which depicts Yahweh triumphantly leading Israel to salvation in Jerusalem. It is here understood of Christ, ascending **above all the heavens**, the **head** of the church; through his redemptive death, resurrection, and ascension he has become the source of the church's spiritual gifts. The "descent" of Christ (Eph 4:9–10) refers more probably to the incarnation (cf Phil 2:6–8) than to Christ's presence after his death in the world of the dead (cf 1 Peter 3:19).

* [4:4–6] The "seven unities" (church, **Spirit**, **hope**; **Lord**, **faith** in Christ [Eph 1:13], **baptism**; **one God**) reflect the triune structure of later creeds in reverse.

* [4:8–10] While the emphasis is on an ascension and gift-giving by Christ, there is also a reference in taking **prisoners captive** to the aeons and powers mentioned at Eph 1:21; 2:2; 3:10; 6:12.

who descended is also the one who ascended far above all the heavens, that he might fill all things.

11*And he gave some as apostles, others as prophets, others as evangelists, others as pastors and teachers, 12to equip the holy ones for the work of ministry,* for building up the body of Christ, 13until we all attain to the unity of faith and knowledge of the Son of God, to mature manhood,* to the extent of the full stature of Christ, 14so that we may no longer be infants, tossed by waves and swept along by every wind of teaching arising from human trickery, from their cunning in the interests of deceitful scheming. 15Rather, living the truth in love, we should grow in every way into him who is the head, Christ,* 16from whom the whole body, joined and held together by every supporting ligament, with the proper functioning of each part, brings about the body's growth and builds itself up in love.

Renewal in Christ. 17*So I declare and testify in the Lord that you must no longer live as the Gentiles do, in the futility of their minds; 18darkened in understanding, alienated from the life of God because of their ignorance, because of their hardness of heart, 19they have become callous and have handed themselves over

天之上，以充滿萬有的那一位，11就是他賜與這些人作宗徒，那些人作先知，有的作傳福音者，有的作司牧和教師，12為成全聖徒，使之各盡其職；為建樹基督的身體，13直到我們眾人都達到對於天主子，有一致的信仰和認識，成為成年人，達到基督圓滿年齡的程度；14使我們不再做小孩子，為各種教義之風所飄盪，所捲去，而中了人的陰謀，陷於引入荒謬的詭計；15反而在愛德中持守真理，在各方面長進，而歸於那為元首的基督，16本著他，全身都結構緊湊，藉著各關節的互相補助，按照各肢體的功用，各盡其職，使身體不斷增長，在愛德中將它建立起來。

脫去舊人穿上新人 17為此我說，且在主內苦勸你們，生活不要再像外邦人，順隨自己的虛妄思念而生活；18他們的理智受了蒙蔽，因著他們的無知和固執，與天主的生命隔絕了。19這樣的人既已麻木，便縱情恣慾，貪行

* [4:11] Concerning this list of ministers, cf 1 Cor 12:28 and Romans 12:6–8. **Evangelists**: missionary preachers (cf Acts 21:8; 2 Tim 4:5), not those who wrote gospels. **Pastors and teachers**: a single group in the Greek, shepherding congregations.
* [4:12] The ministerial leaders in Eph 4:11 are to equip the whole people of God for their **work of ministry**.
* [4:13] **Mature manhood**: literally, "a perfect man" (cf Col 1:28), possibly the "one new person" of Eph 2:15, though there *anthrōpos* suggests humanity, while here *anēr* is the term for male. This personage becomes visible in the church's growing to its fullness in the unity of those who believe in Christ.
* [4:15–16] **The head**, **Christ**: cf Col 1:18 and contrast 1 Cor 12:12–27 and Romans 12:4–5 where Christ is identified with the whole body, including the head. The imagery may derive from ancient views in medicine, the **head** coordinating and caring for the body, each **ligament** (perhaps the ministers of Eph 4:11) supporting the whole. But as at Eph 2:19–22, where the temple is depicted as a growing organism, there may also be the idea here of growing toward the capstone, Christ.
* [4:17–24] Paul begins to indicate how the new life in Christ contrasts with the Gentiles' old way of existence. Literally, **the old self** (Eph 4:22) and **the new self** (Eph 4:24) are "the old man" and "the new man" (*anthrōpos*, person), as at Eph 2:15; cf the note on Eph 4:13.

to licentiousness for the practice of every kind of impurity to excess. 20That is not how you learned Christ, 21assuming that you have heard of him and were taught in him, as truth is in Jesus, 22that you should put away the old self of your former way of life, corrupted through deceitful desires, 23and be renewed in the spirit of your minds, 24and put on* the new self, created in God's way in righteousness and holiness of truth.

IV: Daily Conduct, an Expression of Unity

Eph 弗

Rules for the New Life. 25*Therefore, putting away falsehood, speak the truth, each one to his neighbor, for we are members one of another. 26Be angry but do not sin; do not let the sun set on your anger,* 27and do not leave room for the devil. 28The thief must no longer steal, but rather labor, doing honest work* with his [own] hands, so that he may have something to share with one in need. 29No foul language should come out of your mouths, but only such as is good for needed edification, that it may impart grace to those who hear. 30And do not grieve the holy Spirit of God, with which you were sealed for the day of redemption.* 31All bitterness, fury, anger, shouting, and reviling must be removed from you, along with all malice. 32[And] be kind to one another, compassionate, forgiving one another as God has forgiven you in Christ.

各種不潔。20但你們卻不是這樣學了基督。21如果你們真聽過他，按照在耶穌內的真理，在他內受過教，22就該脫去你們照從前生活的舊人，就是因順從享樂的慾念而敗壞的舊人，23應在心思念慮上改換一新，24穿上新人，就是按照天主的肖像所造，具有真實的正義和聖善的新人。

忠告信徒躲避罪惡 25為此，你們應該戒絕謊言，彼此應該說實話，因為我們彼此都是一身的肢體。26『你們縱然動怒，但是不可犯罪；』不可讓太陽在你們含怒時西落，27也不可給魔鬼留有餘地。28那以前偷竊的，不要再偷竊，卻更要勞苦，親手賺取正當的利潤，好能賙濟貧乏的人。29一切壞話都不可出於你們的口；但看事情的需要，說造就人的話，叫聽眾獲得益處。30你們不要叫天主的聖神憂鬱，因為你們是在他內受了印證，以待得救的日子。31一切毒辣、怨恨、忿怒、爭吵、毀謗以及一切邪惡，都要從你們中除掉；32彼此相待，要良善，要仁慈，互相寬恕，如同天主在基督內寬恕了你們一樣。

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* [4:24] **Put on**: in baptism. See the note on Gal 3:27.
* [4:25–6:20] For similar exhortations to a morally good life in response to God's gift of faith, see the notes on Romans 12:1–13:14 and Gal 5:13–26.
* [4:26] If angry, seek reconciliation that day, not giving the devil (Eph 6:11) opportunity to lead into sin.
* [4:28] **Honest work**: literally, "the good." **His [own] hands**: some manuscripts have the full phrase as in 1 Cor 4:12.
* [4:30] See the note on Eph 1:13.

CHAPTER 5

1So be imitators of God,* as beloved
children, 2and live in love, as Christ
loved us and handed himself over for
us as a sacrificial offering to God for
a fragrant aroma. 3Immorality or any
impurity or greed must not even be
mentioned among you, as is fitting
among holy ones, 4no obscenity or
silly or suggestive talk, which is out of
place, but instead, thanksgiving. 5Be
sure of this, that no immoral or impure
or greedy person, that is, an idolater,
has any inheritance in the kingdom of
Christ and of God.

Duty to Live in the Light. 6Let no one
deceive you with empty arguments, for
because of these things the wrath of
God is coming upon the disobedient.*
7So do not be associated with them.
8For you were once darkness, but
now you are light in the Lord.
Live as children of light, 9for light
produces every kind of goodness and
righteousness and truth. 10Try to learn
what is pleasing to the Lord. 11Take no
part in the fruitless works of darkness;
rather expose them, 12for it is shameful
even to mention the things done
by them in secret; 13but everything
exposed by the light becomes visible,
14for everything that becomes visible is
light. Therefore, it says:

"Awake, O sleeper,
and arise from the dead,
and Christ will give you light."*

15*Watch carefully then how you live,
not as foolish persons but as wise,

第五章

天主的兒女應戒避邪淫 1所以
你們應該效法天主，如同蒙寵愛
的兒女一樣；2又應該在愛德中生
活，就如基督愛了我們，且為我
們把自己交出，獻於天主作為馨
香的供物和祭品。3至於邪淫，
一切不潔和貪婪之事，在你們中
間，連提也不要提：如此纔合乎
聖徒的身分。4同樣，猥褻、放
蕩和輕薄的戲言，都不相宜；反
要說感恩的話，5因為你們應該清
楚知道：不論是犯邪淫的，行不
潔的，或是貪婪的──即崇拜偶像
的──在基督和天主的國內，都不
得承受產業。6不要讓任何人以浮
言欺騙你們，因為就是為了這些
事，天主的忿怒纔降在這些悖逆
之子身上。7所以你們不要作這些
人的同伴。8從前你們原是黑暗，
但現在你們在主內卻是光明，生
活自然要像光明之子一樣；9光明
所結的果實，就是各種良善、正
義和誠實，10你們要體察什麼是
主所喜悅的；11不要參與黑暗無
益的作為，反要加以指摘，12因
為他們暗中所行的事，就是連提
起，也是可恥的。13凡一切事，
一經指摘，便由光顯露出來；因
為凡顯露出來的，就成了光明；
14為此說：『你這睡眠的，醒起
來罷！從死者中起來罷！基督必
要光照你！』

光明之子的行止 15所以，你們
應細心觀察自己怎樣生活；不要
像無知的人，卻要像明智的人；

* [5:1] **Imitators of God**: in forgiving (Eph 4:32) and in loving (as exhibited in how **Christ loved us**).
* [5:6] See the note on Eph 2:2.
* [5:14] An early Christian hymn, possibly from a baptismal liturgy. For the content compare Eph 2:5–6; 3:9 and Isaiah 60:1.
* [5:15–16, 19–20] The wording is similar to Col 4:5 and Eph 3:16–17.

16making the most of the opportunity,
because the days are evil. 17Therefore,
do not continue in ignorance, but
try to understand what is the will of
the Lord. 18And do not get drunk on
wine, in which lies debauchery, but be
filled with the Spirit, 19addressing one
another [in] psalms and hymns and
spiritual songs, singing and playing
to the Lord in your hearts, 20giving
thanks always and for everything in
the name of our Lord Jesus Christ to
God the Father.

Wives and Husbands. 21*Be subordinate
to one another out of reverence for
Christ.* 22Wives should be subordinate
to their husbands as to the Lord. 23For
the husband is head of his wife just
as Christ is head of the church, he
himself the savior of the body. 24As
the church is subordinate to Christ, so
wives should be subordinate to their
husbands in everything. 25Husbands,
love your wives, even as Christ loved
the church and handed himself over
for her 26to sanctify her, cleansing her
by the bath of water with the word,
27that he might present to himself the
church in splendor, without spot or
wrinkle or any such thing, that she
might be holy and without blemish.
28So [also] husbands should love their
wives as their own bodies. He who
loves his wife loves himself. 29For no

16應把握時機，因為這些時日是
邪惡的；17因此不要作糊塗人，
但要曉得什麼是主的旨意。18也
不要醉酒，醉酒使人淫亂；卻要
充滿聖神，19以聖詠、詩詞及屬
神的歌曲，互相對談，在你們心
中歌頌讚美主；20為一切事，要因
我們的主耶穌基督的名，時時感
謝天主父；21又要懷著敬畏基督
的心，互相順從。

婚姻的神聖 22你們作妻子的，應
當服從自己的丈夫，如同服從主
一樣，23因為丈夫是妻子的頭，
如同基督是教會的頭，他又是這
身體的救主。24教會怎樣服從基
督，作妻子的也應怎樣事事服從
丈夫。25你們作丈夫的，應該愛妻
子，如同基督愛了教會，並為她
捨棄了自己，26以水洗，藉言語，
來潔淨她，聖化她，27好使她在自
己面前呈現為一個光耀的教會，
沒有瑕疵，沒有皺紋，或其他類
似的缺陷；而使她成為聖潔和沒
有污點的。28作丈夫的也應當如此
愛自己的妻子，如同愛自己的身
體一樣；那愛自己妻子的，就是
愛自己，29因為從來沒有人恨過自

* [5:21–6:9] Cf the notes on Col 3:18–4:1 and 1 Peter 2:18–3:7 for a similar listing of household duties where the inferior is admonished first (**wives**, Eph 5:22; **children**, Eph 6:1; **slaves**, Eph 6:5), then the superior (**husbands**, Eph 5:25; **fathers**, Eph 6:4; **masters**, Eph 6:9). Paul varies this pattern by an emphasis on mutuality (see Eph 5:20); use of Old Testament material about **father and mother** in Eph 6:2; the judgment to come for slave-owners (**you have a Master in heaven**, Eph 6:9); and above all the initial principle of subordination **to one another** under **Christ**, thus effectively undermining exclusive claims to domination by one party. Into the section on **wives** and **husbands** an elaborate teaching on **Christ** and **the church** has been woven (Eph 5:22–33).

* [5:21–33] The apostle exhorts married Christians to a strong mutual love. Holding with Genesis 2:24 that marriage is a divine institution (Eph 5:31), Paul sees Christian marriage as taking on a new meaning symbolic of the intimate relationship of love between Christ and the church. The wife should serve her husband in the same spirit as that of the church's service to Christ (Eph 5:22, 24), and the husband should care for his wife with the devotion of Christ to the church (Eph 5:25–30). Paul gives to the Genesis passage its highest meaning in the light of the union of Christ and the church, of which Christlike loyalty and devotion in Christian marriage are a clear reflection (Eph 5:31–33).

one hates his own flesh but rather
nourishes and cherishes it, even as
Christ does the church, 30because we
are members of his body.
31"For this reason a man shall leave
[his] father and [his] mother
and be joined to his wife,
and the two shall become one
flesh."
32This is a great mystery, but I speak
in reference to Christ and the church.
33In any case, each one of you should
love his wife as himself, and the wife
should respect her husband.

己的肉身，反而培養撫育它，一
如基督之對教會；30因為我們都是
他身上的肢體。31『為此，人應
離開自己的父母，依附自己的妻
子，二人成為一體。』32這奧秘真
是偉大！但我是指基督和教會說
的。33總之，你們每人應當各愛自
己的妻子，就如愛自己一樣；至
於妻子，應該敬重自己的丈夫。

CHAPTER 6

Children and Parents. 1Children,
obey your parents [in the Lord],
for this is right. 2"Honor your
father and mother." This is the first
commandment with a promise, 3"that
it may go well with you and that
you may have a long life on earth."
4Fathers, do not provoke your children
to anger, but bring them up with the
training and instruction of the Lord.

第六章

Eph 弗

父母子女間的義務 1你們作子女
的，要在主內聽從你們的父母，
因為這是理所當然的。2『孝敬你
的父親和母親——這是附有恩許
的第一條誡命——3為使你得到幸
福，並在地上延年益壽。』4你們
作父母的，不要惹你們的子女發
怒；但要用主的規範和訓誡，教
養他們。

Slaves and Masters. 5Slaves, be
obedient to your human masters with
fear and trembling, in sincerity of
heart, as to Christ, 6not only when
being watched, as currying favor, but
as slaves of Christ, doing the will of
God from the heart, 7willingly serving
the Lord and not human beings,
8knowing that each will be requited
from the Lord for whatever good
he does, whether he is slave or free.
9Masters, act in the same way toward
them, and stop bullying, knowing that
both they and you have a Master in
heaven and that with him there is no
partiality.

主僕間的義務 5你們作奴僕的，
要戰戰兢兢，以誠實的心，聽從
你們肉身的主人，如同聽從基督
一樣。6不要只在人眼前服事，好
像單討人的喜歡，而要像基督的
僕人，從心裡遵行天主的旨意：
7甘心服事，好像服事主，而非
服事人，8因為你們知道：每一
個人，或為奴的，或自主的，不
論行了什麼善事，都要按他所行
的領取主的賞報。9至於你們作主
人的，要同樣對待奴僕，戒用恐
嚇，因為你們知道，他們和你們
在天上同有一個主，而且他是不
看情面的。

Battle against Evil. 10*Finally, draw your strength from the Lord and from his mighty power. 11Put on the armor of God so that you may be able to stand firm against the tactics of the devil. 12For our struggle is not with flesh and blood but with the principalities, with the powers, with the world rulers of this present darkness, with the evil spirits in the heavens. 13Therefore, put on the armor of God, that you may be able to resist on the evil day and, having done everything, to hold your ground. 14So stand fast with your loins girded in truth, clothed with righteousness as a breastplate, 15and your feet shod in readiness for the gospel of peace. 16In all circumstances, hold faith as a shield, to quench all [the] flaming arrows of the evil one. 17And take the helmet of salvation and the sword of the Spirit, which is the word of God.

基督徒的全副武裝 10此外，你們務要在主內，藉他的能力作堅強的人。11要穿上天主的全副武裝，為能抵抗魔鬼的陰謀，12因為我們戰鬥不是對抗血和肉，而是對抗率領者，對抗掌權者，對抗這黑暗世界的霸主，對抗天界裡邪惡的鬼神。13為此，你們應拿起天主的全副武裝，為使你們在邪惡的日子能夠抵得住，並在獲得全勝之後，仍屹立不動。14所以要站穩！用真理作帶，束起你們的腰，穿上正義作甲，15以和平的福音作準備走路的鞋，穿在腳上；16此外，還要拿起信德作盾牌，使你們能以此撲滅惡者的一切火箭；17並戴上救恩當盔，拿著聖神作利劍，即天主的話，18時時靠著聖神，以各種祈求和哀禱祈禱；且要醒寤不倦，為眾聖徒祈求，19也為我祈求，使我在開口的時候，賜我能說相稱的話，能放心大膽地傳揚福音的奧秘——20為這福音我竟作了帶鎖鏈的使者——使我能放心大膽，照我應該宣講的去宣講。

Constant Prayer. 18With all prayer and supplication, pray at every opportunity in the Spirit. To that end, be watchful with all perseverance and supplication for all the holy ones 19and also for me, that speech may be given me to open my mouth, to make known with boldness the mystery of the gospel 20for which I am an ambassador in chains, so that I may have the courage to speak as I must.

V: Conclusion

A Final Message. 21*So that you also may have news of me and of what I am doing, Tychicus, my beloved brother

結語與祝福辭 21今有我可愛的弟兄，且忠於主的服務者提希苛給你們報告一切，好使你們知道

* [6:10–20] A general exhortation to courage and prayer. Drawing upon the imagery and ideas of Isaiah 11:5; 59:16–17; and Wisdom 5:17–23, Paul describes the Christian in terms of the dress and equipment of Roman soldiers. He observes, however, that the Christian's readiness for combat is not directed against human beings but against the spiritual powers of evil (Eph 6:10–17; cf Eph 1:21; 2:2; 3:10). Unique importance is placed upon prayer (Eph 6:18–20).

* [6:21–24] **Tychicus**: the bearer of the letter; see the note on Col 4:7. Eph 6:21–22 parallel Col 4:7–8, often word for word. If Ephesians is addressed to several Christian communities (see Introduction), it is understandable that no greetings to individual members of these communities should have been included in it.

and trustworthy minister in the Lord, will tell you everything. 22I am sending him to you for this very purpose, so that you may know about us and that he may encourage your hearts.

23Peace be to the brothers, and love with faith, from God the Father and the Lord Jesus Christ. 24Grace be with all who love our Lord Jesus Christ in immortality.

我的事和我現在作什麼。22我特意打發他到你們那裡去，為叫你們知道我們的情形，並叫他安慰你們的心。23願平安、愛德和信德由天主父和主耶穌基督賜與眾弟兄！24願恩寵與那些以永恆不變的愛愛我們的主耶穌基督的人同在！

斐理伯書引言

斐理伯城位於馬其頓東部，原名克勒尼德，因其為大亞歷山大的父親斐理伯所重修，遂得此名。放塔威雅諾皇帝將此城封為羅馬帝國的殖民地，享有意大利城市的權利。保祿時代，此城頗為繁榮；保祿在第二次傳教行程中（即公元51年）來到此地，並按《宗》16:11-40的記載，本城教會是他在歐洲大陸所開創的第一個教會；歸化基督的人多半為外邦人，猶太人為數極少。本城信友十分愛護保祿，保祿也愛護他們，因此他破格只接受了他們的援助（4:15,16）。

及至保祿在羅馬坐監時，他們不但募款救濟他，並且還打發教會的要員厄帕洛狄托親自送往羅馬，並叫他留在那裡服侍保祿。不幸，他在羅馬患了重病，但又賴天主的仁慈轉危為安；待他痊愈後，決意要返回斐城，保祿遂趁此機會寫了這封信，托他帶給斐城信友（2:25-30）。此時約當公元63年。

在保祿的書信中，《斐理伯書》特別流露出他對信友的親切慈愛，語句淺近易懂，好像父親規勸兒子，鼓勵他們，安慰他們，並勸勉他們日進於德；甚至連他個人的一些神修生活狀況，也告訴了他們（1:21-26; 3:5-14）。除這點父子熱情的特徵外，因他身為基督的宗徒，也向他們談及了一些教義的問題，討論了幾項神學上極重要的道理，（如在2:5-11一段內說明基督具有天主性和人性；力言他的苦難聖死，是他獲得光榮的捷徑）；在3:2-4一段內，並極力勸勉他們躲避猶太保守派的謬誤。

本書由於熱情奔放，說理論事，不易分段。雖也有致候辭與祝福辭，但在正文內，論題的次序卻沒有多大連貫。今將本書的內容略述如下：保祿首先敘述自己的現況，雖然被囚在監，但仍有助於福音的傳佈（1:12-26）；然後勸勉信友在忠信、友愛與謙遜各事上，應以耶穌為法（1:27-2:18）；隨後報告快要派弟茂德來看望他們，並稱讚厄帕洛狄托（2:19-30）；以後勸他們要提防猶太保守派的謬誤，應效法自己（3:1-17）；而不應效法那些生活放蕩的基督徒（3:18-4:3）。此後提醒他們應常喜樂於主，專務各樣德行（4:4-9）；最後致謝信友對他的熱切關懷及有力的捐助（4:10-20）。

THE LETTER TO THE PHILIPPIANS

Philippi, in northeastern Greece, was a city of some importance in the Roman province of Macedonia. Lying on the great road from the Adriatic coast to Byzantium, the Via Egnatia, and in the midst of rich agricultural plains near the gold deposits of Mt. Pangaeus, it was in Paul's day a Roman town (Acts 16:21), with a Greek-Macedonian population and a small group of Jews (see Acts 16:13). Originally founded in the sixth century B.C. as Krenides by the Thracians, the town was taken over after 360 B.C. by Philip II of Macedon, the father of Alexander the Great, and was renamed for himself, "Philip's City." The area became Roman in the second century B.C. On the plains near Philippi in October 42 B.C., Antony and Octavian decisively defeated the forces of Brutus and Cassius, the slayers of Julius Caesar. Octavian (Augustus) later made Philippi a Roman colony and settled many veterans of the Roman armies there.

Paul, according to Acts (Acts 16:9–40), established at Philippi the first Christian community in Europe. He came to Philippi, via its harbor town of Neapolis (modern Kavalla), on his second missionary journey, probably in A.D. 49 or 50, accompanied by Silas and Timothy (Acts 15:40; 16:3; cf Phil 1:1) and Luke, if he is to be included in the "we" references of Acts 16:10–17. The Acts account tells of the conversion of a business woman, Lydia; the exorcism of a slave girl; and, after an earthquake, while Paul and Silas were imprisoned in Philippi, the faith and baptism of a jailer and his family. None of these persons, however, is directly mentioned in Philippians (cf the notes on Phil 4:2 and Phi 4:3). Acts 16 concludes its account by describing how Paul (and Silas), asked by the magistrates to leave Philippi, went on to Thessalonica (Acts 17:1–10), where several times his loyal

Philippians continued to support him with financial aid (Phil 4:16). Later, Paul may have passed through Philippi on his way from Ephesus to Greece (Acts 20:1–2), and he definitely stopped there on his fateful trip to Jerusalem (Acts 20:6).

Paul's letter to the Christians at Philippi was written while he was in a prison somewhere (Phil 1:7, 13, 14, 17), indeed in danger of death (Phil 1:20–23). Although under guard for preaching Christ, Paul rejoices at the continuing progress of the gospel (Phil 1:12–26) and expresses gratitude for the Philippians' renewed concern and help in an expression of thanks most clearly found at Phil 4:10–20. Much of the letter is devoted to instruction about unity and humility within the Christian community at Philippi (Phil 1:27–2:18) and exhortations to growth, joy, and peace in their life together (Phil 4:1–9). The letter seems to be drawing to a close at the end of what we number as Phil 2, as Paul reports the plans of his helper Timothy and of Epaphroditus (whom the Philippians had sent to aid Paul) to come to Philippi (Phil 2:19–3:1), and even Paul's own expectation that he will go free and come to Philippi (Phil 1:25–26; 2:24). Yet quite abruptly at Phil 3:2, Paul erupts into warnings against false teachers who threaten to impose on the Philippians the burdens of the Mosaic law, including circumcision. The section that follows, Phil 3:2–21, is a vigorous attack on these Judaizers (cf Gal 2:11–3:29) or Jewish Christian teachers (cf 2 Cor 11:12–23), giving us insights into Paul's own life story (Phil 3:4–6) and into the doctrine of justification, the Christian life, and ultimate hope (Phil 3:7–21).

The location of Paul's imprisonment when he wrote to the Philippians, and thus the date of the letter, are uncertain. The traditional view has been that it stems from Paul's confinement in Rome, between A.D. 59 and 63 (cf Acts 28:14–31). One modern view suggests the period when he was imprisoned at Caesarea, on the coast of Palestine, A.D. 57 or 58 (Acts 23:23–26:32); another suggests Corinth (cf 2 Cor 11:9). Much recent scholarship favors Ephesus, around A.D. 55, a situation referred to in 2 Cor 1:8 concerning "the affliction that came to us" in Asia Minor (cf also 1 Cor 15:32). The reference at Phil 1:13 to the "praetorium" (cf also Phil 4:22) can be understood to mean the imperial guard or government house at Ephesus (or Caesarea), or the praetorian camp in Rome. Involved in a decision are the several journeys back and forth between Philippi and wherever Paul is imprisoned, mentioned in the letter (Phil 2:25–28; 4:14); this factor causes many to prefer Ephesus because of its proximity to Philippi. The Ephesian hypothesis dates the composition of Philippians to the mid-50s when most of Paul's major letters were written.

There is also a likelihood, according to some scholars, that the letter as we have it is a composite from parts of three letters by Paul to the Philippians. Seemingly Phil 4:10–20 is a brief note of appreciation for help sent through Epaphroditus. The long section from Phil 1:3 to Phil 3:1 is then another letter, with news of Paul's imprisonment and reports on Timothy and Epaphroditus (who has fallen ill while with Paul), along with exhortations to the Philippians about Christian conduct; and Phil 3:2–21 a third communication warning about threats to Philippian Christianity. The other verses in Phil 4 and Phil 1:1–2, are variously assigned by critics to these three underlying letters, which an editor presumably put together to produce a picture of Paul writing earnestly from prison (Phil 1–2), facing opponents of the faith (Phil 3), and with serene joy advising and thanking his Philippians (Phil 4). If all four chapters were originally a unity, then one must assume that a break occurred between the writing of Phil 3:1 and Phil 3:2, possibly involving the receipt of bad news from Philippi, and that Paul had some reasons for delaying his words of thanks for the aid brought by Epaphroditus till the end of his letter.

This beautiful letter is rich in insights into Paul's theology and his apostolic love and concern for the gospel and his converts. In Philippians, Paul reveals his human sensitivity and tenderness, his enthusiasm for Christ as the key to life and death (Phil 1:21), and his deep feeling for those in Christ who dwell in Philippi. With them he shares his hopes and convictions, his anxieties and fears, revealing the total confidence in Christ that constitutes faith (Phil 3:8–10). The letter incorporates a hymn about the salvation that God has brought about through Christ (Phil 2:6–11), applied by Paul to the relations of Christians with one another (Phil 2:1–5). Philippians has been termed "the letter of joy" (Phil 4:4, 10). It is the rejoicing of faith, based on true understanding of Christ's unique role in the salvation of all who profess his lordship (Phil 2:11; 3:8–12, 14, 20–21).

The principal divisions of the Letter to the Philippians are the following:

I. Address (Phil 1:1–11)
II. Progress of the Gospel (Phil 1:12–26)
III. Instructions for the Community (Phil 1:27–2:18)
IV. Travel Plans of Paul and His Assistants (Phil 2:19–3:1)
V. Polemic: Righteousness and the Goal in Christ (Phil 3:2–21)
VI. Instructions for the Community (Phil 4:1–9)
VII. Gratitude for the Philippians' Generosity (Phil 4:10–20)
VIII. Farewell (Phil 4:21–23)

I: Address

CHAPTER 1

Greeting. 1*Paul and Timothy, slaves* of Christ Jesus, to all the holy ones in Christ Jesus who are in Philippi, with the overseers and ministers: 2grace to you and peace from God our Father and the Lord Jesus Christ.*

Thanksgiving. 3*I give thanks to my God at every remembrance of you, 4praying always with joy in my every prayer for all of you, 5because of your partnership for the gospel from the first day until now. 6I am confident of this, that the one who began a good work in you will continue to complete it until the day of Christ Jesus.* 7It is right that I should think this way about all of you, because I

斐理伯書

第一章

致候辭 1基督耶穌的僕人保祿和弟茂德，致書給斐理伯的眾位在基督耶穌內的聖徒、監督及執事：2願恩寵與平安由天主我們的父和主耶穌基督賜與你們！

感謝與祈禱 3我一想起你們，就感謝我的天主；4我每次祈禱，總懷著喜悅為你們眾位祈禱，5因為你們從最初的一天直到現在，就協助了宣傳福音的工作；6我深信，在你們內開始這美好工作的那位，必予以完成，直到耶穌基督的日子。7我這樣想念你們眾人，是理當的，因為我在心內常

Phil 斐

* [1:1–2] See the note on Romans 1:1–7, concerning the greeting.
* [1:1] **Slaves**: Paul usually refers to himself at the start of a letter as an apostle. Here he substitutes a term suggesting the unconditional obligation of himself and Timothy to the service of Christ, probably because, in view of the good relationship with the Philippians, he wishes to stress his status as a co-servant rather than emphasize his apostolic authority. Reference to Timothy is a courtesy: Paul alone writes the letter, as the singular verb throughout shows (Phil 1:3–26), and the reference (Phil 2:19–24) to Timothy in the third person. **Overseers**: the Greek term *episkopos* literally means "one who oversees" or "one who supervises," but since the second century it has come to designate the "bishop," the official who heads a local church. In New Testament times this office had not yet developed into the form that it later assumed, though it seems to be well on the way to such development in the Pastorals; see 1 Tim 3:2 and Titus 1:7, where it is translated bishop. At Philippi, however (and at Ephesus, according to Acts 20:28), there was more than one *episkopos*, and the precise function of these officials is uncertain. In order to distinguish this office from the later stages into which it developed, the term is here translated as **overseers**. **Ministers**: the Greek term *diakonoi* is used frequently in the New Testament to designate "servants," "attendants," or "ministers." Paul refers to himself and to other apostles as "ministers of God" (2 Cor 6:4) or "ministers of Christ" (2 Cor 11:23). In the Pastorals (1 Tim 3:8, 12) the *diakonos* has become an established official in the local church; hence the term is there translated as **deacon**. The *diakonoi* at Philippi seem to represent an earlier stage of development of the office; we are uncertain about their precise functions. Hence the term is here translated as **ministers**. See Romans 16:1, where Phoebe is described as a *diakonos* (minister) of the church of Cenchreae. 1:2: The gifts come **from** Christ the Lord, not simply through him from the Father; compare the christology in Phil 2:6–11.
* [1:2] The gifts come from Christ the Lord, not simply through him from the Father; compare the christology in Phil 2:6–11.
* [1:3–11] As in Romans 1:8–15 and all the Pauline letters except Galatians, a thanksgiving follows, including a direct prayer for the Philippians (Phil 1:9–11); see the note on Romans 1:8. On their **partnership for the gospel** (Phil 1:5), cf Phil 1:29–30; 4:10–20. Their devotion to the faith and to Paul made them his pride and joy (Phil 4:1). The characteristics thus manifested are evidence of the community's continuing preparation for the Lord's parousia (Phil 1:6, 10). Paul's especially warm relationship with the Philippians is suggested here (Phil 1:7–8) as elsewhere in the letter. The eschatology serves to underscore a concern for ethical growth (Eph 1:9–11), which appears throughout the letter.
* [1:6] **The day of Christ Jesus**: the parousia or triumphant return of Christ, when those loyal to him will be with him and share in his eternal glory; cf Phil 1:10; 2:16; 3:20–21; 1 Thes 4:17; 5:10; 2 Thes 1:10; 1 Cor 1:8.

hold you in my heart, you who are all partners with me in grace, both in my imprisonment and in the defense and confirmation of the gospel. 8For God is my witness, how I long for all of you with the affection of Christ Jesus. 9And this is my prayer: that your love may increase ever more and more in knowledge and every kind of perception, 10to discern what is of value, so that you may be pure and blameless for the day of Christ, 11filled with the fruit of righteousness that comes through Jesus Christ for the glory and praise of God.

懷念你們，不論我帶鎖鏈，或辯護或確證福音時，你們常參與了我受的恩寵。8天主為我作證：我是怎樣以基督耶穌的情懷愛你們眾人。9我所祈求的是：願你們的愛德日漸增長，滿渥真知識和各種識見，10使你們能辨別卓絕之事，為叫你們直到基督的日子，常是潔淨無瑕的，11賴耶穌基督滿結義德的果實，為光榮讚美天主。

II: Progress of the Gospel

12*I want you to know, brothers, that my situation has turned out rather to advance the gospel, 13so that my imprisonment has become well known in Christ throughout the whole praetorium* and to all the rest, 14*and so that the majority of the brothers, having taken encouragement in the Lord from my imprisonment, dare more than ever to proclaim the word fearlessly.

15Of course, some preach Christ from envy and rivalry, others from good will. 16The latter act out of love, aware that I am here for the defense of the gospel; 17the former proclaim Christ out of selfish ambition, not from pure motives, thinking that they will cause me trouble in my imprisonment. 18What difference does it make, as long as in every way, whether in pretense or in truth, Christ is being proclaimed? And in that I rejoice.*

自述所處的環境 12弟兄們！我願意告訴你們，我的環境對於福音的進展，反而更有了益處，13以致御營全軍和其餘眾人都明明知道，我帶鎖鏈是為基督的緣故；14並且大多數的弟兄，因見我帶鎖鏈，就依靠主，更敢講論天主的道理，一點也不害怕。15有些人宣講基督，固然是出於嫉妒和競爭，有些人卻是出於善意；16這些出於愛的人，知道我是被立為護衛福音的；17那些出於私見宣傳基督的人，目的不純正，想要給我的鎖鏈更增添煩惱。18那有什麼妨礙呢？無論如何，或是假意，或是誠心，終究是宣傳了基督。為此如今我喜歡，將來我

Phil 斐

* [1:12–26] The body of the letter begins with an account of Paul's present **situation**, i.e., his **imprisonment** (Phil 1:12–13; see Introduction), and then goes on with advice for the Philippians (Phil 1:27–2:18). The **advance** of **the gospel** (Phil 1:12) and the **progress** of the Philippians **in the faith** (Phil 1:25) frame what is said.

* [1:13] **Praetorium**: either the praetorian guard in the city where Paul was imprisoned or the governor's official residence in a Roman province (cf Mark 15:16; Acts 23:35). See Introduction on possible sites.

* [1:14–18] Although Paul is imprisoned, Christians there nonetheless go on preaching Christ. But they do so with varied motives, **some** with personal hostility toward Paul, others out of personal ambition.

* [1:18] **Rejoice**: a major theme in the letter; see Introduction.

Indeed I shall continue to rejoice,
19*for I know that this will result in
deliverance for me* through your
prayers and support from the Spirit of
Jesus Christ. 20My eager expectation
and hope is that I shall not be put to
shame in any way, but that with all
boldness, now as always, Christ will
be magnified in my body, whether
by life or by death. 21For to me life is
Christ, and death is gain. 22If I go on
living in the flesh, that means fruitful
labor for me. And I do not know
which I shall choose. 23I am caught
between the two. I long to depart this
life and be with Christ, [for] that is far
better. 24Yet that I remain [in] the flesh
is more necessary for your benefit.
25And this I know with confidence,
that I shall remain and continue in the
service of all of you for your progress
and joy in the faith, 26so that your
boasting in Christ Jesus may abound
on account of me when I come to you
again.

仍然要喜歡，19因為我知道，賴
你們的祈禱和耶穌 基督的聖神的
輔助，這事必有利於我的得救。
20按照我所熱切期待希望的，我在
任何事上必不會蒙羞，所以現在
和從前一樣，我反而放心大膽，
我或生或死，總要叫基督在我身
上受頌揚。21因為在我看來，生活
原是基督，死亡乃是利益。22但如
果生活在肉身內，我還能獲得工
作的效果：我現在選擇那一樣，
我自己也不知道。23我正夾在兩者
之間：我渴望求解脫而與基督同
在一起：這實在是再好沒有了；
24但存留在肉身內，對你們卻十
分重要。25我確信不疑：我知道我
必要存留，且必要為你們眾人存
留於世，為使你們在信德上，得
到進展和喜樂，26並使你們因著我
再來到你們中，同我在基督 耶穌
內更加歡躍。

III: Instructions for the Community

Steadfastness in Faith. 27*Only,
conduct yourselves in a way worthy of
the gospel of Christ, so that, whether
I come and see you or am absent, I
may hear news of you, that you are
standing firm in one spirit, with one
mind struggling together for the faith
of the gospel, 28not intimidated in any

生活應合乎福音 27你們生活度日
只應合乎基督的福音，好叫我或
來看望你們，或不在時，聽到關
於你們的事，而知道你們仍保持
同一的精神，一心一意為福音的
信仰共同奮鬥，28一點也不為敵

* [1:19–25] Paul earnestly debates his prospects of martyrdom or continued missionary labor. While he may **long to depart this life** and thus **be with Christ** (Phil 1:23), his overall and final expectation is that he will be delivered from this imprisonment and **continue in the service** of the Philippians and of others (Phil 1:19, 25; Phil 2:24). In either case, Christ is central (Phil 1:20–21); if to live means Christ for Paul, death means to be united with Christ in a deeper sense.

* [1:19] **Result in deliverance for me**: an echo of Job 13:16, hoping that God will turn suffering to ultimate good and deliverance from evil.

* [1:27–30] Ethical admonition begins at this early point in the letter, emphasizing steadfastness and congregational unity in the face of possible suffering. The **opponents** (Phil 1:28) are those in Philippi, probably pagans, who oppose the gospel cause. **This is proof . .** (Phil 1:28) may refer to the whole outlook and conduct of the Philippians, turning out for their salvation but to the judgment of the opponents (cf 2 Cor 2:15–16), or possibly the sentence refers to the opinion of the opponents, who hold that the obstinacy of the Christians points to the destruction of such people as defy Roman authority (though in reality, Paul holds, such faithfulness leads to salvation).

way by your opponents. This is proof to them of destruction, but of your salvation. And this is God's doing. 29For to you has been granted, for the sake of Christ, not only to believe in him but also to suffer for him. 30Yours is the same struggle as you saw in me and now hear about me.*

人所嚇住：這樣証明了他們必將喪亡，你們必將得救，因為這是出於天主，29因為，為了基督的緣故，賜給你們的恩賜，不但是為相信他，而且也是為為他受苦：30就是要遭受你們曾在我身上所見的，及如今由我所聽到的同樣的決鬥。

CHAPTER 2

Plea for Unity and Humility. 1*If there is any encouragement in Christ, any solace in love, any participation in the Spirit, any compassion and mercy, 2complete my joy by being of the same mind, with the same love, united in heart, thinking one thing. 3Do nothing out of selfishness or out of vainglory; rather, humbly regard others as more important than yourselves, 4each looking out not for his own interests, but [also] everyone for those of others.

5Have among yourselves the same attitude that is also yours in Christ Jesus,*

6Who,* though he was in the form
of God,
did not regard equality with God
something to be grasped.*

第二章

效法基督友愛謙下 1所以，如果你們在基督內獲得了鼓勵，愛的勸勉，聖神的交往，哀憐和同情，2你們就應彼此意見一致，同氣相愛，同心合意，思念同樣的事，以滿全我的喜樂。3不論做什麼，不從私見，也不求虛榮，只存心謙下，彼此該想自己不如人；4各人不可只顧自己的事，也該顧及別人的事。5你們該懷有基督耶穌所懷有的心情：6他雖具有天主的形體，並沒有以自己與天主同等，為應當把持不捨

* [1:30] A reference to Paul's earlier imprisonment in Philippi (Acts 16:19–24; 1 Thes 2:2) and to his present confinement.

* [2:1–11] The admonition to likemindedness and unity (Phil 2:2–5) is based on the believers' threefold experience with Christ, God's love, and the Spirit. The appeal to humility (Phil 2:3) and to obedience (Phil 2:12) is rooted in christology, specifically in a statement about Christ Jesus (Phil 2:6–11) and his humbling of self and obedience to the point of death (Phil 2:8).

* [2:5] **Have . . . the same attitude that is also yours in Christ Jesus**: or, "that also Christ Jesus had." While it is often held that Christ here functions as a model for moral imitation, it is not the historical Jesus but the entire Christ event that Phil 2:6–11 depict. Therefore, the appeal is to have in relations among yourselves that same relationship you have in Jesus Christ, i.e., serving one another as you serve Christ (Phil 2:4).

* [2:6–11] Perhaps an early Christian hymn quoted here by Paul. The short rhythmic lines fall into two parts, Phil 2:6–8 where the subject of every verb is Christ, and Phil 2:9–11 where the subject is God. The general pattern is thus of Christ's humiliation and then exaltation. More precise analyses propose a division into six three-line stanzas (Phil 2:6; 7abc, 7d–8, 9, 10, 11) or into three stanzas (Phil 2:6–7ab, 7cd–8, 9–11). Phrases such as **even death on a cross** (Phil 2:8c) are considered by some to be additions (by Paul) to the hymn, as are Phil 2:10c, 11c.

* [2:6] Either a reference to Christ's preexistence and those aspects of divinity that he was willing to give up in order to serve in human form, or to what the man Jesus refused to grasp at to attain divinity. Many see an allusion to the Genesis story: unlike Adam, Jesus, **though . . . in the form of God** (Genesis 1:26–27), did not reach out for **equality with God**, in contrast with the first Adam in Genesis 3:5–6.

7Rather, he emptied himself,
taking the form of a slave,
coming in human likeness;*
and found human in appearance,
8he humbled himself,
becoming obedient to death, even
death on a cross.*
9Because of this, God greatly exalted
him
and bestowed on him the name*
that is above every name,
10that at the name of Jesus
every knee should bend,*
of those in heaven and on earth
and under the earth,
11and every tongue confess that
Jesus Christ is Lord,*
to the glory of God the Father.

Obedience and Service in the World.
12*So then, my beloved, obedient as you have always been, not only when I am present but all the more now when I am absent, work out your salvation with fear and trembling.* 13For God is the one who, for his good purpose, works in you both to desire and to work. 14Do everything without grumbling or questioning, 15that you may be blameless and innocent, children of God without blemish in

的，7卻使自己空虛，取了奴僕的形體，與人相似，形狀也一見如人；8他貶抑自己，聽命至死，且死在十字架上。9為此，天主極其舉揚他，賜給了他一個名字，超越其他所有的名字，10致使上天、地上和地下的一切，一聽到耶穌的名字，無不屈膝叩拜；11一切唇舌無不明認耶穌基督是主，以光榮天主聖父。12為此，我可愛的，就如你們常常聽了命，不但我與你們同在的時候，就是如今不在的時候，你們更應該聽命。你們要懷著恐懼戰慄，努力成就你們得救的事，13因為是天主在你們內工作，使你們願意，並使你們力行，為成就他的善意。14你們做一切事，總不可抱怨，也不可爭論，15好使你們成為無可指摘和純潔的，在乖僻敗壞的世代中，做天主無瑕的子

* [2:7] **Taking the form of a slave, coming in human likeness**: or ". . . taking the form of a slave. Coming in human likeness, and found human in appearance." While it is common to take Phil 2:6, 7 as dealing with Christ's preexistence and Phil 2:8 with his incarnate life, so that lines Phil 2:7b, 7c are parallel, it is also possible to interpret so as to exclude any reference to preexistence (see the note on Phil 2:6) and to take Phil 2:6–8 as presenting two parallel stanzas about Jesus' human state (Phil 2:6–7b; 7cd–8); in the latter alternative, **coming in human likeness** begins the second stanza and parallels 6a to some extent.
* [2:8] There may be reflected here language about the servant of the Lord, Isaiah 52:13–53:12 especially Isaiah 53:12.
* [2:9] **The name**: "Lord" (Phil 2:11), revealing the true nature of the one who is named.
* [2:10–11] **Every knee should bend . . . every tongue confess**: into this language of Isaiah 45:23 there has been inserted a reference to the three levels in the universe, according to ancient thought, **heaven**, **earth**, **under the earth**.
* [2:11] **Jesus Christ is Lord**: a common early Christian acclamation; cf 1 Cor 12:3; Romans 10:9. But doxology to God the Father is not overlooked here (Phil 2:11c) in the final version of the hymn.
* [2:12] **Fear and trembling**: a common Old Testament expression indicating awe and seriousness in the service of God (cf Exodus 15:16; Jdth 2:28; Psalm 2:11; Isaiah 19:16).
* [2:12–18] Paul goes on to draw out further ethical implications for daily life (Phil 2:14–18) from the salvation God works in Christ.
* [2:15–16] **Generation . . . as you hold on to . . .**: or ". . . generation. Among them shine like lights in the world because you hold the word of life. . . ."

the midst of a crooked and perverse generation,* among whom you shine like lights in the world, 16as you hold on to the word of life, so that my boast for the day of Christ may be that I did not run in vain or labor in vain. 17But, even if I am poured out as a libation* upon the sacrificial service of your faith, I rejoice and share my joy with all of you. 18In the same way you also should rejoice and share your joy with me.

女；在世人中你們應放光明，有如宇宙間的明星，16將生命的話顯耀出來，使我到基督的日子，有可自誇的，那我就沒有白跑，也沒有徒勞。17即使我應在你們信德的祭祀和供獻上奠我的血，我也喜歡，且與你們眾位一同喜歡；18同樣，你們也該喜歡，也該與我一同喜歡。

IV: Travel Plans of Paul and His Assistants

Timothy and Paul. 19*I hope, in the Lord Jesus, to send Timothy* to you soon, so that I too may be heartened by hearing news of you. 20For I have no one comparable to him for genuine interest in whatever concerns you. 21For they all seek their own interests, not those of Jesus Christ. 22But you know his worth, how as a child with a father he served along with me in the cause of the gospel. 23He it is, then, whom I hope to send as soon as I see how things go with me, 24but I am confident in the Lord that I myself will also come soon.*

保祿欲派弟茂德答謝斐理伯人 19我在主耶穌內希望不久打發弟茂德到你們那裡去，好叫我知道你們的事而放心。20實在，我沒有一個像他那樣誠心關照你們的人，21因為其他的人都謀求自己的事，而不謀求基督耶穌的事。22至於他，你們知道他所受過的考驗，他對我如同兒子對待父親一樣，與我一同從事了福音的工作。23所以，我希望，幾時我一看出我的事怎樣了結，就立即打發他去；24並且在主內我自信，我自己也快去。

Phil 斐

Epaphroditus. 25With regard to Epaphroditus,* my brother and co-worker and fellow soldier, your messenger and minister in my need, I consider it necessary to send him to you. 26For he has been longing for all of you and was distressed because you

保祿派厄帕洛狄托回去 25再者，我以為必須把我的弟兄、同事和戰友，即你們派來為供給我的急需的使者，厄帕洛狄托給你們打發回去，26因為他常想念你們眾人，又因你們聽說他病了，他更

* [2:17] **Libation**: in ancient religious ritual, the pouring out on the ground of a liquid offering as a sacrifice. Paul means that he may be facing death.
* [2:19–3:1] The plans of Paul and his assistants for future travel are regularly a part of a Pauline letter near its conclusion; cf Romans 15:22–29; 1 Cor 16:5–12.
* [2:19] **Timothy**: already known to the Philippians (Acts 16:1–15; cf 1 Cor 4:17; 16:10).
* [2:24] **I myself will also come soon**: cf Phil 1:19–25 for the significance of this statement.
* [2:25] **Epaphroditus**: sent by the Philippians as their **messenger** (literally, "apostle") to aid Paul in his imprisonment, he had fallen seriously ill; Paul commends him as he sends him back to Philippi.

heard that he was ill. 27He was indeed ill, close to death; but God had mercy on him, not just on him but also on me, so that I might not have sorrow upon sorrow. 28I send him therefore with the greater eagerness, so that, on seeing him, you may rejoice again, and I may have less anxiety. 29Welcome him then in the Lord with all joy and hold such people in esteem, 30because for the sake of the work of Christ he came close to death, risking his life to make up for those services to me that you could not perform.

為心焦。27實在，他曾病得幾乎要死；但天主可憐了他，不但他，而且也可憐了我，免得我愁上加愁。28那麼，我儘速打發他回去，好叫你們看見他再感到喜樂，而我也減少憂苦。29所以你們應該在主內滿心喜歡接待他；像這樣的人，你們應當尊敬，30因為他為了基督的工作，曾冒性命的危險，接近了死亡，為彌補你們未能事奉我的虧缺。

CHAPTER 3

Concluding Admonitions. 1Finally, my brothers, rejoice* in the Lord. Writing the same things to you is no burden for me but is a safeguard for you.

第三章

謹防異端 1此外，我的弟兄們！你們應喜樂於主；給你們寫一樣的事，為我並不煩難，為你們卻是安全。2你們要提防狗，要提防邪惡的工人，要提防自行割切的人。3其實，真受割損的人是我

*V: Polemic: Righteousness and the Goal in Christ**

Against Legalistic Teachers. 2*Beware of the dogs! Beware of the evil workers! Beware of the mutilation!* 3For we are the circumcision,* we who

* [3:1] **Finally . . . rejoice**: the adverb often signals the close of a letter; cf Phil 4:8; 2 Cor 13:11. While the verb could also be translated "good-bye" or "farewell," although it is never so used in Greek epistolography, the theme of joy has been frequent in the letter (Phil 1:18; 2:2, 18); note also Phil 4:4 and the addition of "always" there as evidence for the meaning "rejoice." To write **the same things** may refer to what Paul has previously taught in Philippi or to what he has just written or to what follows.

* [3:2–21] An abrupt change in content and tone, either because Paul at this point responds to disturbing news he has just heard about a threat to the faith of the Philippians in the form of false teachers, or because part of another Pauline letter was inserted here; see Introduction. The chapter describes these teachers in strong terms as **dogs**. The persons meant are evidently different from the rival preachers of Phil 1:14–18 and the opponents of Phil 1:28. Since Phil 3:2–4 emphasize Jewish terms like **circumcision** (Phil 3:2–3, 5), some relate them to the "Judaizers" of the Letter to the Galatians. Other phrases make them appear more like the false teachers of 2 Cor 11:12–15, the **evil-workers**. The latter part of the chapter depicts the **many** who are **enemies** of Christ's cross in terms that may sound more Gentile or even "gnostic" than Jewish (Phil 3:18–19). Accordingly, some see two groups of false teachers in Phil 3, others one group characterized by a claim of having attained "perfect maturity" (Phil 3:12–15).

* [3:2–11] Paul sets forth the Christian claim, especially using personal, autobiographical terms that are appropriate to the situation. He presents his own experience in coming to know Christ Jesus in terms of **righteousness** or justification (cf Romans 1:16–17; 3:21–5:11; Gal 2:5–11), contrasting the **righteousness from God** through faith and that of one's own **based on the law** as two exclusive ways of pleasing God.

* [3:2] **Beware of the mutilation**: literally, "incision," an ironic wordplay on "circumcision"; cf Gal 5:12. There may be an association with the self-inflicted mutilations of the prophets of Baal (1 Kings 18:28) and of devotees of Cybele who slashed themselves in religious frenzy.

* [3:3] **We are the circumcision**: the true people of God, seed and offspring of Abraham (Gal 3:7, 29; 6:15). **Spirit of God**: some manuscripts read "worship God by the Spirit."

worship through the Spirit of God,
who boast in Christ Jesus and do not
put our confidence in flesh, 4although
I myself have grounds for confidence
even in the flesh.

Paul's Autobiography. If anyone else
thinks he can be confident in flesh, all
the more can I. 5Circumcised on the
eighth day,* of the race of Israel, of the
tribe of Benjamin, a Hebrew of Hebrew
parentage, in observance of the law
a Pharisee, 6in zeal I persecuted the
church, in righteousness based on the
law I was blameless.

Righteousness from God. 7[But]
whatever gains I had, these I have
come to consider a loss* because
of Christ. 8More than that, I even
consider everything as a loss because
of the supreme good of knowing Christ
Jesus my Lord. For his sake I have
accepted the loss of all things and I
consider them so much rubbish, that I
may gain Christ 9and be found in him,
not having any righteousness of my
own based on the law but that which
comes through faith in Christ, the
righteousness from God, depending
on faith 10to know him and the power
of his resurrection and [the] sharing
of his sufferings by being conformed
to his death, 11if somehow I may attain
the resurrection from the dead.

Forward in Christ. 12*It is not that I
have already taken hold of it or have
already attained perfect maturity,* but
I continue my pursuit in hope that

們，因為我們是以天主的聖神實
行敬禮，在耶穌基督內自豪，而
不信賴外表的人，4雖然我對外表
也有可信賴的。如果有人以為自
己能將信賴放在外表上，那我更
可以：5我生後第八天受了割損，
出於以色列民族，屬於本雅明支
派，是由希伯來人所生的希伯來
人；就法律說，我是法利塞人；
6就熱忱說，我曾迫害過教會；就
法律的正義說，是無瑕可指的。
7凡以前對我有利益的事，我如今
為了基督，都看作是損失。8不
但如此，而且我將一切都看作損
失，因為我只以認識我主基督耶
穌為至寶；為了他，我自願損失
一切，拿一切當廢物，為賺得基
督，9為結合於他，並非藉我因守
法律獲得的正義，而是藉由於信
仰基督獲得的正義，即出於天主
而本於信德的正義。10我只願認識
基督和他復活的德能，參與他的
苦難，相似他的死，11我希望也
得到由死者中的復活。

Phil
斐

理想與努力 12這並不是說：我
已經達到這目標，或已成為成全
的人；我只顧向前跑，看看是否

* [3:5] **Circumcised on the eighth day**: as the law required (Genesis 17:12; Lev 12:3).
* [3:7] **Loss**: his knowledge of Christ led Paul to reassess the ways of truly pleasing and serving God. His reevaluation indicates the profound and lasting effect of his experience of the meaning of Christ on the way to Damascus some twenty years before (Gal 1:15–16; Acts 9:1–22).
* [3:12–16] To be **taken possession of by Christ** does not mean that one has already arrived at perfect spiritual maturity. Paul and the Philippians instead press on, trusting in God.
* [3:12] **Attained perfect maturity**: possibly an echo of the concept in the mystery religions of being an initiate, admitted to divine secrets.

I may possess it, since I have indeed
been taken possession of by Christ
[Jesus]. 13Brothers, I for my part do
not consider myself to have taken
possession. Just one thing: forgetting
what lies behind but straining forward
to what lies ahead, 14I continue my
pursuit toward the goal, the prize of
God's upward calling, in Christ Jesus.
15Let us, then, who are "perfectly
mature" adopt this attitude. And if you
have a different attitude, this too God
will reveal to you. 16Only, with regard
to what we have attained, continue on
the same course.*

我也能夠奪得，因為基督耶穌已
奪得了我。13弟兄們！我並不以
為我已經奪得，我只顧一件事：
即忘盡我背後的，只向在我前面
的奔馳，14為達到目標，為爭取
天主在基督耶穌內召我向上爭奪
的獎品。15所以，我們凡是成熟
的人，都應懷有這種心情；即使
你們另有別種心情，天主也要將
這種心情啟示給你們。16但是，
不拘我們已達到什麼程度，仍應
照樣進行。

Wrong Conduct and Our Goal. 17*Join
with others in being imitators of me,*
brothers, and observe those who
thus conduct themselves according
to the model you have in us. 18For
many, as I have often told you and
now tell you even in tears, conduct
themselves as enemies of the cross
of Christ. 19Their end is destruction.
Their God is their stomach; their glory
is in their "shame." Their minds are
occupied with earthly things. 20But our
citizenship* is in heaven, and from it
we also await a savior, the Lord Jesus
Christ. 21He will change our lowly
body to conform with his glorified
body by the power that enables him
also to bring all things into subjection
to himself.

以身作則 17弟兄們！你們要一
同效法我，也要注意那些按我們
的表樣生活行動的人，18因為有
許多人，我曾多次對你們說過，
如今再含淚對你們說：他們行事
為人，是基督十字架的敵人；19他
們的結局是喪亡，他們的天主是
肚腹，以羞辱為光榮，只思念地
上的事。20至於我們，我們的家鄉
原是在天上，我們等待主耶穌基
督我們的救主從那裡降來，21他必
要按他能使一切屈服於自己的大
能，改變我們卑賤的身體，相似
他光榮的身體。

* [3:16] Some manuscripts add, probably to explain Paul's cryptic phrase, "thinking alike."
* [3:17–21] Paul and those who live a life centered in Christ, envisaging both his suffering and resurrection, provide a model that is the opposite of opponents who reject Christ's cross (cf 1 Cor 1:23).
* [3:17] **Being imitators of me**: not arrogance, but humble simplicity, since all his converts know that Paul is wholly dedicated to imitating Christ (1 Cor 11:1; cf also Phil 4:9; 1 Thes 1:6; 2 Thes 3:7, 9; 1 Cor 4:6).
* [3:20] **Citizenship**: Christians constitute a colony of heaven, as Philippi was a *colonia* of Rome (Acts 16:12). The hope Paul expresses involves the final coming of Christ, not a status already attained, such as the opponents claim.

VI: Instructions for the Community

CHAPTER 4

Live in Concord. 1*Therefore, my brothers, whom I love and long for, my joy and crown, in this way stand firm in the Lord, beloved.

2I urge Euodia and I urge Syntyche* to come to a mutual understanding in the Lord. 3Yes, and I ask you also, my true yokemate,* to help them, for they have struggled at my side in promoting the gospel, along with Clement and my other co-workers, whose names are in the book of life.

Joy and Peace. 4*Rejoice in the Lord always. I shall say it again: rejoice! 5Your kindness* should be known to all. The Lord is near. 6Have no anxiety at all, but in everything, by prayer and petition, with thanksgiving, make your requests known to God. 7Then the peace of God that surpasses all understanding will guard your hearts and minds in Christ Jesus.

8Finally, brothers, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence and if there is anything worthy of praise, think about these things.* 9Keep on doing what you have learned and received and heard and seen in me. Then the God of peace will be with you.*

第四章

個別的勸告 1為此，我所親愛的和所懷念的弟兄，我的喜樂和我的冠冕，我可愛的諸位！你們應這樣屹立在主內。2我奉勸厄敖狄雅和欣提赫，要在主內有同樣的心情。3至於你，我忠誠的同伴，我也求你援助她們，因為她們曾伴隨我為福音而奮鬥，與克肋孟以及我的其他的同事一樣，他們的名字已寫在生命冊上了。4你們在主內應當常常喜樂，我再說：你們應當喜樂！5你們的寬仁應當叫眾人知道：主快來了。6你們什麼也不要掛慮，只在一切事上，以懇求和祈禱，懷著感謝之心，向天主呈上你們的請求；7這樣，天主那超乎各種意想的平安，必要在基督耶穌內固守你們的心思念慮。8此外，弟兄們！凡是真實的，凡是高尚的，凡是正義的，凡是純潔的，凡是可愛的，凡是榮譽的，不管是美德，不管是稱譽：這一切你們都該思念；9凡你們在我身上所學得的，所領受的，所聽見的，所看到的；這一切你們都該實行：這樣，賜平安的天主必與你們同在。

Phil 斐

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* [4:1–9] This series of ethical admonitions rests especially on the view of Christ and his coming (cf Phil 4:5) in Phil 3:20–21. Paul's instructions touch on unity within the congregation, joy, prayer, and the Christian outlook on life.

* [4:2] **Euodia . . . Syntyche**: two otherwise unknown women in the Philippian congregation; on the advice to them, cf Phil 2:2–4.

* [4:3] **Yokemate**: or "comrade," although the Greek *syzygos* could also be a proper name. **Clement**: otherwise unknown, although later writers sought to identify him with Clement, bishop of Rome (Eusebius, Ecclesiastical History 3.15.1).

* [4:4] **Rejoice**: see the note on Phil 3:1.

* [4:5] **Kindness**: considerateness, forbearance, fairness. **The Lord is near**: most likely a reference to Christ's parousia (Phil 1:6, 10; 3:20–21; 1 Cor 16:22), although some sense an echo of Psalm 119:151 and the perpetual presence of the Lord.

* [4:8] The language employs terms from Roman Stoic thought.

* [4:9] Cf the note on Phil 3:17.

VII: Gratitude for the Philippians' Generosity

10*I rejoice greatly in the Lord that
now at last you revived your concern
for me. You were, of course, concerned
about me but lacked an opportunity.
11Not that I say this because of
need, for I have learned, in whatever
situation I find myself, to be self-
sufficient. 12I know indeed how to live
in humble circumstances; I know also
how to live with abundance. In every
circumstance and in all things I have
learned the secret of being well fed and
of going hungry, of living in abundance
and of being in need. 13I have the
strength for everything through him
who empowers me. 14Still, it was kind
of you to share in my distress.

15You Philippians indeed know that
at the beginning of the gospel,* when
I left Macedonia, not a single church
shared with me in an account of giving
and receiving, except you alone; 16for
even when I was at Thessalonica you
sent me something for my needs, not
only once but more than once. 17It is
not that I am eager for the gift; rather,
I am eager for the profit that accrues
to your account. 18I have received full
payment and I abound. I am very well
supplied because of what I received
from you through Epaphroditus,
"a fragrant aroma," an acceptable
sacrifice,* pleasing to God. 19My God
will fully supply whatever you need,
in accord with his glorious riches in

知恩知足 10再者，我在主內非常喜歡，因為你們對我的關心又再次表現出來；你們始終是關心我，只不過缺少表現的機會。11我說這話，並不是由於貧乏，因為我已學會了，在所處的環境中常常知足。12我也知道受窮，也知道享受；在各樣事上和各種境遇中，或飽飫、或饑餓、或富裕、或貧乏，我都得了祕訣。13我賴加強我力量的那位，能應付一切。14但是，你們也實在做得好，因為你們分擔了我的困苦。15你們斐理伯人也知道：當我在傳福音之初，離開馬其頓時，沒有一個教會在支收的事項上供應過我，惟獨只有你們；16就連我在得撒洛尼時，你們不只一次，而且兩次曾給我送來我的急需。17我並不是貪求餽贈，我所貪求的，是歸入你們賬內的豐厚的利息。18如今我已收到了一切，已富足了；我由厄帕洛狄托收到了你們所送來的芬芳的馨香，天主所悅納中意的祭品，我已滿夠了。19我的天主必要以自己的財富，在基督耶穌內，豐富滿足你們的一切

Phil 斐

* [4:10–20] Paul, more directly than anywhere else in the letter (cf Phil 1:3–5), here thanks the Philippians for their gift of money sent through Epaphroditus (Phil 2:25). Paul's own policy was **to be self-sufficient** as a missionary, supporting himself by his own labor (1 Thes 2:5–9; 1 Cor 9:15–18; cf Acts 18:2–3). In spite of this reliance on self and on God to provide (Phil 4:11–13) Paul accepted gifts from the Philippians **not only once but more than once** (Phil 4:16) when he was in Thessalonica (Acts 17:1–9), as he does now, in prison (**my distress**, Phil 4:14). While commercial terms appear in the passage, like **an account of giving and receiving** (Phil 4:15) and **received full payment** (Phil 4:18), Paul is most concerned about the spiritual growth of the Philippians (10, 17, 19); he emphasizes that God will care for their needs, through Christ.

* [4:15] **The beginning of the gospel**: it was at Philippi that Paul first preached Christ in Europe, going on from there to Thessalonica and Beroea (Acts 16:9–17:14).

* [4:18] **Aroma . . . sacrifice**: Old Testament cultic language (cf Genesis 8:21; Exodus 29:18, 25, 41; Lev 1:9, 13; Ezekiel 20:41) applied to the Philippians' gift; cf Eph 5:2; 2 Cor 2:14–16.

Christ Jesus. 20To our God and Father,
glory forever and ever. Amen.

VIII: Farewell

21*Give my greetings to every holy
one in Christ Jesus. The brothers who
are with me send you their greetings;
22all the holy ones send you their
greetings, especially those of Caesar's
household.* 23The grace of the Lord
Jesus Christ be with your spirit.

需要。20願光榮歸於天主，我們的
父，至於世世。阿們。

問候與祝福 21你們要在基督耶
穌內問候各位聖徒；同我在一起
的弟兄都問候你們。22眾位聖徒，
特別是凱撒家中的聖徒，都問候
你們。23願主耶穌基督的恩寵與
你們的心神同在。阿們。

* [4:21–23] On the usual greetings at the conclusion of a letter, see the note on 1 Cor 16:19–24. Inclusion of greetings from **all the holy ones** in the place from which Paul writes would involve even the Christians of Phil 1:14–18 who had their differences with Paul.

* [4:22] **Those of Caesar's household**: minor officials or even slaves and freedmen, found in Ephesus or Rome, among other places.

哥羅森書引言

哥羅森原是古代夫黎基雅的重鎮，保祿時代已失去了舊日的繁榮。保祿雖前後兩次經過夫黎基雅（宗16:6; 18:23），但總未到過此城（2:1），所以哥羅森教會並非由保祿所建立，大約是由他的門徒哥羅森人厄帕夫辣開創的（1:7; 4:12,13）。哥城的信友大部份為外邦人（2:13; 3:5-7），他們雖未親眼見過保祿，但非常敬愛他（1:8），所以他們一聽說保祿被囚於羅馬，遂派厄帕夫辣前去看望他，同時也請他把本城及附近各地教會的情況報告給保祿（1:9）。保祿得知這些消息後，遂寫了《哥羅森書》，時在公元63年。

哥城的信友雖有信德與愛德（1:4），但像其他小亞細亞各教會一樣，難免受一些異端謬論的沾染，因為有些不良份子，以假智慧與高超聖德的外表，來欺騙信友；他們特別恭敬天使，而貶低基督的尊位（2:8-15,18,19）；因此保祿在本書內盡力闡明基督地位的崇高，力言基督為一切受造物的首生者（1:15,16），為教會的頭（1:18），在基督內真實地住有整個圓滿的天主性（2:9），是他以自己的死亡和寶血，使萬物與天主重歸於好（1:20-22）。

本書可分為兩段：前段屬於教義，後段屬於訓誨。在前段內（1:15-2:23）：除極端推崇基督高超的尊位外，同時對那些危害教友純正信仰的邪說謬理，嚴加痛斥。在後段內（3:1-4:6）：則勸勉信友盡力躲避已往的惡習，不論是在家庭生活中，抑或在社會生活中，都要盡力專修合乎信友身分的聖德。

Col 哥

THE LETTER TO THE COLOSSIANS

This letter is addressed to a congregation at Colossae in the Lycus Valley in Asia Minor, east of Ephesus. At the time of writing, Paul had not visited there, the letter says (Col 1:4; 2:1). The community had apparently been established by Epaphras of Colossae (Col 1:7; 4:12; Phlm 1:23). Problems, however, had arisen, brought on by teachers who emphasized Christ's relation to the universe (cosmos). Their teachings stressed angels (Col 2:18; "principalities and powers," Col 2:15), which were connected with astral powers and cultic practices (see the note on Col 2:16) and rules about food and drink and ascetical disciplines (Col 2:16, 18). These teachings, Paul insists, detract from the person and work of Christ for salvation as set forth magnificently in a hymnic passage at Col 1:15–20 and reiterated throughout the letter. Such teachings are but "shadows"; Christ is "reality" (Col 2:17).

For help in dealing with these problems that the new teachers posed at Colossae, Epaphras sought out Paul, who was then imprisoned (Col 4:10, 18) at a place that the letter does not mention. Paul, without entering into debate over the existence of angelic spirits or their function, simply affirms that Christ possesses the sum total of redemptive power (Col 1:19) and that the spiritual renewal of the human person occurs through contact in baptism with the person of Christ, who died and rose again (Col 2:9–14). It is unnecessary for the Christian to be concerned about placating spirits (Col 2:15) or avoiding imagined defilement through ascetical practices in regard to food and drink (Col 2:20–23). True Christian asceticism consists in the conquering of personal sins (Col 3:5–10) and the practice of love of neighbor in accordance with the standard set by Christ (Col 3:12–16).

Paul commends the community as a whole (Col 1:3–8); this seems to indicate that, though the Colossians have been under pressure to adopt the false doctrines, they have not yet succumbed. The apostle expresses his prayerful concern for them (Col 1:9–14). His preaching has cost him persecution, suffering, and imprisonment, but he regards these as reflective of the sufferings of Christ, a required discipline for the sake of the gospel (see the note on 1:24; cf 1:29; 2:1). His instructions to the Christian family and to slaves and masters require a new spirit of reflection and action. Love, obedience, and service are to be rendered "in the Lord" (Col 3:18–4:1).

Colossians follows the outline of a typical Pauline letter. It is distinguished by the poetic lines in Col 1:15–20 concerning who Christ is and what Christ means in creation and redemption. This hymn may be compared with similar passages in Phil 2:6–11; 1 Tm 3:16; and Jn 1:1–18. It was apparently familiar liturgical material to the author, the audience, and the false teachers. In Col 1:21–2:7, however, Paul interprets the relation between the body of Christ, which he insists is the church (Col 1:18), and the

world or cosmos to be one not simply of Christ's preexistence and rule but one of missionary advance into the world by the spreading of the word (Col 1:25, 28). In this labor of the missionary body of Christ, Paul as a minister plays a prime part in bringing Christ and the gospel as hope to the Gentiles (Col 1:23, 25, 27). To "every creature under heaven" the word is to be proclaimed, so that everyone receives Christ, is established in faith, and walks in Christ (Col 1:28; 2:6, 7).

Paul wrote the Letter to the Colossians while in prison, but his several imprisonments leave the specific place and date of composition uncertain. On this point the same problem exists as with Ephesians and Philippians (see the Introductions to these letters). Traditionally the house arrest at Rome, in which Paul enjoyed a certain restricted freedom in preaching (see Acts 28:16–28), or a second Roman imprisonment has been claimed as the setting. Others suggest a still earlier imprisonment at Caesarea (see Acts 23:12–27:1) or in Ephesus (see Acts 19). Still others regard the letter as the work of some pupil or follower of Paul, writing in his name. In any case, the contents are often closely paralleled by thoughts in Ephesians.

The principal divisions of the Letter to the Colossians are the following:

I. Address (Col 1:1–14)
II. The Preeminence of Christ (Col 1:15–2:3)
III. Warnings against False Teachers (Col 2:4–23)
IV. The Ideal Christian Life in the World (Col 3:1–4:6)
V. Conclusion (Col 4:7–18)

哥羅森書

I: Address

CHAPTER 1

第一章

Greeting. 1*Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother, 2to the holy ones and faithful brothers in Christ in Colossae: grace to you and peace from God our Father.

致候辭 1因天主的旨意作基督耶穌宗徒的保祿與弟茂德弟兄，2致書給在哥羅森的聖徒及在基督內忠信的弟兄。願恩寵與平安由天主我們的父賜與你們！

Thanksgiving. 3*We always give thanks to God, the Father of our Lord Jesus Christ, when we pray for you, 4for we have heard of your faith in Christ Jesus and the love that you have for all the holy ones 5because of the hope reserved for you in heaven. Of this you have already heard through the word of truth, the gospel, 6that has come to you. Just as in the whole world it is bearing fruit and growing, so also among you, from the day you

感謝與代禱 3我們在祈禱時，常為你們感謝我們的主耶穌基督的天主和父，4因為我們聽說：你們在基督耶穌內的信德，和你們對眾聖徒所有的愛德：5這是為了那在天上給你們所存留的希望，對這希望你們由福音真理的宣講中早已聽過了。6這福音一傳到你們那裡，就如在全世界上，不斷結果，不斷發展；在你們那裡，

* [1:1–2] For the epistolary form used by Paul at the beginning of his letters, see the note on Romans 1:1–7. On **holy ones** or "God's people," see the note on Romans 1:7. Awareness of their calling helps this group to be **faithful brothers** and sisters **in Christ**, i.e., dedicated to the tasks implied in their calling.

* [1:3–8] On thanksgiving at the start of a letter, see the note on Romans 1:8. The apostle, recalling his own prayers for them and the good report about them he has received (Col 1:3–4), congratulates the Colossians upon their acceptance of Christ and their faithful efforts to live the gospel (Col 3:6–8). To encourage them he mentions the success of the gospel elsewhere (Col 1:6) and assures them that his knowledge of their community is accurate, since he has been in personal contact with Epaphras (Col 1:7–8), who likely had evangelized Colossae and other cities in the Lycus Valley of Asia Minor (cf Col 4:12, 13; Phlm 1:23). On **faith**, **love**, and **hope** (Col 1:4, 5, 8), see the note on 1 Cor 13:13; cf 1 Thes 1:3; 5:8.

heard it and came to know the grace of God in truth, 7as you learned it from Epaphras* our beloved fellow slave, who is a trustworthy minister of Christ on your behalf 8and who also told us of your love in the Spirit.

Prayer for Continued Progress. 9*Therefore, from the day we heard this, we do not cease praying for you and asking that you may be filled with the knowledge of his will through all spiritual wisdom and understanding 10to live in a manner worthy of the Lord, so as to be fully pleasing, in every good work bearing fruit and growing in the knowledge of God, 11strengthened with every power, in accord with his glorious might, for all endurance and patience, with joy 12*giving thanks to the Father, who has made you fit to share in the inheritance of the holy ones in light. 13He delivered us from the power of darkness and transferred us to the kingdom of his beloved Son, 14in whom we have redemption, the forgiveness of sins.

自從你們聽到了福音，並在真理內認識了天主的恩寵那天以來，也是一樣；7這福音也就是你們由我們親愛的同僕厄帕夫辣所學得的，他為你們實在是基督的忠信僕役，8也就是他給我們報告了聖神所賜與你們的愛。9為此，自從我們得到了報告那天起，就不斷為你們祈禱，懇求天主使你們對他的旨意有充分的認識，充滿各樣屬神的智慧和見識，10好使你們的行動相稱於主，事事叫他喜悅，在一切善功上結出果實，在認識天主上獲得進展，11全力加強自己，賴他光榮的德能，含忍容受一切，12欣然感謝那使我們有資格，在光明中分享聖徒福分的天父，13因為是他由黑暗的權勢下救出了我們，並將我們移置在他愛子的國內，14我們且在他內得到了救贖，獲得了罪赦。

II: The Preeminence of Christ-His Person and Work

15*He is the image* of the invisible God,
the firstborn of all creation.
16For in him* were created all things in heaven and on earth,

基督為萬有的根源與終向

基督的品位 15他是不可見的天主的肖像，是一切受造物的首生者，16因為在天上和在地上的一切，可見的與不可見的，或是

* [1:7] **Epaphras**: now with Paul but a Colossian, founder of the church there.
* [1:9–14] Moved by Epaphras' account, the apostle has prayed and continues to pray fervently for the Colossians that, in their response to the gospel, they **may be filled with the knowledge of** God's **will** (Col 1:9; cf Col 3:10). Paul expects a mutual interaction between their life according to the gospel and this knowledge (Col 1:10), yielding results (**fruit**, Col 1:10; cf Col 1:6) **in every good work**: growth, strength, **endurance**, **patience**, **with joy** (Col 1:11), and the further giving of thanks (Col 1:12).
* [1:12–14] A summary about **redemption** by **the Father** precedes the statement in Col 1:15–20 about the **beloved Son** who is God's love in person (Col 1:13). Christians share the **inheritance . . . in light** with **the holy ones**, here probably the angels (Col 1:12). The imagery reflects the Exodus (**delivered . . . transferred**) and Jesus' theme of the **kingdom. Redemption** is explained as **forgiveness of sins** (cf Acts 2:38; Romans 3:24–25; Eph 1:7).
* [1:15–20] As the poetic arrangement indicates, these lines are probably an early Christian hymn, known to the Colossians and taken up into the letter from liturgical use (cf Phil 2:6–11; 1 Tm 3:16). They present Christ

the visible and the invisible,
whether thrones or dominions or
principalities or powers;
all things were created through
him and for him.
17He is before all things,
and in him all things hold
together.
18He is the head of the body, the
church.*
He is the beginning, the firstborn
from the dead,
that in all things he himself might
be preeminent.
19For in him all the fullness* was
pleased to dwell,
20and through him to reconcile all
things for him,
making peace by the blood of his
cross*
[through him], whether those on
earth or those in heaven.
21*And you who once were alienated

上座者，或是宰制者，或是率領者，或是掌權者，都是在他內受造的：一切都是藉著他，並且是為了他而受造的。17他在萬有之先就有，萬有都賴他而存在；18他又是身體──教會的頭：他是元始，是死者中的首生者，為使他在萬有之上獨佔首位，19因為天主樂意叫整個的圓滿居在他內，20並藉著他使萬有，無論是地上的，是天上的，都與自己重歸於好，因著他十字架的血立定了和平。21連你們從前也與天主隔絕，並因邪

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as the mediator of creation (Col 1:15–18a) and of redemption (Col 1:18b–20). There is a parallelism between **firstborn of all creation** (Col 1:15) and firstborn from the dead (Col 1:18). While many of the phrases were at home in Greek philosophical use and even in gnosticism, the basic ideas also reflect Old Testament themes about Wisdom found in Prov 8:22–31; Wisdom 7:22–8:1; and Sirach 1:4. See also the notes on what is possibly a hymn in John 1:1–18.

* [1:15] **Image**: cf Genesis 1:27. Whereas the man and the woman were originally created in the image and likeness of God (see also Genesis 1:26), Christ as image (2 Cor 4:4) of the **invisible God** (John 1:18) now shares this new nature in baptism with those redeemed (cf Col 3:10–11).

* [1:16–17] Christ (though not mentioned by name) is preeminent and supreme as God's agent in the creation of **all things** (cf John 1:3), as prior to **all things** (Col 1:17; cf Hebrews 1:3).

* [1:18] **Church**: such a reference seemingly belongs under "redemption" in the following lines, not under the "creation" section of the hymn. Stoic thought sometimes referred to the world as "the body of Zeus." Pauline usage is to speak of the church as the body of Christ (1 Cor 12:12–27; Romans 12:4–5). Some think that the author of Colossians has inserted the reference to the church here so as to define "head of the body" in Paul's customary way. See Col 1:24. **Preeminent**: when Christ was raised by God as **firstborn from the dead** (cf Acts 26:23; Rev 1:5), he was placed over the community, the church, that he had brought into being, but he is also indicated as crown of the whole new creation, over **all things**. His further role is to **reconcile all things** (Col 1:20) for God or possibly "to himself."

* [1:19] **Fullness**: in gnostic usage this term referred to a spiritual world of beings above, between God and the world; many later interpreters take it to refer to **the fullness of the deity** (Col 2:9); the reference could also be to the fullness of grace (cf John 1:16).

* [1:20] **The blood of his cross**: the most specific reference in the hymn to redemption through Christ's death, a central theme in Paul; cf Col 2:14–15; 1 Cor 1:17, 18, 23. **[Through him]**: the phrase, lacking in some manuscripts, seems superfluous but parallels the reference to reconciliation through Christ earlier in the verse.

* [1:21–23] Paul, in applying this hymn to the Colossians, reminds them that they have experienced the reconciling effect of Christ's death. He sees the effects of the cross in the redemption of human beings, not of cosmic powers such as those referred to in Col 1:16, 20 (**all things**). Paul also urges adherence to Christ in faith and begins to point to his own role as minister (Col 1:23), sufferer (Col 1:24), and proclaimer (Col 1:27–28) of this gospel.

and hostile in mind because of evil deeds 22he has now reconciled in his fleshly body through his death, to present you holy, without blemish, and irreproachable before him, 23provided that you persevere in the faith, firmly grounded, stable, and not shifting from the hope of the gospel that you heard, which has been preached to every creature under heaven, of which I, Paul, am a minister.

惡的行為在心意上與他為敵；22可是現今天主卻以他血肉的身體，藉著死亡使你們與自己和好了，把你們呈獻在他跟前，成為聖潔而無瑕和無可指摘的，23只要你們在信德上站穩，堅定不移，不偏離你們由聽福音所得的希望，這福音已傳與天下一切受造物，我保祿就是這福音的僕役。

Christ in Us. 24*Now I rejoice in my sufferings for your sake, and in my flesh I am filling up what is lacking* in the afflictions of Christ on behalf of his body, which is the church, 25of which I am a minister in accordance with God's stewardship given to me to bring to completion for you the word of God, 26the mystery hidden from ages and from generations past. But now it has been manifested to his holy ones, 27to whom God chose to make known the riches of the glory of this mystery among the Gentiles; it is Christ in you, the hope for glory. 28It is he whom we proclaim, admonishing everyone and teaching everyone with all wisdom, that we may present everyone perfect in Christ. 29For this I labor and struggle, in accord with the exercise of his power working within me.

宗徒的任務 24如今我在為你們受苦，反覺高興，因為這樣我可在我的肉身上，為基督的身體——教會，補充基督的苦難所欠缺的；25我依照天主為你們所授與我的職責，作了這教會的僕役，好把天主的道理充分地宣揚出去，26這道理就是從世世代代以來所隱藏，而如今卻顯示給他的聖徒的奧秘。27天主願意他們知道，這奧秘為外邦人是有如何豐盛的光榮，這奧秘就是基督在你們中，作了你們得光榮的希望。28我們所傳揚的，就是這位基督，因而我們以各種智慧，勸告一切人，教訓一切人，好把一切人，呈獻於天主前，成為在基督內的成全人；29我就是為這事而勞苦，按他以大能在我身上所發動的力量，盡力奮鬥。

* [1:24–2:3] As the community at Colossae was not personally known to Paul (see Introduction), he here invests his teaching with greater authority by presenting a brief sketch of his apostolic ministry and sufferings as they reflect those of Christ on behalf of the church (24). The preaching of God's word (Col 1:25) carries out the divine plan (**the mystery**, Col 1:26) to make Christ known to the Gentiles (Col 1:27). It teaches the God-given wisdom about Christ (Col 1:28), whose power works mightily in the apostle (Col 1:29). Even in those communities that do not know him personally (Col 2:1), he can increase the perception of God in Christ, unite the faithful more firmly in love, and so bring encouragement to them (Col 2:2). He hopes that his apostolic authority will make the Colossians perceive more readily the defects in the teaching of others who have sought to delude them, the next concern in the letter.

* [1:24] **What is lacking**: although variously interpreted, this phrase does not imply that Christ's atoning death on the cross was defective. It may refer to the apocalyptic concept of a quota of "messianic woes" to be endured before the end comes; cf Mark 13:8, 19–20, 24 and the note on Matthew 23:29–32. Others suggest that Paul's mystical unity with Christ allowed him to call his own **sufferings the afflictions of Christ**.

CHAPTER 2

1For I want you to know how great
a struggle I am having for you and
for those in Laodicea* and all who
have not seen me face to face, 2that
their hearts may be encouraged as
they are brought together in love, to
have all the richness of fully assured
understanding, for the knowledge of
the mystery of God, Christ, 3in whom
are hidden all the treasures of wisdom
and knowledge.

III: Warnings Against False Teachers

A General Admonition. 4*I say this
so that no one may deceive you by
specious arguments. 5For even if I am
absent in the flesh, yet I am with you
in spirit, rejoicing as I observe your
good order and the firmness of your
faith in Christ. 6So, as you received
Christ Jesus the Lord, walk in him,
7rooted in him and built upon him and
established in the faith as you were
taught, abounding in thanksgiving.
8See to it that no one captivate you
with an empty, seductive philosophy
according to human tradition,
according to the elemental powers
of the world* and not according to
Christ.

第二章

1我實願意你們知道：我為你
們和那些在勞狄刻雅以及所有未
曾親眼看見過我的人，作如何的
奮鬥，2為使他們的心受到鼓勵，
使他們在愛內互相連結，充分地
得到真知灼見，能認識天主的奧
秘——基督，3因為在他內蘊藏著
智慧和知識的一切寶藏。4我說這
話，免得有人以巧言花語欺騙你
們。5我肉身雖然不在你們那裡，
但心靈卻與你們同在，高興見到
你們生活的秩序，和你們對基督
的堅定信仰。

惟在基督內方可得救 6你們既然
接受了基督 耶穌為主，就該在他
內行動生活，7在他內生根修建，
堅定於你們所學得的信德，滿懷
感恩之情。8你們要小心，免得
有人以哲學，以虛偽的妄言，按
照人的傳授，依據世俗的原理，
而不是依據基督，把你們勾引了

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* [2:1] **Laodicea**: chief city in Phrygia, northwest of Colossae; cf Col 4:13, 16; Rev 3:14–22.

* [2:4–23] In face of the threat posed by false teachers (Col 2:4), the Colossians are admonished to adhere to the gospel as it was first preached to them (Col 2:6), steeping themselves in it with grateful hearts (Col 2:7). They must reject religious teachings originating in any source except the gospel (Col 2:8) because in Christ alone will they have access to God, **the deity** (Col 2:9). So fully has Christ enlightened them that they need no other source of religious knowledge or virtue (Col 2:10). They do not require **circumcision** (Col 2:11), for **in baptism** their whole being has been affected by Christ (Col 2:12) through forgiveness of sin and resurrection to a new life (Col 2:13; cf Col 3:1 and Romans 6:1–11). On the cross Christ canceled the record of the debt that stood against us with all its claims (Col 2:14), i.e., he eliminated the law (cf Eph 2:15) that human beings could not observe—and that could not save them. He forgave sins against the law (Col 2:14) and exposed as false and misleading (Col 2:15) all other powers (cf Col 1:16) that purport to offer salvation. Therefore, the Colossians are not to accept judgments from such teachers on **food and drink** or to keep certain religious festivals or engage in certain cultic practices (Col 2:16), for the Colossians would thereby risk severing themselves from Christ (Col 2:19). If, when they accepted the gospel, they believed in Christ as their savior, they must be convinced that their salvation cannot be achieved by appeasing ruling spirits through dietary practices or through a wisdom gained simply by means of harsh asceticism (Col 2:20–23).

* [2:8] **Elemental powers of the world**: see the note on Gal 4:3.

Sovereign Role of Christ. 9For in him dwells the whole fullness of the deity* bodily, 10and you share in this fullness in him, who is the head of every principality and power. 11In him* you were also circumcised with a circumcision not administered by hand, by stripping off the carnal body, with the circumcision of Christ. 12You were buried with him in baptism, in which you were also raised with him through faith in the power of God, who raised him from the dead. 13And even when you were dead [in] transgressions and the uncircumcision of your flesh, he brought you to life along with him, having forgiven us all our transgressions; 14*obliterating the bond against us, with its legal claims, which was opposed to us, he also removed it from our midst, nailing it to the cross; 15despoiling the principalities and the powers, he made a public spectacle of them, leading them away in triumph by it.*

去。9因為是在基督內，真實地住有整個圓滿的天主性，你們也是在他內得到豐滿。10他是一切率領者和掌權者的元首，11你們也是在他內受了割損，但不是人手所行的割損，而是基督的割損，在乎脫去肉慾之身。12你們既因聖洗與他一同埋葬了，也就因聖洗，藉著信德，即信使他由死者中復活的天主的能力，與他一同復活了。13你們從前因了你們的過犯和未受割損的肉身，原是死的；但天主卻使你們與基督一同生活，赦免了我們的一切過犯；14塗抹了那相反我們，告發我們對誡命負債的債卷，把它從中除去，將它釘在十字架上；15解除了率領者和掌權者的武裝，把他們公然示眾，仗賴十字架，帶著他們舉行凱旋的儀式。

Practices Contrary to Faith. 16Let no one, then, pass judgment on you in matters of food and drink or with regard to a festival or new moon or sabbath.* 17These are shadows of things to come; the reality belongs to Christ. 18Let no one disqualify you, delighting in self-abasement and worship of angels, taking his stand on visions,* inflated without reason by his

16為此，不要讓任何人在飲食上，或在節期或月朔或安息日等事上，對你們有所規定。17這一切原是未來事物的陰影，至於實體乃是基督。18不可讓那甘願自卑而敬拜天使的人，奪去你們的獎品，這種人只探究所見的幻象，因自己的血肉之見，妄自尊

* [2:9] **Fullness of the deity**: the divine nature, not just attributes; see the note on Col 1:19.
* [2:11] A description of baptism (Col 2:12) in symbolic terms of the Old Testament rite for entry into the community. The false teachers may have demanded physical circumcision of the Colossians.
* [2:14] The elaborate metaphor here about how God canceled the legal claims against us through Christ's cross depicts not Christ being nailed to the cross by men but **the bond . . . with its legal claims** being nailed to the cross by God.
* [2:15] The picture derives from the **public spectacle** and **triumph** of a Roman emperor's victory parade, where captives marched in subjection. **The principalities and the powers** are here conquered, not reconciled (cf Col 1:16, 20). An alternate rendering for by it (the cross) is "by him" (Christ).
* [2:16] **Festival or new moon or sabbath**: yearly, monthly, and weekly observances determined by religious powers associated with a calendar set by the heavenly bodies, sun, moon, and stars (cf Col 2:8).
* [2:18] Ascetic practices encouraged by the false teachers included subjection of self humbly to their rules, worship of angels, and cultivation of visions, though exact details are unclear.

fleshly mind, 19and not holding closely to the head, from whom the whole body, supported and held together by its ligaments and bonds, achieves the growth that comes from God.

20If you died with Christ to the elemental powers of the world, why do you submit to regulations as if you were still living in the world? 21"Do not handle! Do not taste! Do not touch!" 22These are all things destined to perish with use; they accord with human precepts and teachings. 23While they have a semblance of wisdom in rigor of devotion and self-abasement [and] severity to the body, they are of no value against gratification of the flesh.

大，19而不與頭相連接；其實由於頭，全身纔能賴關節和脈絡獲得滋養而互相連結，藉天主所賜的生長力而生長。20既然你們與基督已同死於世俗的原理，為什麼還如生活在世俗中一樣，受人指點：21「不可拿，不可嘗，不可摸，」22拘泥於人的規定和教訓呢？──其實這一切，一經使用，便敗壞了。23這些教規既基於隨從私意的敬禮、謙卑和苦身克己，徒有智慧之名，並沒有什麼價值，只為滿足肉慾而已。

IV: The Ideal Christian Life in the World

CHAPTER 3

Mystical Death and Resurrection. 1*If then you were raised with Christ, seek what is above, where Christ is seated at the right hand of God. 2Think of what is above, not of what is on earth. 3For you have died, and your life is hidden with Christ in God. 4When Christ your life appears, then you too will appear with him in glory.

Renunciation of Vice. 5*Put to death, then, the parts of you that are earthly: immorality, impurity, passion, evil desire, and the greed that is idolatry.* 6Because of these the wrath of God* is coming [upon the disobedient].

相稱於基督的生活

第三章

信友生活的理想與實踐 1你們既然與基督一同復活了，就該追求天上的事，在那裡有基督坐在天主的右邊。2你們該思念天上的事，不該思念地上的事，3因為你們已經死了，你們的生命已與基督一同藏在天主內了；4當基督，我們的生命顯現時，那時，你們也要與他一同出現在光榮之中。5為此，你們要致死屬於地上的肢體，致死淫亂、不潔、邪情、惡慾和無異於偶像崇拜的貪婪，6為了這一切，天主的義怒纔降在悖

* [3:1–4] By retaining the message of the gospel that the risen, living Christ is the source of their salvation, the Colossians will be free from false religious evaluations of the things of the world (Col 3:1–2). They have died to these; but one day **when Christ . . . appears**, they will live with Christ in the presence of God (Col 3:3–4).

* [3:5–17] In lieu of false asceticism and superstitious festivals, the apostle reminds the Colossians of the moral life that is to characterize their response to God through Christ. He urges their participation in the liturgical hymns and prayers that center upon God's plan of salvation in Christ (Col 3:16).

* [3:5, 8] The two lists of five vices each are similar to enumerations at Romans 1:29–31 and Gal 5:19–21.

* [3:6] **The wrath of God**: see the note on Romans 1:18. Many manuscripts add, as at Eph 5:6, "upon the disobedient."

7By these you too once conducted yourselves, when you lived in that way. 8But now you must put them all away:* anger, fury, malice, slander, and obscene language out of your mouths. 9Stop lying to one another, since you have taken off the old self with its practices 10*and have put on the new self, which is being renewed, for knowledge, in the image of its creator. 11Here there is not Greek and Jew, circumcision and uncircumcision, barbarian, Scythian,* slave, free; but Christ is all and in all.

12Put on then, as God's chosen ones, holy and beloved, heartfelt compassion, kindness, humility, gentleness, and patience, 13bearing with one another and forgiving one another, if one has a grievance against another; as the Lord has forgiven you, so must you also do. 14And over all these put on love, that is, the bond of perfection. 15And let the peace of Christ control your hearts, the peace into which you were also called in one body. And be thankful. 16Let the word of Christ dwell in you richly, as in all wisdom you teach and admonish one another, singing psalms, hymns, and spiritual songs with gratitude in your hearts to God. 17And whatever you do, in word or in deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.

逆之子身上；7當你們生活在其中時，你們也曾一度在其中行動過，8但是現在你們卻該戒絕這一切：忿怒、暴戾、惡意、詬罵和出於你們口中的穢言。9不要彼此說謊；你們原已脫去了舊人和他的作為，10且穿上了新人，這新人即是照創造他者的肖像而更新，為獲得知識的；11在這一點上，已沒有希臘人或猶太人，受割損的或未受割損的，野蠻人、叔提雅人、奴隸、自由人的分別，而只有是一切並在一切內的基督。12為此，你們該如天主所揀選的，所愛的聖者，穿上憐憫的心腸、仁慈、謙卑、良善和含忍；13如果有人對某人有什麼怨恨的事，要彼此擔待，互相寬恕；就如主怎樣寬恕了你們，你們也要怎樣寬恕人。14在這一切以上，尤該有愛德，因為愛德是全德的聯繫。15還要叫基督的平安，在你們心中作主；你們所以蒙召存於一個身體內，也是為此，所以你們該有感恩之心。16要讓基督的話充分地存在你們內，以各種智慧彼此教導規勸，以聖詠、詩詞和屬神的歌曲在你們心內，懷著感恩之情，歌頌天主。17你們無論作什麼，在言語上或在行為上，一切都該因主耶穌的名而作，藉著他感謝天主聖父。

The Christian Family. 18*Wives, be subordinate to your husbands, as is proper in the Lord. 19Husbands, love your wives, and avoid any bitterness

家庭的職責 18作妻子的，應該服從丈夫，如在主內所當行的。19作丈夫的，應該愛妻子，不要

* [3:8–10] **Put . . . away; have taken off; have put on**: the terms may reflect baptismal practice, taking off garments and putting on new ones after being united with Christ, here translated into ethical terms.
* [3:10] **Image**: see the note on Col 1:15.
* [3:11] **Scythian**: a barbarous people from north of the Black Sea.
* [3:18–4:6] After general recommendations that connect family life and the social condition of slavery with

toward them. 20Children, obey your parents in everything, for this is pleasing to the Lord. 21Fathers, do not provoke your children, so they may not become discouraged.

Slaves and Masters. 22*Slaves, obey your human masters in everything, not only when being watched, as currying favor, but in simplicity of heart, fearing the Lord. 23Whatever you do, do from the heart, as for the Lord and not for others, 24knowing that you will receive from the Lord the due payment of the inheritance; be slaves of the Lord Christ. 25For the wrongdoer will receive recompense for the wrong he committed, and there is no partiality.

苦待她們。20作子女的，應該事事聽從父母，因為這是主所喜悅的。21作父母的，不要激怒你們的子女，免得他們灰心喪志。22作奴隸的，應該事事聽從肉身的主人，且不要只當著眼前服事，像是取悅於人，而是要以誠心，出於敬畏主。23你們無論作什麼，都要從心裡去作，如同是為主，而不是為人，24因為你們該知道，你們要由主領取產業作為報酬；你們服事主基督罷！25因為凡行不義的，必要得他所行不義的報應；天主決不看情面。

CHAPTER 4

1Masters, treat your slaves justly and fairly, realizing that you too have a Master in heaven.

第四章

1作主人的，要以正義公平對待奴僕，因為該知道，你們在天上也有一位主子。

Prayer and Apostolic Spirit. 2Persevere in prayer, being watchful in it with thanksgiving; 3at the same time, pray for us, too, that God may open a door to us for the word, to speak of the mystery of Christ, for which I am in prison, 4that I may make it clear, as I must speak. 5Conduct yourselves wisely toward outsiders, making the most of the opportunity. 6Let your speech always be gracious, seasoned with salt, so that you know how you should respond to each one.

祈禱與為人 2你們要恆心祈禱，在祈禱中要醒寤，要謝恩；3同時，也要為我們祈禱，求天主給我們大開傳道之門，好叫我能以宣講基督的奧秘——我就是為此帶上了鎖鏈——4好叫我能照我該說的，把這奧秘傳揚出去。5與外人來往要有智慧，要把握時機。6你們的言談常要溫和，像調和上了鹽；要知道應如何答覆每個人。

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the service of Christ (Col 3:18–4:1), Paul requests prayers for himself, especially in view of his imprisonment (Col 3:2–3), and recommends friendly relations and meaningful discussions of Christian teaching with outsiders, i.e., non-Christians (Col 3:5–6). See the note on Eph 5:21–6:9.

* [3:22–25] **Slaves**: within this table of duties in family and societal relations, involving wives and husbands, children and parents (Col 3:18–21), such as also appears in Eph 5:22–6:9, slaves here receive special attention because of the case of Onesimus the slave returning to his master (Col 4:9; Phlm 1:10–12).

V: Conclusion

Tychicus and Onesimus. 7*Tychicus,* my beloved brother, trustworthy minister, and fellow slave in the Lord, will tell you all the news of me. 8I am sending him to you for this very purpose, so that you may know about us and that he may encourage your hearts, 9together with Onesimus, a trustworthy and beloved brother, who is one of you. They will tell you about everything here.

From Paul's Co-Workers. 10Aristarchus,* my fellow prisoner, sends you greetings, as does Mark the cousin of Barnabas (concerning whom you have received instructions; if he comes to you, receive him), 11and Jesus,* who is called Justus, who are of the circumcision; these alone are my co-workers for the kingdom of God, and they have been a comfort to me. 12Epaphras* sends you greetings; he is one of you, a slave of Christ [Jesus], always striving for you in his prayers so that you may be perfect and fully assured in all the will of God. 13For I can testify that he works very hard for you and for those in Laodicea* and those in Hierapolis. 14Luke* the beloved physician sends greetings, as does Demas.

結論

介紹送信人 7關於我的一切，有我們親愛的弟兄，忠信的服務者及在主內的同僕提希苛，告訴你們。8我打發他到你們那裡去，就是為把我們的事報告給你們，並為安慰你們的心。9和他同去的，還有忠信親愛的弟兄敖乃息摩，他原是你們的同鄉；他們會把這裡的一切事報告給你們。

問安與祝福 10我的囚伴阿黎斯塔苛問候你們，巴爾納伯的表弟馬爾谷也問候你們——關於他，你們已獲得了指示；如果他到了你們那裡，你們要接待他—— 11還有號稱猶斯托的耶穌，也問候你們；受割損的人中，只有這些人對天主的國是合作的人，他們這樣的人纔是我的安慰。12你們的同鄉，基督耶穌的奴僕厄帕夫辣問候你們，他在祈禱中常為你們苦求，為使你們能堅定不移，在天主所願意的一切事上，作成全兼誠服的人。13我實在能給他作證：他為你們和在勞狄刻雅及耶辣頗里的人受了許多辛苦。14親愛的醫生路加和德瑪斯問候

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* [4:7–18] Paul concludes with greetings and information concerning various Christians known to the Colossians.
* [4:7] **Tychicus**: Acts 20:4 mentions his role in the collection for Jerusalem; Eph 6:21 repeats what is said here; see also 2 Tm 4:12; Titus 3:12.
* [4:10] **Aristarchus**: a Thessalonian who was with Paul at Ephesus and Caesarea and on the voyage to Rome (Acts 19:29; 20:4; 27:2). **Mark**: also referred to at Phlm 1:24 and 2 Tm 4:11 and, as "John Mark," in Acts (Acts 12:12, 25; 13:13; 15:37–40). See also 1 Peter 5:13 and the note there. Traditionally the author of the second gospel.
* [4:11] **Jesus**: a then common Jewish name, the Greek form of Joshua.
* [4:12] **Epaphras**: see the notes on Col 1:3–8 and Col 1:7.
* [4:13] **Laodicea**: see the note on Col 2:1. **Hierapolis**: a city northeast of Laodicea and northwest of Colossae.
* [4:14] **Luke**: only here described as a medical doctor; cf Phlm 1:24 and 2 Tm 4:11. Traditionally the author of the third gospel. **Demas**: cf Phlm 1:24; he later deserted Paul (2 Tm 4:10).

A Message for the Laodiceans.
15Give greetings to the brothers in
Laodicea and to Nympha and to the
church in her house.* 16And when this
letter is read before you, have it read
also in the church of the Laodiceans,
and you yourselves read the one from
Laodicea.* 17And tell Archippus, "See
that you fulfill the ministry* that you
received in the Lord."

18The greeting is in my own hand,*
Paul's. Remember my chains. Grace be
with you.

15請你們問候勞狄刻雅的
弟兄，也問候寧法和她家裡的教
會。16幾時你們宣讀了這封信，務
要使這封信也在勞狄刻雅人的教
會內宣讀；至於那由勞狄刻雅轉
來的信，你們也要宣讀。17請你
們告訴阿爾希頗：「要留心你在
主內所接受的職分，務要善盡此
職！」18我保祿親筆問候；你們
要念及我的鎖鏈！願恩寵與你們
同在！

* [4:15] **Nympha and . . . her house**: some manuscripts read a masculine for the house-church leader, "Nymphas and . . . his house."
* [4:16] **The one from Laodicea**: either a letter by Paul that has been lost or the Letter to the Ephesians (cf the note on Eph 1:1 **in Ephesus**).
* [4:17] **Fulfill the ministry**: usually taken to mean that **Archippus**, the son of Philemon and Apphia (Phlm 1:1–2), is "pastor" at Colossae. An alternate interpretation is that Archippus, not Philemon, is the owner of the slave Onesimus and that Paul is asking Archippus to complete the service he has received in the Lord by sending Onesimus back to minister to Paul in his captivity (cf Phlm 1:20).
* [4:18] **My own hand**: a postscript in Paul's own hand was his custom; cf Gal 6:11–18 and 2 Thes 3:17–18.

得撒洛尼前後書引言

得撒洛尼（今希臘東北部之撒羅尼基）在保祿時代為馬其頓省會，又是靠海的良港，所以成為當時商業與交通的樞紐。居民除希臘、羅馬、小亞細亞人外，尚有不少猶太人。

保祿在第二次傳教行程中，於公元50年年底曾到達此城，建立了教會，歸化的信友大半是外邦人，猶太人為數極少（宗17:1-4）。其他不信的猶太人見保祿傳教順利，遂集合市井敗類，與保祿為難，使他不得不離開自己新建的教會（宗17:5-15）。他的身體雖離開了那裡，但他的心卻未嘗一刻忘懷，一再願意回去，但是未能如願（2:18），因而寫了這兩封信，以解答他們的疑難，改正他們的毛病。這兩封書信可說是保祿最先寫的書信，茲將這兩書信分別略述如下：

《得撒洛尼前書》：本書的起因，由內容得知：當保祿在雅典時，已聽到得城的信友正遭到猛烈的迫害，遂打發弟茂德前往探望；及至弟茂德由得城返來時，保祿已到了格林多（宗18:5），弟茂德遂趕到格城，報告了得城的近況：信友雖遭受迫害，但仍堅持於信望愛三德；雖有猶太人毀謗保祿，但信友對保祿仍忠貞不貳。可是有些信友仍不免還犯舊日的老毛病，另外是邪淫和懶惰。另有些人因他們的親友已去了世，想他們不能同自己和那些還活著的人歡迎主光榮的降臨，因而過份悲傷。保祿聽了上述的各種情形，遂寫下了這封書信。所以本書的目的，不外是安慰與鼓勵新信友們，同時也是為反駁他的敵人對自己的毀謗；此外勸勉那些游手好閒的人要殷勤工作，最後講解了一段有關基督再來的道理。本書寫作的時間，是在公元51和52年之間，地點是格林多。

本書可分前後兩段：作者在前段中（1:2-3:13）：先因信友的熱誠而感謝天主，後提醒信友應記起自己為此教會所作的一切。在後段中（4:1-5:25）：先勸勉信友要修潔德和愛德，要殷勤工作，後闡述有關死人復活和基督再來的道理。

《得撒洛尼後書》：保祿寫此信的起因，是因他得到了一些關於得城教會的新消息：第一書信已收到了好的效果，信友在困難中獲得了不少精神上的鼓勵，在信望愛三德上更有了進步，不再為死去的親友而過度憂傷；不過現在對主來臨的時間又起了恐慌，因為宗徒在前書中曾寫說：「主的日子要像夜間的盜賊一樣來到」（5:2），因而有不少信友推想，主來臨的日子已經迫近，那些偷懶好閒的人，較前更為消極。保祿為消除他們的謬見和惡習，立即寫了此信。所以本書的目的，即是在糾正任何有關主來臨的錯謬思想，並嚴責那些游手好閒以及一切不依照宗徒訓誨行事的人。本書信寫於前書後不久，即在52年，地點仍是格林多。

本書可分為三段：第一段（1:3-12）：宗徒先對教會可慶幸的狀況感謝天主，後提醒他們要記念末世永遠的賞罰。第二段（2章）：闡釋有關基督再來的時期，在這期間，信友應堅守信德。第三段（3:1-15）：對實際生活給信友的幾項勸言，尤其勸勉那些偷懶好閒的人要勤奮工作，不要吃閒飯。

THE FIRST LETTER TO THE THESSALONIANS

When Paul parted from Barnabas (Acts 15:36–41) at the beginning of what is called his second missionary journey, he chose Silvanus (Silas) as his traveling companion. Soon afterwards he took Timothy along with him (Acts 16:1–3). Paul was now clearly at the head of his own missionary band. About A.D. 50, he arrived in Greece for the first time. In making converts in Philippi and, soon afterwards, in Thessalonica, he was beset by persecution from Jews and Gentiles alike. Moving on to Beroea, he was again harassed by enemies from Thessalonica and hurriedly left for Athens (Acts 16:11–17:15). Silvanus and Timothy remained behind for a while. Paul soon sent Timothy back to

Thessalonica to strengthen that community in its trials (1Thes 3:1–5). Timothy and Silvanus finally returned to Paul when he reached Corinth (Acts 18:1–18), probably in the early summer of A.D. 51. Timothy's return with a report on conditions at Thessalonica served as the occasion for Paul's first letter (1Thes 3:6–8).

The letter begins with a brief address (1Thes 1:1) and concludes with a greeting (1Thes 5:26–28). The body of the letter consists of two major parts. The first (1Thes 1:2–3:13) is a set of three sections of thanksgiving connected by two apologiae (defenses) dealing, respectively, with the missionaries' previous conduct and their current concerns. Paul's thankful optimism regarding the Thessalonians' spiritual welfare is tempered by his insistence on their recognition of the selfless love shown by the missionaries. In an age of itinerant peddlers of new religions, Paul found it necessary to emphasize not only the content of his gospel but also his manner of presenting it, for both attested to God's grace as freely bestowed and powerfully effected.

The second part of the letter (1Thes 4:1–5:25) is specifically hortatory or parenetic. The superabundant love for which Paul has just prayed (1Thes 3:12–13) is to be shown practically by living out the norms of conduct that he has communicated to them. Specific "imperatives" of Christian life, principles for acting morally, stem from the "indicative" of one's relationship to God through Christ by the sending of the holy Spirit. Thus, moral conduct is the practical, personal expression of one's Christian faith, love, and hope.

The principal divisions of the First Letter to the Thessalonians are the following:

I. Address (1Thes 1:1–10)
II. Previous Relations with the Thessalonians (1Thes 2:1–3:13)
III. Specific Exhortations (1Thes 4:1–5:25)
IV. Final Greeting (1Thes 5:26–28)

I: Address

CHAPTER 1

Greeting. 1*Paul, Silvanus, and Timothy to the church of the Thessalonians in God the Father and the Lord Jesus Christ: grace to you and peace.

Thanksgiving for Their Faith. 2We give thanks to God always for all of you, remembering you in our prayers, unceasingly 3calling to mind your work of faith and labor of love and endurance in hope* of our Lord Jesus Christ, before our God and Father, 4knowing, brothers loved by God, how you were chosen. 5For our gospel did not come to you in word alone, but also in power and in the holy Spirit

得撒洛尼前書

1 Thes 得前

第一章

致候辭 1保祿和息耳瓦諾及弟茂德，致書給在天主父及主耶穌基督內的得撒洛尼人的教會。祝你們蒙受恩寵與平安！

保祿與本教會的關係

稱譽信友的德行 2我們常為你們眾人感謝天主，在祈禱時常記念你們；不斷地，3在天主和我們的父前，記念你們因信德所作的工作，因愛德所受的勞苦，因盼望我們的主耶穌基督所有的堅忍。4天主所愛的弟兄們，我們知道你們是蒙召選的，5因為我們把福音傳到你們那裡，不僅在乎言語，而且也在乎德能和聖神，以及堅固的信心；正如你們也知道，我

* [1:1] On the address, see the note on Romans 1:1–7.
* [1:3] **Faith . . . love . . . hope**: this, along with 1 Thes 5:8, is the earliest mention in Christian literature of the three "theological virtues" (see 1 Cor 13:13). The order here stresses eschatological hope, in line with the letter's emphasis on the Lord's second, triumphal coming, or parousia (1 Thes 1:10; 2:12, 19; 3:13; 4:13–5:11; 5:23).

and [with] much conviction. You know what sort of people we were [among] you for your sake. 6And you became imitators* of us and of the Lord, receiving the word in great affliction, with joy from the holy Spirit, 7so that you became a model for all the believers in Macedonia and in Achaia. 8For from you the word of the Lord has sounded forth not only in Macedonia and [in] Achaia, but in every place your faith in God has gone forth, so that we have no need to say anything. 9For they themselves openly declare about us what sort of reception we had among you, and how you turned to God from idols to serve the living and true God 10and to await his Son from heaven, whom he raised from [the] dead, Jesus, who delivers us from the coming wrath.

II: Previous Relations with the Thessalonians

CHAPTER 2

Paul's Ministry Among Them. 1For you yourselves know, brothers, that our reception among you was not without effect. 2Rather, after we had suffered and been insolently treated, as you know, in Philippi, we drew courage through our God to speak to you the gospel of God with much struggle. 3Our exhortation was not from delusion or impure motives, nor did it work through deception. 4But as we were judged worthy* by God to be entrusted with the gospel, that is how we speak, not as trying to please human beings, but rather God, who judges our hearts. 5Nor, indeed, did we ever appear with flattering speech, as you know, or with a pretext for

們為了你們，在你們中是怎樣為人。6你們雖在許多苦難中，卻懷著聖神的喜樂接受了聖道，成了效法我們和效法主的人，7甚至成了馬其頓和阿哈雅眾信者的模範。8因為主的聖道由你們那裡，不僅聲聞於馬其頓和阿哈雅，而且你們對天主的信仰也傳遍了各地，以致不需要我們再說什麼。9因為有他們傳述我們的事，說我們怎樣來到了你們那裡，你們怎樣離開偶像歸依了天主，為事奉永生的真天主，10並期待他的聖子自天降下，就是他使之從死者中復活，為救我們脫免那要來的震怒的耶穌。

第二章

辯護自己一向清廉勞苦 1弟兄們，你們自己也知道，我們來到你們那裡，並非沒有效果。2你們也知道我們來到之前，曾在斐理伯吃了苦，受了凌辱；可是依靠著我們的天主，我們還有勇氣，在艱鉅的格鬥中，給你們宣講了天主的福音。3我們的講勸並不是出於幻想，也不是出於不誠，也不是在於欺詐；4反之，我們是被天主考驗合格而受委託傳福音的人；我們宣講，並不是為取悅於人，而是為取悅那考驗我們心靈的天主。5我們從來沒有用過諂媚之辭，就如你們所知道的，也沒

* [1:6] **Imitators**: the Pauline theme of "imitation" (see 1 Thes 2:14; 1 Cor 4:16; 11:1; 2 Thes 3:9) is rooted in Paul's view of solidarity in Christ through sharing in Jesus' cross and in the Spirit of the risen Lord.
* [2:4] **Judged worthy**: Paul regards "worthiness" not as grounded in one's own talent or moral self-righteousness but in God's discernment of genuinely selfless attitudes and actions (see 2 Cor 10:17–18).

greed—God is witness— 6nor did we seek praise from human beings, either from you or from others, 7although we were able to impose our weight as apostles of Christ. Rather, we were gentle* among you, as a nursing mother cares for her children. 8With such affection for you, we were determined to share with you not only the gospel of God, but our very selves as well, so dearly beloved had you become to us. 9You recall, brothers, our toil and drudgery. Working night and day in order not to burden any of you, we proclaimed to you the gospel of God. 10You are witnesses, and so is God, how devoutly and justly and blamelessly we behaved toward you believers. 11As you know, we treated each one of you as a father treats his children, 12exhorting and encouraging you and insisting that you conduct yourselves as worthy of the God who calls you into his kingdom and glory.

有託故貪婪，天主可以作證；6也沒有向任何人尋求過光榮：沒有向你們，也沒有向別人。7我們當基督的宗徒，雖有權利叫人敬重我們，但我們在你們中卻成了慈祥的，像撫育自己孩子的母親。8我們如此眷愛你們，不但願意將天主的福音交給你們，而且也願意將我們的性命交給你們，因為你們是我們所疼愛的。9弟兄們，你們應回憶我們的勤勞和辛苦：我們向你們宣講天主的福音時，黑夜白日操作，免得加給你們任何人負擔。10你們自己和天主都可作證：我們對你們信友曾是怎樣的聖善、正義和無可指摘。11你們也同樣知道：我們怎樣對待了你們中每一個人，就像父親對待自己的孩子一樣：12勸勉、鼓勵、忠告你們，叫你們的行動相稱於那召選你們進入他的國和光榮的天主。

1 Thes 得前

Further Thanksgiving. 13And for this reason we too give thanks to God unceasingly, that, in receiving the word of God from hearing us, you received not a human word but, as it truly is, the word of God, which is now at work in you who believe. 14*For you, brothers, have become imitators of the churches of God that are in Judea in Christ Jesus. For you suffer the same things from your compatriots as they did from the Jews, 15*who killed both

得撒洛尼人在磨難中接受了福音

13為此，我們不斷地感謝天主，因為你們由我們接受了所聽的天主的言語，並沒有拿它當人的言語，而實在當天主的言語領受了，這言語在你們信者身上發生了效力。14弟兄們，你們的確像那些在耶穌基督內，在猶太的各天主教會一樣了，因為你們由自己的同鄉遭受了苦害，正像他們由猶太人所遭受的一樣；15那些

* [2:7] **Gentle**: many excellent manuscripts read "infants" (*nēpioi*), but "gentle" (*ēpioi*) better suits the context here.

* [2:14] Luke's picture of the persecutions at Philippi (by Gentiles) and in Thessalonica and Beroea (by Jews) seems to be considerably schematized (Acts 16:11–40; 17:1–15). Paul pictures the Thessalonian community as composed of converts from paganism (1 Thes 1:9) and speaks here of persecution by their (pagan) compatriots rather than by Jews.

* [2:15–16] Paul is speaking of historical opposition on the part of Palestinian Jews in particular and does so only some twenty years after Jesus' crucifixion. Even so, he quickly proceeds to depict the persecutors typologically, in apocalyptic terms. His remarks give no grounds for anti-Semitism to those willing to understand him, especially in view of Paul's pride in his own ethnic and religious background (Romans 9:1–5; 10:1; 11:1–3; Phil 3:4–6). Sinful conduct (1 Thes 2:16) is itself an anticipation of the ultimate wrath or judgment of God (Romans 1:18–2:5), whether or not it is perceived as such.

the Lord Jesus and the prophets and persecuted us; they do not please God, and are opposed to everyone, 16trying to prevent us from speaking to the Gentiles that they may be saved, thus constantly filling up the measure of their sins. But the wrath of God has finally begun to come upon them.

猶太人不但殺害了主耶穌和先知們，而且也驅逐了我們；他們不但使天主不悅，而且與全人類為敵，16阻止我們給外邦人講道，叫人得救，以致他們的罪惡時常滿盈，天主的憤怒終必來到他們身上。

Paul's Recent Travel Plans. 17Brothers, when we were bereft of you for a short time, in person, not in heart, we were all the more eager in our great desire to see you in person. 18We decided to go to you—I, Paul, not only once but more than once—yet Satan thwarted us. 19For what is our hope or joy or crown to boast of in the presence of our Lord Jesus at his coming if not you yourselves? 20For you are our glory and joy.

切願回得撒洛尼 17弟兄們！我們被迫暫時離開你們，僅是面目離開，而不是心離開，我們熱切願望及早見到你們的面。18我們曾切願到你們那裡，我保祿確實一再地願意去，但撒殫卻阻止了我們。19當我們的主耶穌來臨時，在他面前，誰是我們的希望，或喜樂，或足以自豪的冠冕呢？不就是你們嗎？20你們的確是我們的光榮和喜樂。

1 Thes 得前

CHAPTER 3

1That is why, when we could bear it no longer, we decided to remain alone in Athens 2and sent Timothy, our brother and co-worker for God in the gospel of Christ, to strengthen and encourage you in your faith, 3so that no one be disturbed in these afflictions. For you yourselves know that we are destined* for this. 4For even when we were among you, we used to warn you in advance that we would undergo affliction, just as has happened, as you know. 5For this reason, when I too could bear it no longer, I sent to learn about your faith, for fear that somehow the tempter had put you to the test and our toil might come to nothing.

第三章

派弟茂德前去 1為此，我們不能再等待，就決意獨自留在雅典，2而打發我們的弟兄和在基督的福音上，作天主僕人的弟茂德前去，為在信德上堅固鼓勵你們，3不叫任何人在這些困苦中受到動搖；你們自己原也知道：我們是注定要受苦的，4因為我們還在你們那裡的時候，已給你們預言了，我們將遭受磨難；你們看，現在就發生了。5為此，我既不能再等待，遂派他去探悉你們的信德，怕那誘惑者誘惑了你們，而使我們的勞苦等於白費了。

6But just now Timothy has returned

弟茂德復命 6現今，弟茂德從你

* [3:3] **We are destined**: the Greek phraseology and the context suggest Paul's concern to alert his readers to difficulties he knew they would necessarily face and to enable them to see their present experience in the light of what he warned them would happen in the future. This line of thought is followed in 2 Thes 2:1–15.

to us from you, bringing us the good news of your faith and love, and that you always think kindly of us and long to see us as we long to see you. 7Because of this, we have been reassured about you, brothers, in our every distress and affliction, through your faith. 8For we now live, if you stand firm in the Lord.

Concluding Thanksgiving and Prayer. 9*What thanksgiving, then, can we render to God for you, for all the joy we feel on your account before our God? 10Night and day we pray beyond measure to see you in person and to remedy the deficiencies of your faith. 11Now may God himself, our Father, and our Lord Jesus direct our way to you, 12and may the Lord make you increase and abound in love for one another and for all, just as we have for you, 13so as to strengthen your hearts, to be blameless in holiness before our God and Father at the coming of our Lord Jesus with all his holy ones. [Amen.]

III: Specific Exhortations

CHAPTER 4

General Exhortations. 1Finally, brothers, we earnestly ask and exhort you in the Lord Jesus that, as you received from us how you should conduct yourselves to please God—and as you are conducting yourselves—you do so even more. 2For you know what instructions* we gave you through the Lord Jesus.

們那裡回到我們這裡，對你們的信德和愛德，給我們報告了好消息；並說你們時常想念我們，渴望見到我們，就像我們渴望見到你們一樣。7為此，弟兄們，我們在一切磨難困苦中，因了你們的信德，由你們獲得了安慰。8因為若是你們在主內站立穩定，我們現在就能活下去。9我們為了你們的原故，在我們的天主前甚為喜樂：對這一切喜樂，我們能怎樣感謝，好為你們稱謝天主呢？10我們惟有黑夜白日懇切祈求，為能見到你們的面，為能彌補你們信德的缺陷。11但願天主我們的父和我們的主耶穌，舖平我們去你們那裡的道路。12願主使你們彼此間的愛情，和對眾人的愛情增長滿溢，就像我們對你們所有的愛情，13好堅固你們的心，使你們在我們的主耶穌同他的眾聖者來臨時，於天主我們的父前，在聖德上無可指摘。

1 Thes 得前

各種勸言

第四章

勸修貞潔與成聖 1此外，弟兄們，我們在主耶穌內還請求和勸勉你們：你們既由我們學會了應怎樣行事，為中悅天主，你們就該怎樣行事，還要更向前邁進。2你們原來知道：我們因主耶穌給

* [3:9–10] The tension between Paul's optimism concerning the Thessalonians' faith and his worries about their perseverance remains unresolved. Perhaps this is accounted for not only by the continuing harassment but also by the shortness of his own stay in Thessalonica (even if that were over twice as long as the conventional three weeks that Luke assigns to it, Acts 17:2).

* [4:2] **Instructions**: these include specific guidelines on the basis of the Lord's authority, not necessarily sayings Jesus actually uttered. More profoundly, as 1 Thes 4:8 implies, the instructions are practical principles that Paul worked out in accordance with his understanding of the role of the Spirit.

Holiness in Sexual Contact. 3*This is the will of God, your holiness: that you refrain from immorality, 4that each of you know how to acquire a wife for himself in holiness and honor, 5not in lustful passion as do the Gentiles who do not know God; 6not to take advantage of or exploit a brother in this matter, for the Lord is an avenger in all these things, as we told you before and solemnly affirmed. 7For God did not call us to impurity but to holiness. 8Therefore, whoever disregards this, disregards not a human being but God, who [also] gives his holy Spirit to you.

了你們什麼誡命。3天主的旨意就是要你們成聖，要你們戒絕邪淫，4要你們每一個人明瞭，應以聖潔和敬意持守自己的肉體，5不要放縱邪淫之情，像那些不認識天主的外邦人一樣；6在這樣的事上，不要侵犯損害自己的弟兄，因為主對這一切是要報復的，就如我們先前已說過，已證明過的，7因為天主召叫我們不是為不潔，而是為成聖。8所以凡輕視這誡命的，不是輕視人，而是輕視那將自己的聖神賦於你們身上的天主。

Mutual Charity. 9On the subject of mutual charity you have no need for anyone to write you, for you yourselves have been taught by God to love one another. 10Indeed, you do this for all the brothers throughout Macedonia. Nevertheless we urge you, brothers, to progress even more, 11and to aspire to live a tranquil life, to mind your own affairs, and to work with your [own] hands, as we instructed you, 12that you may conduct yourselves properly toward outsiders and not depend on anyone.

勸友愛勤勞 9關於弟兄的友愛，不需要給你們寫什麼，因為你們自己由天主受了彼此相愛的教訓。10你們對全馬其頓的眾弟兄原已實行了這事；不過，弟兄們，我們勸你們更向前邁進。11你們要以過安定的生活，專務己業，親手勞作為光榮，就如我們所吩咐過你們的，12好叫你們在外人前來往時有光采，不仰仗任何人。

Hope for the Christian Dead. 13We do not want you to be unaware, brothers, about those who have fallen asleep, so that you may not grieve like the rest, who have no hope. 14For if we believe that Jesus died and rose, so too will God, through Jesus, bring with him those who have fallen asleep.

勸人悲哀有節 13弟兄們，關於亡者，我們不願意你們不知道，以免你們憂傷，像其他沒有望德的人一樣。14因為我們若是信耶穌死了，也復活了，同樣也必信天主要領那些死於耶穌內的人同他

* [4:3–8] Many think that this passage deals with a variety of moral regulations (fornication, adultery, sharp business practices). It can be more specifically interpreted as bringing general norms to bear on a specific problem, namely, marriage within degrees of consanguinity (as between uncle and niece) forbidden in Jewish law but allowed according to a Greek heiress law, which would insure retention of an inheritance within the family and perhaps thereby occasion divorce. In that case, "immorality" (1 Thes 4:3) should be rendered as "unlawful marriage" and "this matter" (1 Thes 4:6) as "a lawsuit." The phrase in 1 Thes 4:4, "acquire a wife for himself," has often been interpreted to mean "control one's body."

15Indeed, we tell you this, on the word of the Lord, that we who are alive, who are left until the coming of the Lord,* will surely not precede those who have fallen asleep. 16For the Lord himself, with a word of command, with the voice of an archangel and with the trumpet of God, will come down from heaven, and the dead in Christ will rise first. 17Then we who are alive, who are left, will be caught up together* with them in the clouds to meet the Lord in the air. Thus we shall always be with the Lord. 18Therefore, console one another with these words.

CHAPTER 5

Vigilance. 1Concerning times and seasons, brothers, you have no need for anything to be written to you. 2For you yourselves know very well that the day of the Lord will come like a thief at night. 3When people are saying, "Peace and security," then sudden disaster comes upon them, like labor pains upon a pregnant woman, and they will not escape.

4But you, brothers, are not in darkness, for that day to overtake you like a thief. 5For all of you are children of the light* and children of the day. We are not of the night or of darkness. 6Therefore, let us not sleep as the rest do, but let us stay alert and sober. 7Those who sleep go to sleep at night, and those who are drunk get drunk at night. 8But since we are of the day, let us be sober, putting on the

一起來。15我們照主的話告訴你們這件事：我們這些活著存留到主來臨時的人，決不會在已死的人以前。16因為在發命時，在總領天使吶喊和天主的號聲響時，主要親自由天降來，那些死於基督內的人先要復活，17然後我們這些活著還存留的人，同時與他們一起要被提到雲彩上，到空中迎接主：這樣，我們就時常同主在一起。18為此，你們要常用這些話彼此安慰。

第五章

主來臨無期應時常醒寤 1弟兄們，至論那時候與日期，不需要給你們寫什麼。2你們原確實知道：主的日子要像夜間的盜賊一樣來到。3幾時人正說：「平安無事，」那時滅亡會猝然來到他們身上，就像痛苦來到懷孕者身上一樣，決逃脫不了。4但是你們，弟兄們，你們不是在黑暗中，以致那日子像盜賊一樣襲擊你們；5你們眾人都是光明之子和白日之子；我們不屬於夜，也不屬於黑暗。6所以我們不當像其他的人一樣貪睡，卻當醒寤清醒，7因為人睡覺是黑夜睡覺，喝醉的人是黑夜喝醉；8但是我們做白日之子的，應當清醒，穿上信德和愛德

1 Thes 得前

* [4:15] **Coming of the Lord**: Paul here assumes that the second coming, or parousia, will occur within his own lifetime but insists that the time or season is unknown (1 Thes 5:1–2). Nevertheless, the most important aspect of the parousia for him was the fulfillment of union with Christ. His pastoral exhortation focuses first on hope for the departed faithful, then (1 Thes 5:1–3) on the need of preparedness for those who have to achieve their goal.

* [4:17] **Will be caught up together**: literally, snatched up, carried off; cf 2 Cor 12:2; Rev 12:5. From the Latin verb here used, *rapiemur*, has come the idea of "the rapture," when believers will be transported away from the woes of the world; this construction combines this verse with Matthew 24:40–41 (see the note there) // Luke 17:34–35 and passages from Revelation in a scheme of millennial dispensationalism.

* [5:5] **Children of the light**: that is, belonging to the daylight of God's personal revelation and expected to achieve it (an analogous development of imagery that appears in John 12:36).

breastplate of faith and love and the helmet that is hope for salvation. 9For God did not destine us for wrath, but to gain salvation through our Lord Jesus Christ, 10who died for us, so that whether we are awake or asleep we may live together with him.* 11Therefore, encourage one another and build one another up, as indeed you do.

作甲，戴上得救的望德作盔，9因為天主沒有揀定我們為洩怒，而是藉我們的主耶穌基督為獲得拯救，10他為我們死了，為叫我們不論醒寤或睡眠，都同他一起生活。11為此，你們應互相安慰，彼此建樹，就如你們所行的。

Church Order. 12We ask you, brothers, to respect those who are laboring among you and who are over you in the Lord and who admonish you, 13and to show esteem for them with special love on account of their work. Be at peace among yourselves.

14We urge you, brothers, admonish the idle, cheer the fainthearted, support the weak, be patient with all. 15See that no one returns evil for evil; rather, always seek what is good [both] for each other and for all. 16Rejoice always. 17Pray without ceasing. 18In all circumstances give thanks, for this is the will of God for you in Christ Jesus. 19*Do not quench the Spirit. 20Do not despise prophetic utterances. 21Test everything; retain what is good. 22Refrain from every kind of evil.

五項勸言 12弟兄們，我們還請求你們尊敬那些在你們中勞苦，在主內管理你們和勸戒你們的人，13為了他們的工作，你們更應本著愛，重視他們；你們要彼此平安相處。14弟兄們，我們還勸勉你們：要勸戒閑蕩的，寬慰怯懦的，扶持軟弱的，容忍一切人！15要小心：人對人不要以惡報惡，卻要時常彼此勉勵，互相善待，且善待一切人。16應常歡樂，17不斷祈禱，18事事感謝：這就是天主在基督耶穌內對你們所有的旨意。19不要消滅神恩，20不要輕視先知之恩；21但應當考驗一切，好的，應保持；22各種壞的，要遠避。

Concluding Prayer. 23*May the God of peace himself make you perfectly holy and may you entirely, spirit, soul, and body, be preserved blameless for the coming of our Lord Jesus Christ. 24The one who calls you is

祝禱信友成聖 23願賜平安的天主親自完全聖化你們，將你們整個的神魂、靈魂和肉身，在我們的主耶穌基督來臨時，保持的無瑕可指：24那召你們的是忠信的，

* [5:10] Characteristically, Paul plays on words suggesting ultimate and anticipated death and life. Union with the crucified and risen Lord at his parousia is anticipated in some measure in contrasted states of our temporal life. The essential element he urges is our indestructible personal union in Christ's own life (see Romans 5:1–10).

* [5:19–21] Paul's buoyant encouragement of charismatic freedom sometimes occasioned excesses that he or others had to remedy (see 1 Cor 14; 2 Thes 2:1–15; 2 Peter 3:1–16).

* [5:23] Another possible translation is, "May the God of peace himself make you perfectly holy and sanctify your spirit fully, and may both soul and body be preserved blameless for the coming of our Lord Jesus Christ." In either case, Paul is not offering an anthropological or philosophical analysis of human nature. Rather, he looks to the wholeness of what may be called the supernatural and natural aspects of a person's service of God.

faithful, and he will also accomplish it.
25Brothers, pray for us [too].

IV: Final Greeting

26Greet all the brothers with a holy kiss.* 27I adjure you by the Lord that this letter be read to all the brothers.
28The grace of our Lord Jesus Christ be with you.

他必實行。

致候與祝福 25弟兄們，你們也要為我們祈禱。26你們要以聖吻問候所有的弟兄。27我因主誓求你們，向眾弟兄朗誦這封書信。28願我們的主耶穌基督的恩寵與你們同在！

* [5:26] **Kiss**: the holy embrace (see Romans 16:16; 1 Cor 16:20; 2 Cor 13:12; 1 Peter 5:14) was a greeting of respect and affection, perhaps given during a liturgy at which Paul's letter would have been read.

THE SECOND LETTER TO THE THESSALONIANS

This letter is addressed to the same church as the letter that precedes it in the canon and contains many expressions parallel to those in the First Letter to the Thessalonians, indeed verbatim with them. Yet other aspects of the contents of the Second Letter to the Thessalonians suggest a more impersonal tone and changed circumstances in the situation at Thessalonica.

The letter begins with an address (2 Thes 1:1–2) that expands only slightly on that of 1 Thes 1:1. It ends with a greeting insisting on its Pauline authority in the face of false claims made in Paul's name (see the note on 2 Thes 2:2). The body of the letter falls into three short parts, of which the second is notoriously difficult (2 Thes 2).

The opening thanksgiving and prayer (2 Thes 1:3–12) speak of the Thessalonians' increasing faith and love in the face of outside persecution. God's eventual judgment against persecutors and his salvation for the faithful are already evidenced by the very fact of persecution. The second part (2 Thes 2:1–17), the heart of the letter, deals with a problem threatening the faith of the community. A message involving a prophetic oracle and apparently a forged letter, possibly presented at a liturgical gathering (cf 2 Thes 2:2 and 1 Cor 14:26–33), to the effect that the day of the Lord and all that it means have already come, has upset the life of the Thessalonian church.

The writer counters their preoccupation with the date of the parousia (or coming again of the Lord Jesus from heaven, 2 Thes 2:1) by recalling Paul's teaching concerning what must happen first and by going on to describe what will happen at the Lord's coming (2 Thes 2:8); he indicates the twofold process by which the "activity of Satan" and God's actions (2 Thes 2:9–11) are working out, namely, a growing division between believers and those who succumb to false prophecy and "the lie." He concludes by insisting on Pauline traditions and by praying for divine strength (2 Thes 2:13–17). The closing part of the letter (2 Thes 3:1–16) deals in particular with the apostle's directives and model style of life and with correction of disorderly elements within the community.

Traditional opinion holds that this letter was written shortly after 1 Thessalonians. Occasionally it has been argued that 2 Thessalonians was written first or that the two letters are addressed to different segments within the church at Thessalonica (2 Thessalonians being directed to the Jewish Christians there) or even that 2 Thessalonians was originally written to some other nearby place where Paul carried out mission work, such as Philippi or Beroea. Increasingly in recent times, however, the opinion has been advanced that 2 Thessalonians is a pseudepigraph, that is, a letter written authoritatively in Paul's name, to maintain apostolic traditions in a later period, perhaps during the last two decades of the first century.

In any case, the presumed audience of Second Thessalonians and certain features of its style and content require that it be read and studied in a Pauline context, particularly that provided by 1 Thessalonians. At the same time, and especially if the letter is regarded as not by Paul himself, its apocalyptic presentation of preconditions for the parousia (2 Thes 2:1–12) may profit from and require recourse to a wider biblical basis for interpretation, namely Old Testament books such as Daniel and Isaiah and especially, in the New Testament, the synoptic apocalyptic discourse (Mk 13; Mt 24–25; Lk 21:5–36) and the Book of Revelation.

The principal divisions of the Second Letter to the Thessalonians are the following:

I. Address (2 Thes 1:1–12)
II. Warning against Deception Concerning the Parousia (2 Thes 2:1–17)
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I: Address

CHAPTER 1

Greeting. 1*Paul, Silvanus, and Timothy to the church of the Thessalonians in God our Father and the Lord Jesus Christ: 2grace to you and peace from God [our] Father and the Lord Jesus Christ.

得撒洛尼後書

第一章

致候辭 1保祿和息耳瓦諾及弟茂德，致書給在天主我們的父及主耶穌基督內的得撒洛尼人的教會。2願恩寵與平安，由天主父和主耶穌基督賜與你們！

* [1:1–2] On the address, see the note on Romans 1:1–7 and cf 1 Thes 1:1.

Thanksgiving. 3*We ought to thank God always for you, brothers, as is fitting, because your faith flourishes ever more, and the love of every one of you for one another grows ever greater. 4Accordingly, we ourselves boast of you in the churches of God regarding your endurance and faith in all your persecutions and the afflictions you endure.

5This is evidence of the just judgment of God, so that you may be considered worthy of the kingdom of God for which you are suffering. 6For it is surely just on God's part to repay with afflictions those who are afflicting you, 7and to grant rest along with us to you who are undergoing afflictions, at the revelation of the Lord Jesus from heaven with his mighty angels, 8in blazing fire, inflicting punishment on those who do not acknowledge God and on those who do not obey the gospel of our Lord Jesus. 9These will pay the penalty of eternal ruin, separated from the presence of the Lord and from the glory of his power, 10when he comes to be glorified among his holy ones* and to be marveled at on that day among all who have believed, for our testimony to you was believed.

Prayer. 11To this end, we always pray for you, that our God may make you worthy of his calling and powerfully bring to fulfillment every good purpose and every effort of faith, 12*that the name of our Lord Jesus

稱讚與鼓勵 3弟兄們，我們常該為你們感謝天主，這真是相稱的，因為你們的信德大有進步，你們眾人之間彼此的愛德更為增進，4以致我們可在天主的各教會中，為你們誇口，因為你們在所受的一切迫害和磨難中，仍保持了堅忍和信德。5這正是天主公義審判的明證，好使你們堪得天主的國，你們也正是為了這國纔受了苦難。6既然天主是公義的，必要以苦難報復難為你們的人，7卻賞你們受難為的人，同我們一起安寧；主耶穌由天上偕同他大能的天使顯現時，8要在火焰中報復那些不認識天主，和不聽從我們的主耶穌福音的人。9這些人要受永遠喪亡之罰，遠離主的面，遠離他威能的光榮。10當他在那一日降來的時候，要在他的聖徒身上受光榮，在一切信眾身上受讚美。你們也在其中，因為你們確信了我們的證言。11為此，我們也為你們祈禱，求我們的天主使你們相稱他的召叫；求他以德能，成全你們各種樂意向善的心，和信德的行為，12好使我們的主耶穌基督的名字，在你們內

2 Thes 得後

* [1:3–12] On the thanksgiving, see the note on Romans 1:8 and cf 1 Thes 1:2–10. Paul's gratitude to God for the faith and love of the Thessalonians (2 Thes 1:3) and his Christian pride in their faithful endurance (2 Thes 1:4–5) contrast with the condemnation announced for those who afflict them, a judgment to be carried out at the parousia (2 Thes 1:6–10), which is described in vivid language drawn from Old Testament apocalyptic. A prayer for the fulfillment of God's purpose in the Thessalonians (2 Thes 1:11–12) completes the section, as is customary in a Pauline letter (cf 1 Thes 1:2–3).

* [1:10] **Among his holy ones**: in the Old Testament, this term can refer to an angelic throng (cf also Jude 1:14), but here, in parallel with **among all who have believed**, it can refer to the triumphant people of God.

* [1:12] **The grace of our God and Lord Jesus Christ**: the Greek can also be translated, "the grace of our God and of the Lord Jesus Christ."

may be glorified in you, and you in him, in accord with the grace of our God and Lord Jesus Christ.

II: Warning against Deception Concerning the Parousia

CHAPTER 2

Christ and the Lawless One. 1*We ask you, brothers, with regard to the coming of our Lord Jesus Christ and our assembling with him, 2not to be shaken out of your minds suddenly, or to be alarmed either by a "spirit,"* or by an oral statement, or by a letter allegedly from us to the effect that the day of the Lord is at hand. 3Let no one deceive you in any way. For unless the apostasy comes first and the lawless one is revealed,* the one doomed to

受光榮，你們也在他內，賴我們的天主和主耶穌基督的恩寵受光榮。

第二章

末世的預兆 1弟兄們，關於我們的主耶穌基督的來臨，和我們聚集到他前的事，我們請求你們，2不要因著什麼神恩，或什麼言論，或什麼似乎出於我們的書信，好像說主的日子迫近了，就迅速失去理智，驚慌失措。3不要讓人用任何方法欺騙你們，因為在那日子來臨前，必有背叛之事，那無法無天的人，即喪亡之

2 Thes 得後

* [2:1–17] The Thessalonians have been **shaken** by a message purporting to come from Paul himself that **the day of the Lord** is already present. He warns against this deception in eschatology by citing a scenario of events that must first occur (2 Thes 2:3–12) before the end will come. The overall point Paul makes is the need to reject such lies as Satan sends; he also reaffirms the Thessalonians in their calling (2 Thes 2:13–14). They are to uphold what Paul himself has taught (2 Thes 2:15). There is a concluding prayer for their strengthening (2 Thes 2:16–17). As in 2 Thes 1:8–10, the Old Testament provides a good deal of coloring; cf especially Isaiah 14:13 -14; 66:15, 18–21; Ezekiel 28:2–9; Daniel 11:36–37. The contents of 2 Thes 2:3b–8 may come from a previously existing apocalypse. The details have been variously interpreted. An alternative to the possibilities noted below understands that an oracular utterance, supposedly coming from a prophetic spirit (2 Thes 2:2–3a), has so disrupted the community's thinking that its effects may be compared to those of the mania connected with the worship of the Greek god Dionysus. On this view, the writer seems to allude in 2 Thes 2:6–8 to Dionysiac "seizure," although, of course, ironically, somewhat as Paul alludes to witchcraft ("an evil eye") in Gal 3:1 in speaking of the threat to faith posed by those disturbing the Galatians (Gal 1:6–7; 5:10b). On this view of 2 Thes 2:2, the Greek participles *katechon* (rendered above as **what is restraining**) and *katechōn* (**the one who restrains**) are to be translated "the seizing power" in 2 Thes 2:6 and "the seizer" in 2 Thes 2:7. They then allude to a pseudocharismatic force or spirit of Dionysiac character that has suddenly taken hold of the Thessalonian community (see 2 Thes 2:2). The addressees **know** (2 Thes 2:6) this force or spirit because of the problem it is causing. This pseudocharismatic force or spirit is a kind of anticipation and advance proof of the ultimate, climactic figure (**the lawless one** or the rebel, 2 Thes 2:3), of which the community has been warned (see the note on 1 Thes 3:3). It is, however, only the beginning of the end that the latter's manifestation entails; the end is not yet. For in the course of the **mystery of lawlessness** (2 Thes 2:7), false prophetism, after it ceases in the Thessalonian community, will be manifested in the world at large (2 Thes 2:8–12), where it will also be eliminated in turn by the Lord Jesus.

* [2:2] **"Spirit"**: a Spirit-inspired utterance or ecstatic revelation. **An oral statement**: literally, a "word" or pronouncement, not necessarily of ecstatic origin. **A letter allegedly sent by us**: possibly a forged letter, so that Paul calls attention in 2 Thes 3:17 to his practice of concluding a genuine letter with a summary note or greeting in his own hand, as at Gal 6:11–18 and elsewhere.

* [2:3b–5] This incomplete sentence (anacoluthon, 2 Thes 2:4) recalls what the Thessalonians had already been taught, an apocalyptic scenario depicting, in terms borrowed especially from Daniel 11:36–37 and related verses, human self-assertiveness against God in **the temple of God** itself. **The lawless one** represents the climax of such activity in this account.

perdition, 4who opposes and exalts himself above every so-called god and object of worship, so as to seat himself in the temple of God,* claiming that he is a god— 5do you not recall that while I was still with you I told you these things? 6And now you know what is restraining,* that he may be revealed in his time. 7*For the mystery of lawlessness is already at work. But the one who restrains is to do so only for the present, until he is removed from the scene. 8And then the lawless one will be revealed, whom the Lord [Jesus] will kill with the breath of his mouth and render powerless by the manifestation of his coming, 9the one whose coming springs from the power of Satan in every mighty deed and in signs and wonders that lie, 10and in every wicked deceit for those who are perishing because they have not accepted the love of truth so that they may be saved. 11Therefore, God is sending them a deceiving power so that they may believe the lie, 12that all who have not believed the truth but have approved wrongdoing may be condemned.

子必先出現。4他即是那敵對者，他高舉自己在各種稱為神或受崇拜者以上，以致要坐在天主的殿中，宣布自己是神。5你們不記得我還在你們那裡時，給你們說過這些事嗎？6你們也知道現今那阻止他在自己的時辰纔出現的是什麼。7罪惡的陰謀已經在活動，只待這阻止者一由中間除去，8那時，那無法無天的人就要出現，主耶穌要以自己口中的氣息將他殺死，且以自己來臨的顯現把他消滅。9那人來到，依靠撒殫的力量，具有各種德能，行欺騙人的奇蹟異事，10並以各種邪惡騙術，煽惑那些喪亡的人，因為他們沒有接受愛慕真理之心，為獲得拯救。11為此，天主使一種錯誤的信念在他們身上運行，叫他們相信謊謬，12為使一切不信真理而喜歡違法的人，被定罪受罰。

* [2:4] **Seat himself in the temple of God**: a reflection of the language in Daniel 7:23–25; 8:9–12; 9:27; 11:36–37; 12:11 about the attempt of Antiochus IV Epiphanes to set up a statue of Zeus in the Jerusalem temple and possibly of the Roman emperor Caligula to do a similar thing (Mark 13:14). Here the imagery suggests an attempt to install someone in the place of God, **claiming that he is a god** (cf Ezekiel 28:2). Usually, it is the Jerusalem temple that is assumed to be meant; on the alternative view sketched above (see the note on 2 Thes 2:1–17), **the temple** refers to the Christian community.

* [2:6–7] **What is restraining . . . the one who restrains**: neuter and masculine, respectively, of a force and person holding back the lawless one. The Thessalonians know what is meant (2 Thes 2:6), but the terms, seemingly found only in this passage and in writings dependent on it, have been variously interpreted. Traditionally, 2 Thes 2:6 has been applied to the Roman empire and 2 Thes 2:7 to the Roman emperor (in Paul's day, Nero) as bulwarks holding back chaos (cf Romans 13:1–7). A second interpretation suggests that cosmic or angelic powers are binding Satan (2 Thes 2:9) and so restraining him; some relate this to an anti-Christ figure (1 John 2:18) or to Michael the archangel (Rev 12:7–9; 20:1–3). A more recent view suggests that it is the preaching of the Christian gospel that restrains the end, for in God's plan the end cannot come until the gospel is preached to all nations (Mark 13:10); in that case, Paul as missionary preacher par excellence is "the one who restrains," whose removal (death) will bring the end (2 Thes 2:7). On the alternative view (see the note on 2 Thes 2:1–17), the phrases should be referred to that which and to him who seizes (a prophet) in ecstasy so as to have him speak pseudo-oracles.

* [2:7–12] **The lawless one** and **the one who restrains** are involved in an activity or process, **the mystery of lawlessness**, behind which **Satan** stands (2 Thes 2:9). The action of the **Lord [Jesus]** in overcoming the lawless one is described in Old Testament language (**with the breath of his mouth**; cf Isaiah 11:4; Job 4:9; Rev 19:15). His **coming** is literally the Lord's "parousia." The biblical concept of the "holy war," eschatologically conceived, may underlie the imagery.

13But we ought to give thanks to God for you always, brothers loved by the Lord, because God chose you as the firstfruits* for salvation through sanctification by the Spirit and belief in truth. 14To this end he has [also] called you through our gospel to possess the glory of our Lord Jesus Christ. 15Therefore, brothers, stand firm and hold fast to the traditions that you were taught, either by an oral statement or by a letter of ours.*

16May our Lord Jesus Christ himself and God our Father, who has loved us and given us everlasting encouragement and good hope through his grace, 17encourage your hearts and strengthen them in every good deed and word.

應努力向善 13主所愛的弟兄們！我們該當時常為你們感謝天主，因為天主從起初就揀選了你們，藉聖神的祝聖和信從真理而得到拯救。14為此，他也藉著我們宣講的福音召叫了你們，為獲得我們的主耶穌基督的光榮。15所以，弟兄們，你們要站立穩定，要堅持你們或由我們的言論，或由我們的書信所學得的傳授。16願我們的主耶穌基督，和那愛我們，並開恩將永遠的安慰和美好的希望，賜與我們的父天主，17鼓勵你們的心，並在各種善工善言上，堅固你們。

III: Concluding Exhortations

CHAPTER 3

2 Thes 得後

Request for Prayers. 1*Finally, brothers, pray for us, so that the word of the Lord may speed forward and be glorified, as it did among you, 2and that we may be delivered from perverse and wicked people, for not all have faith. 3But the Lord is faithful; he will strengthen you and guard you from the evil one. 4We are confident of you in the Lord that what we instruct you, you [both] are doing and will continue to do. 5May the Lord direct your hearts to the love of God and to the endurance of Christ.

第三章

互相代禱 1此外，弟兄們！請為我們祈禱，好叫主的聖道，也像在你們那裡一樣，順利展開，並得到光榮；2也叫我們脫離壞人與惡人，因為不是人人都有信德。3主是忠信的，他必堅固你們，保護你們免於凶惡。4我們在主內信賴你們；你們既然現今實行了我們所吩咐的，將來也必實行。5願主指引你們的心去愛天主，並學習基督的堅忍。

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* [2:13] **As the firstfruits**: there is also strong manuscript evidence for the reading, "God chose you from the beginning," thus providing a focus on God's activity from beginning to end; **firstfruits** is a Pauline term, however; cf Romans 8:23; 11:16; 16:5 among other references.

* [2:15] Reference to **an oral statement** and a **letter** (2 Thes 2:2) and the content here, including a formula of conclusion (cf 1 Cor 16:13; Gal 5:1), suggest that 2 Thes 2:1–15 or even 2 Thes 2:1–17 are to be taken as a literary unit, notwithstanding the incidental thanksgiving formula in 2 Thes 2:13.

* [3:1–18] The final chapter urges the Thessalonians to pray for Paul and his colleagues (2 Thes 3:1–2) and reiterates confidence in the Thessalonians (2 Thes 3:3–5), while admonishing them about a specific problem in their community that has grown out of the intense eschatological speculation, namely, not to work but to become instead disorderly busybodies (2 Thes 3:6–15). A benediction (2 Thes 3:16) and postscript in Paul's own hand round out the letter. On 2 Thes 3:17–18, cf the note on 2 Thes 2:2.

Neglect of Work. 6We instruct you, brothers, in the name of [our] Lord Jesus Christ, to shun any brother who conducts himself in a disorderly way and not according to the tradition they received from us.* 7For you know how one must imitate us. For we did not act in a disorderly way among you, 8nor did we eat food received free from anyone. On the contrary, in toil and drudgery, night and day we worked, so as not to burden any of you. 9Not that we do not have the right. Rather, we wanted to present ourselves as a model for you, so that you might imitate us. 10In fact, when we were with you, we instructed you that if anyone was unwilling to work, neither should that one eat. 11We hear that some are conducting themselves among you in a disorderly way, by not keeping busy but minding the business of others. 12Such people we instruct and urge in the Lord Jesus Christ to work quietly and to eat their own food. 13But you, brothers, do not be remiss in doing good. 14If anyone does not obey our word as expressed in this letter, take note of this person not to associate with him, that he may be put to shame. 15Do not regard him as an enemy but admonish him as a brother. 16May the Lord of peace himself give you peace at all times and in every way. The Lord be with all of you.

規勸閑蕩的弟兄 6弟兄們，我們還因我們的主耶穌基督的名，吩咐你們，要遠離一切游手好閒，或不按得自我們的傳授生活的弟兄。7你們自己原來知道該怎樣效法我們，因為我們在你們中沒有閑散過，8也沒有白吃過人的飯，而是黑夜白日辛苦勤勞地操作，免得加重你們任何人的負擔。9這不是因為我們沒有權利，而是為以身作則，給你們立榜樣，叫你們效法我們；10並且當我們在你們那裡的時候，早已吩咐過你們：誰若不願意工作，就不應當吃飯，11因為我們聽說，你們中有些人游手好閒，什麼也不作，卻好管閑事。12我們因主耶穌基督吩咐這樣的人，並勸勉他們安靜工作，吃自己的飯。13至於你們，弟兄們，行善總不可懈怠。14但是如果有人，不聽從我們書信上的話，應把這人記出，不要與他交際來往，好叫他慚愧；15可是不要把他當仇敵看待，但要把他當弟兄規勸。

IV: Final Greetings

17This greeting is in my own hand, Paul's. This is the sign in every letter; this is how I write. 18The grace of our Lord Jesus Christ be with all of you.

祝福辭 16願賜平安的主，親自時時處處賜給你們平安！願主與你們眾人同在！

17我保祿親筆問候，這是我每封信的記號；這是我的字體。

18願我們的主耶穌基督的恩寵與你們眾人同在！

* [3:6] Some members of the community, probably because they regarded the parousia as imminent or the new age of the Lord to be already here (2 Thes 2:2), had apparently ceased to work for a living. The disciplinary problem they posed could be rooted in distorted thinking about Paul's own teaching (cf 1 Thes 2:16; 3:3–4; 5:4–5) or, more likely, in a forged letter (2 Thes 2:2) and the type of teaching dealt with in 2 Thes 2:1–15. The apostle's own moral teaching, reflected in his selfless labors for others, was rooted in a deep doctrinal concern for the gospel message (cf 1 Thes 2:3–10).

弟茂德前後書引言

《弟茂德前後書》與《弟鐸書》通常稱為「牧函」，因為這三封信是寫給作神牧的，同時教訓他們應怎樣管理教會和照顧人靈。三「牧函」中所含有的規勸，雖是保祿對一時一地的教會光景所發的，但為萬世萬代，尤其對主教神父有其永恆的價值。再由三「牧函」中所述的教會情形來看（弟前1:3; 弟後4:12,20; 鐸3:12），可知這三封書信是保祿晚年的作品，即寫於65至67年間。

弟茂德生於呂考尼雅省呂斯特辣城，母為猶太人，父為外邦人。大約在保祿第一次傳教道經呂斯特辣時，他同母親和外祖母一同受洗進教（弟後1:5）。當保祿二次傳教道經該城時，聽說他是一個熱心有為的青年，便收他為徒，作自己傳教的助手（宗16:1-3）。從此時起（公元50年），弟茂德幾乎常與保祿同行（見《宗》及保祿各書信）。至65年，保祿巡視東方各教會時，將弟茂德留在厄弗所，祝聖他為當地的主教（弟前1:3; 弟後1:6）。公元67年保祿二次被囚於羅馬時，召他到羅馬受囑（弟後4:9,21）；弟茂德是否在保祿致命前來到了羅馬，我們不得而知。傳說：保祿殉道後，他又返回厄弗所，於97年為主殉道而死。

《弟前》大約是公元65年寫於馬其頓（弟前1:3）。依理而論，保祿離開厄弗所時，必曾指教過弟茂德當怎樣管理教會，及至到了馬其頓，覺得仍有以書面指示他的必要，因此便寫下了這封書信。

本書因是師傅勸勉自己的愛徒的書信，所以處處洋溢著慈父的愛情與關懷。弟茂德因比較年輕（弟前4:12），實在需要他的勸導，使他在滿佈艱難危險的東方教會中，善盡自己的崇高職責。

本書因是真情的流露，所以沒有什麼系統，今將其內容略述如下：1章論應如何攻擊各種異端，為保存福音真道；2章論當如何祈禱；3章論當如何選立聖職人員；4章論假學士的危害；5章論當如何對待教會內各級人士；6章各種勸言；最後勸勉弟茂德要妥善保管所受的寄托和宗徒的傳授（弟後2:2）。

《弟後》是保祿書信中最後的一封，因而可稱為宗徒的遺囑。由本書內容得知：保祿第二次在羅馬被囚時，已覺到再沒有獲釋放的希望（4:6-8），身邊只有路加一人（4:11），所以他甚渴望自己的愛徒弟茂德也能在他的左右，遂寫下了這信，叫他急速前來羅馬（4:9,21）。但他又怕死前不能見到自己的愛徒，所以把他最後要向弟茂德所說的話，寫在本書裡，勸他善盡自己的職責。是以本書應是在66年寫於羅馬。

保祿在本書內將自己的心事，盡量表露於外，並將自己內心的痛苦，所受的災難，也一一告知他的愛徒，希望他見到自己的榜樣，鼓起勇氣，為基督忍受一切。

本書敘事，沒有系統，只是就事論事：1章論傳福音應有的熱火與勇敢；2章論基督徒當有的忍耐，並應避免爭辯與空談；3章論未來的磨難及應如何堅持信仰；4章論當如何宣講福音，應如何追隨他的榜樣。

THE FIRST LETTER TO TIMOTHY

The three letters, First and Second Timothy and Titus, form a distinct group within the Pauline corpus. In the collection of letters by the Apostle to the Gentiles, they differ from the others in form and contents. All three suggest they were written late in Paul's career. The opponents are not "Judaizers" as in Galatians but false teachers stressing "knowledge" (gnōsis; see the note on 1 Tm 6:20–21). Attention is given especially to correct doctrine and church organization. Jesus' second coming recedes into the background compared to references in Paul's earlier letters (though not Colossians and Ephesians). The three letters are addressed not to congregations but to those who shepherd

congregations (Latin, pastores). These letters were first named "Pastoral Epistles" in the eighteenth century because they all are concerned with the work of a pastor in caring for the community or communities under his charge.

The first of the Pastorals, 1 Timothy, is presented as having been written from Macedonia. Timothy, whom Paul converted, was of mixed Jewish and Gentile parentage (Acts 16:1–3). He was the apostle's companion on both the second and the third missionary journeys (Acts 16:3; 19:22) and was often sent by him on special missions (Acts 19:22; 1 Cor 4:17; 1 Thes 3:2). In 1 Timothy (1 Tm 1:3), he is described as the administrator of the entire Ephesian community.

The letter instructs Timothy on his duty to restrain false and useless teaching (1 Tm 1:3–11; 4:1–5; 6:3–16) and proposes principles pertaining to his relationship with the older members of the community (1 Tm 5:1–2) and with the presbyters (1 Tm 5:17–22). It gives rules for aid to widows (1 Tm 5:3–8) and their selection for charitable ministrations (1 Tm 5:9–16) and also deals with liturgical celebrations (1 Tm 2:1–15), selections for the offices of bishop and deacon (1 Tm 3:1–13), relation of slaves with their masters (1 Tm 6:1–2), and obligations of the wealthier members of the community (1 Tm 6:17–19). This letter also reminds Timothy of the prophetic character of his office (1 Tm 1:12–20) and encourages him in his exercise of it (1 Tm 4:6–16). The central passage of the letter (1 Tm 3:14–16) expresses the principal motive that should guide the conduct of Timothy—preservation of the purity of the church's doctrine against false teaching. On this same note the letter concludes (1 Tm 6:20–21).

From the late second century to the nineteenth, Pauline authorship of the three Pastoral Epistles went unchallenged. Since then, the attribution of these letters to Paul has been questioned. Most scholars are convinced that Paul could not have been responsible for the vocabulary and style, the concept of church organization, or the theological expressions found in these letters. A second group believes, on the basis of statistical evidence, that the vocabulary and style are Pauline, even if at first sight the contrary seems to be the case. They state that the concept of church organization in the letters is not as advanced as the questioners of Pauline authorship hold since the notion of hierarchical order in a religious community existed in Israel before the time of Christ, as evidenced in the Dead Sea Scrolls. Finally, this group sees affinities between the theological thought of the Pastorals and that of the unquestionably genuine letters of Paul. Other scholars, while conceding a degree of validity to the positions mentioned above, suggest that the apostle made use of a secretary who was responsible for the composition of the letters. A fourth group of scholars believes that these letters are the work of a compiler, that they are based on traditions about Paul in his later years, and that they include, in varying amounts, actual fragments of genuine Pauline correspondence.

If Paul is considered the more immediate author, the Pastorals are to be dated between the end of his first Roman imprisonment (Acts 28:16) and his execution under Nero (A.D. 63–67); if they are regarded as only more remotely Pauline, their date may be as late as the early second century. In spite of these problems of authorship and dating, the Pastorals are illustrative of early Christian life and remain an important element of canonical scripture.

The principal divisions of the First Letter to Timothy are the following:

I. Address (1 Tm 1:1–2)
II. Sound Teaching (1 Tm 1:3–20)
III. Problems of Discipline (1 Tm 2:1–4:16)
IV. Duties toward Others (1 Tm 5:1–6:2a)
V. False Teaching and True Wealth (1 Tm 6:2b–19)
VI. Final Recommendation and Warning (1Tm 6:20–21)

I: Address

CHAPTER 1

Greeting. 1*Paul, an apostle of Christ Jesus by command of God our savior and of Christ Jesus our hope, 2to Timothy, my true child in faith: grace, mercy, and peace from God the Father and Christ Jesus our Lord.

弟茂德前書

第一章

致候辭 1奉我們的救主天主，和作我們希望的基督耶穌的命，作基督耶穌宗徒的保祿，2致書給在信德上作我真子的弟茂德。願恩寵、仁慈與平安，由天主父和我們的主基督耶穌賜與你！

* [1:1–2] For the Pauline use of the conventional epistolary form, see the note on Romans 1:1–7.

II: Sound Teaching

Warning against False Doctrine. 3*I repeat the request I made of you when I was on my way to Macedonia, that you stay in Ephesus to instruct certain people not to teach false doctrines 4*or to concern themselves with myths and endless genealogies, which promote speculations rather than the plan of God that is to be received by faith. 5The aim of this instruction is love from a pure heart, a good conscience, and a sincere faith. 6Some people have deviated from these and turned to meaningless talk, 7wanting to be teachers of the law, but without understanding either what they are saying or what they assert with such assurance.

8*We know that the law is good, provided that one uses it as law, 9with the understanding that law is meant not for a righteous person but for the lawless and unruly, the godless and sinful, the unholy and profane, those who kill their fathers or mothers, murderers, 10the unchaste, practicing homosexuals,* kidnapers, liars, perjurers, and whatever else is opposed to sound teaching, 11according to the glorious gospel of the blessed God, with which I have been entrusted.

衛護真道 3當我往馬其頓去的時候，曾請求你留在厄弗所，為的是要你訓令某些人，不要講異端道理，4也不要探求無稽的傳說，以及無窮無盡的祖譜，因為這些事只會激起爭辯，對於天主所立的那基於信德的救世計劃，毫無益處。5這訓令的目的就是愛，即由純潔的心、光明磊落的良心和真誠的信仰所發出的愛；6但有些人離開這些而轉向了空談；7他們願意充當法學士，卻不明白自己所說和所主張的是什麼事。8我們知道法律原是好的，只要人用得合法；9我們也知道法律不是為義人立的，而是為叛逆和不服從的，為不虔敬和犯罪的，為不敬神和瀆聖的，為弒父弒母的，為殺人的，10為犯奸淫的，為行男色的，為拐賣人口的，為說謊言的，為發虛誓的，並為其他相反健全道理的事而立的；11這道理是按著真福的天主所託給我的光榮福音而宣講的。

Gratitude for God's Mercy. 12*I am grateful to him who has strengthened me, Christ Jesus our Lord, because

謝恩 12我感謝那賜我能力的我們的主基督耶穌，因為他認為

* [1:3–7] Here Timothy's initial task **in Ephesus** (cf Acts 20:17–35) is outlined: to suppress the idle religious speculations, probably about Old Testament figures (1 Tm 1:3–4, but see the note on 1 Tm 6:20–21), which do not contribute to the development of love within the community (1 Tm 1:5) but rather encourage similar useless conjectures (1 Tm 1:6–7).

* [1:4] The **plan of God that is to be received by faith**: the Greek may also possibly mean "God's trustworthy plan" or "the training in faith that God requires."

* [1:8–11] Those responsible for the speculations that are to be suppressed by Timothy do not present the Old Testament from the Christian viewpoint. The Christian values the Old Testament not as a system of law but as the first stage in God's revelation of his saving plan, which is brought to fulfillment in the good news of salvation through faith in Jesus Christ.

* [1:10] **Sodomites**: see 1 Cor 6:9 and the note there.

* [1:12–17] Present gratitude for the Christian apostleship leads Paul to recall an earlier time when he had been a fierce persecutor of the Christian communities (cf Acts 26:9–11) until his conversion by intervention

he considered me trustworthy in appointing me to the ministry. 13I was once a blasphemer and a persecutor and an arrogant man, but I have been mercifully treated because I acted out of ignorance in my unbelief. 14Indeed, the grace of our Lord has been abundant, along with the faith and love that are in Christ Jesus. 15This saying is trustworthy* and deserves full acceptance: Christ Jesus came into the world to save sinners. Of these I am the foremost. 16But for that reason I was mercifully treated, so that in me, as the foremost, Christ Jesus might display all his patience as an example for those who would come to believe in him for everlasting life. 17To the king of ages,* incorruptible, invisible, the only God, honor and glory forever and ever. Amen.

我忠信，就派定了我服役。13原先我是個褻瀆者、迫害者和施暴者；但是我蒙受了憐憫，因為我當時是在不信之中，出於無知而作了那些事。14然而我們主的恩寵對我格外豐厚，使我在耶穌基督內有了信和愛。15這話是確實的，值得完全接納：就是基督耶穌到世界上來，是為拯救罪人；而我就是其中的魁首。16但是我所以蒙受了憐憫，是為使基督耶穌在我這個魁首身上，顯示他的完全堅忍，為給將來信靠他而獲永生的人一個榜樣。17願尊崇和光榮歸於萬世的君王，那不死不滅，不可見的惟一天主，於無窮世之世！阿們。

Resonsibility of Timothy. 18*I entrust this charge to you, Timothy, my child, in accordance with the prophetic words once spoken about you. Through them may you fight a good fight* 19by having faith and a good conscience. Some, by rejecting conscience, have made a shipwreck of their faith, 20among them Hymenaeus*

鼓勵弟茂德 18我兒弟茂德！我根據以前指著你所說過的那些預言，把這訓令委託給你，為叫你藉此打這場好仗，19保持信德和良心純潔；有些人竟擯棄了良心，而在信德上遭了船破之災；20其中有依默納約和亞歷山大，我

1 Tm 弟前

of divine mercy through the appearance of Jesus. This and his subsequent apostolic experience testify to the saving purpose of Jesus' incarnation. The fact of his former ignorance of the truth has not kept the apostle from regarding himself as having been the worst of sinners (1 Tm 1:15). Yet he was chosen to be an apostle, that God might manifest his firm will to save sinful humanity through Jesus Christ (1 Tm 1:16). The recounting of so great a mystery leads to a spontaneous outpouring of adoration (1 Tm 1:17).

* [1:15] **This saying is trustworthy**: this phrase regularly introduces in the Pastorals a basic truth of early Christian faith; cf 1 Tm 3:1; 4:9; 2 Tm 2:11; Titus 3:8.

* [1:17] **King of ages**: through Semitic influence, the Greek expression could mean "everlasting king"; it could also mean "king of the universe."

* [1:18–20] Timothy is to be mindful of his calling, which is here compared to the way Barnabas and Saul were designated by Christ as prophets for missionary service; cf Acts 13:1–3. Such is probably the sense of the allusion to the prophetic words (1 Tm 1:18). His task is not to yield, whether in doctrine or in conduct, to erroneous opinions, taking warning from what has already happened at Ephesus in the case of Hymenaeus and Alexander (1 Tm 1:19–20).

* [1:18] **The prophetic words once spoken about you**: the Greek may also be translated, "the prophecies that led (me) to you." It probably refers to testimonies given by charismatic figures in the Christian communities. **Fight a good fight**: this translation preserves the play on words in Greek. The Greek terms imply a lengthy engagement in battle and might well be translated "wage a good campaign."

* [1:20] **Hymenaeus**: mentioned in 2 Tm 2:17 as saying that the resurrection has already taken place (in baptism). **Alexander**: probably the Alexander mentioned in 2 Tm 4:14 as the coppersmith who "did me a

and Alexander, whom I have handed over to Satan to be taught not to blaspheme.

已把他們交給撒殫，為叫他們學習不再褻瀆。

III: Problems of Discipline

CHAPTER 2

Prayer and Conduct. 1*First of all, then, I ask that supplications, prayers, petitions, and thanksgivings be offered for everyone, 2for kings and for all in authority, that we may lead a quiet and tranquil life in all devotion and dignity. 3This is good and pleasing to God our savior, 4who wills everyone to be saved and to come to knowledge of the truth.

5For there is one God.
There is also one mediator
between God and the human race,
Christ Jesus, himself human,
6who gave himself as ransom for all.
This was the testimony* at the proper time. 7For this I was appointed preacher and apostle (I am speaking the truth, I am not lying), teacher of the Gentiles in faith and truth.

8*It is my wish, then, that in every place the men should pray, lifting

第二章

應為眾人祈禱 1首先我勸導眾人，要為一切人懇求、祈禱、轉求和謝恩，2並為眾君王和一切有權位的人，為叫我們能以全心的虔敬和端莊，度寧靜平安的生活。3這原是美好的，並在我們的救主天主面前是蒙受悅納的。4因為他願意所有的人都得救，並得以認識真理，5因為天主只有一個，在天主與人之間的中保也只有一個，就是降生成人的基督耶穌，6他奉獻了自己，為眾人作贖價：這事在所規定的時期已被證實，7而我也是為了這事，被立為宣道者和宗徒──我說的是實話，並非說謊──在信仰和真理上，做了外邦人的教師。

男女應如何祈禱 8我願意男人們在各地舉起聖潔的手祈禱，不應

great deal of harm." **Whom I have handed over to Satan**: the same terms are used in the condemnation of the incestuous man in 1 Cor 5:5.

* [2:1–7] This marked insistence that the liturgical prayer of the community concern itself with the needs of all, whether Christian or not, and especially of those in authority, may imply that a disposition existed at Ephesus to refuse prayer for pagans. In actuality, such prayer aids the community to achieve peaceful relationships with non-Christians (1 Tm 2:2) and contributes to salvation, since it derives its value from the presence within the community of Christ, who is the one and only savior of all (1 Tm 2:3–6). The vital apostolic mission to the Gentiles (1 Tm 2:7) reflects Christ's purpose of universal salvation. 1 Tm 2:5 contains what may well have been a very primitive creed. Some interpreters have called it a Christian version of the Jewish *shema*: "Hear, O Israel, the LORD is our God, the LORD alone . . ." (Deut 6:4–5). The assertion in 1 Tm 2:7, "I am speaking the truth, I am not lying," reminds one of similar affirmations in Romans 9:1; 2 Cor 11:31; and Gal 1:20.

* [2:6] **The testimony**: to make sense of this overly concise phrase, many manuscripts supply "to which" (or "to whom"); two others add "was given." The translation has supplied "this was."

* [2:8–15] The prayer of the community should be unmarred by internal dissension (1 Tm 2:8); cf Matthew 5:21–26; 6:14; Mark 11:25. At the liturgical assembly the dress of women should be appropriate to the occasion (2 Tm 2:9); their chief adornment is to be reputation for good works (2 Tm 2:10). Women are not to take part in the charismatic activity of the assembly (1 Tm 2:11–12; cf 1 Cor 14:34) or exercise authority; their conduct there should reflect the role of man's helpmate (2 Tm 2:13; cf Genesis 2:18) and not the later relationship of Eve to Adam (2 Tm 2:14; cf Genesis 3:6–7). As long as women perform their role as wives and mothers in faith and love, their salvation is assured (2 Tm 2:15).

up holy hands, without anger or argument. 9Similarly, [too,] women should adorn themselves with proper conduct, with modesty and self-control, not with braided hairstyles and gold ornaments, or pearls, or expensive clothes, 10but rather, as befits women who profess reverence for God, with good deeds. 11A woman must receive instruction silently and under complete control. 12I do not permit a woman to teach or to have authority over a man.* She must be quiet. 13For Adam was formed first, then Eve. 14Further, Adam was not deceived, but the woman was deceived and transgressed. 15But she will be saved through motherhood, provided women persevere in faith and love and holiness, with self-control.

發怒和爭吵；9又願意女人們服裝端正，以廉恥和莊重裝飾自己，不要用鬈髮和金飾，或珍珠和極奢華的服裝，10而要以善行裝飾自己，這纔合乎稱為虔敬天主的女人。

論婦德 11女人要在沉靜中受教，事事服從。12我不准許女人施教，也不准許她管轄男人，但要她安於沉靜，13因為亞當是先受造的，以後纔是厄娃。14亞當沒有受騙，受騙陷於背命之罪的是女人。15但她若持守信德、愛德、聖德和莊重，藉著生育，必能獲救。

CHAPTER 3

Qualifications of Various Ministers. 1*This saying is trustworthy:* whoever aspires to the office of bishop desires a noble task. 2Therefore, a bishop must be irreproachable, married only once, temperate, self-controlled, decent, hospitable, able to teach, 3not a drunkard, not aggressive, but gentle, not contentious, not a lover of money. 4He must manage his own household well, keeping his children under control with perfect dignity; 5for if a man does not know how to manage his own household, how can he take

第三章

作監督的資格 1誰若想望監督的職分，是渴望一件善事：這話是確實的。2那麼，監督必須是無可指摘的，只作過一個妻子的丈夫，有節制，應慎重，端莊，好客，善於教導；3不嗜酒，不暴戾，而應溫良和善，不貪愛錢財，4善於管理自己的家庭，使子女們服從，凡事端莊；5誰若不知管理自己的家庭，如何能照管天

1 Tm 弟前

* [2:12] **A man**: this could also mean "her husband."

* [3:1–7] The passage begins by commending those who aspire to the office of bishop (*episkopos*; see the note on Phil 1:1) within the community, but this first sentence (1 Tm 3:1) may also imply a warning about the great responsibilities involved. The writer proceeds to list the qualifications required: personal stability and graciousness; talent for teaching (1 Tm 3:2); moderation in habits and temperament (1 Tm 3:3); managerial ability (1 Tm 3:4); and experience in Christian living (1 Tm 3:5–6). Moreover, the candidate's previous life should provide no grounds for the charge that he did not previously practice what he now preaches. No list of qualifications for presbyters appears in 1 Tm. The presbyter-bishops here and in Titus (see the note on Titus 1:5–9) lack certain functions reserved here for Paul and Timothy.

* [3:1] **This saying is trustworthy**: the saying introduced is so unlike others after this phrase that some later Western manuscripts read, "This saying is popular." It is understood by some interpreters as concluding the preceding section (1 Tm 2:8–15). **Bishop**: literally, "overseer"; see the note on Phil 1:1.

care of the church of God? 6He should not be a recent convert, so that he may not become conceited and thus incur the devil's punishment.* 7He must also have a good reputation among outsiders, so that he may not fall into disgrace, the devil's trap.

8*Similarly, deacons must be dignified, not deceitful, not addicted to drink, not greedy for sordid gain, 9holding fast to the mystery of the faith with a clear conscience. 10Moreover, they should be tested first; then, if there is nothing against them, let them serve as deacons. 11Women,* similarly, should be dignified, not slanderers, but temperate and faithful in everything. 12Deacons may be married only once and must manage their children and their households well. 13Thus those who serve well as deacons gain good standing and much confidence in their faith in Christ Jesus.

主的教會？6不可是新奉教的，怕他妄自尊大，而陷於魔鬼所受的判決，7並且在外人中也必須有好聲望，怕他遭人誹謗，落入魔鬼的羅網。

作執事的資格 8執事也必須端莊，不一口兩舌，不飲酒過度，不貪贓；9以純潔的良心，保持信德的奧蹟。10這些人應當先受試驗，如果無瑕可指，然後纔能作執事。11女人也必須端莊，不讒謗，有節制，凡事忠信。12執事應當只作過一個妻子的丈夫，善於管理自己的子女和家庭，13因為善於服務的，自可獲得優越的品位，而大膽地宣揚基督耶穌內的信仰。

1Tm 弟前

The Mystery of Our Religion. 14*I am writing you about these matters, although I hope to visit you soon. 15But if I should be delayed, you should know how to behave in the household of God, which is the church of the living God, the pillar and foundation of truth. 16Undeniably great is the mystery of devotion,

偉大的奧跡 14我雖希望快到你那裡去，但我仍把這些事寫給你；15假使我遲遲不到，你可以知道在天主的家中應當如何行動；這家就是永生天主的教會，真理的柱石和基礎。16無不公認，這虔敬的奧蹟是偉大的：就是他出

* [3:6] **The devil's punishment**: this phrase could mean the punishment once incurred by the devil (objective genitive) or a punishment brought about by the devil (subjective genitive).

* [3:8–13] Deacons, besides possessing the virtue of moderation (1 Tm 3:8), are to be outstanding for their faith (1 Tm 3:9) and well respected within the community (1 Tm 3:10). Women in the same role, although some interpreters take them to mean wives of deacons, must be dignified, temperate, dedicated, and not given to malicious talebearing (1 Tm 3:11). Deacons must have shown stability in marriage and have a good record with their families (1 Tm 3:12), for such experience prepares them well for the exercise of their ministry on behalf of the community (1 Tm 3:13). See further the note on Phil 1:1.

* [3:11] **Women**: this seems to refer to women deacons but may possibly mean wives of deacons. The former is preferred because the word is used absolutely; if deacons' wives were meant, a possessive "their" would be expected. Moreover, they are also introduced by the word "similarly," as in 1 Tm 3:8; this parallel suggests that they too exercised ecclesiastical functions.

* [3:14–16] In case there is some delay in the visit to Timothy at Ephesus planned for the near future, the present letter is being sent on ahead to arm and enlighten him in his task of preserving sound Christian conduct in the Ephesian church. The care he must exercise over this community is required by the profound nature of Christianity. It centers in Christ, appearing in human flesh, vindicated by the holy Spirit; the mystery of his person was revealed to the angels, announced to the Gentiles, and accepted by them

Who* was manifested in the flesh,
vindicated in the spirit,
seen by angels,
proclaimed to the Gentiles,
believed in throughout the world,
taken up in glory.

現於肉身，受證於聖神，發顯於天使，被傳於異民，見信於普世，被接於光榮。

CHAPTER 4

False Asceticism. 1*Now the Spirit explicitly says that in the last times some will turn away from the faith by paying attention to deceitful spirits and demonic instructions 2through the hypocrisy of liars with branded consciences. 3They forbid marriage and require abstinence from foods that God created to be received with thanksgiving by those who believe and know the truth. 4For everything created by God is good, and nothing is to be rejected when received with thanksgiving, 5for it is made holy by the invocation of God in prayer.*

第四章

駁斥偽善的禁慾 1聖神明明地說：在最後的時期，有些人要背棄信德，聽信欺詐的神和魔鬼的訓言，2這訓言是出於那些偽善的說謊者，他們的良心已烙上了火印。3他們禁止嫁娶，戒絕一些食物；這些食物本是天主所造，叫那信仰而認識真理的人，以感恩的心所享用的；4因為天主所造的樣樣都好，如以感恩的心領受，沒有一樣是可擯棄的；5因為樣樣都是藉天主的話和祈禱祝聖了的。

Counsel to Timothy. 6*If you will give these instructions to the brothers, you will be a good minister of Christ Jesus, nourished on the words of the faith and of the sound teaching you have followed. 7Avoid profane and silly myths. Train yourself for devotion, 8for, while physical training is of

注意神操 6你若拿這些話提醒弟兄們，就是基督耶穌的好僕役，並顯出你在信德和你一向所追隨的好教訓上得到好的教育。7至於凡俗和老婦的無稽傳說，務要躲避！但要在虔敬上操練自己，8因為身體的操練益處不多，惟獨虔

1 Tm 弟前

in faith. He himself was taken up (through his resurrection and ascension) to the divine glory (1 Tm 3:16). This passage apparently includes part of a liturgical hymn used among the Christian communities in and around Ephesus. It consists of three couplets in typical Hebrew balance: flesh-spirit (contrast), seen-proclaimed (complementary), world-glory (contrast).

* [3:16] **Who**: the reference is to Christ, who is himself "the mystery of our devotion." Some predominantly Western manuscripts read "which," harmonizing the gender of the pronoun with that of the Greek word for mystery; many later (eighth/ninth century on), predominantly Byzantine manuscripts read "God," possibly for theological reasons.

* [4:1–5] Doctrinal deviations from the true Christian message within the church have been prophesied, though the origin of the prophecy is not specified (1 Tm 4:1–2); cf Acts 20:29–30. The letter warns against a false asceticism that prohibits marriage and regards certain foods as forbidden, though they are part of God's good creation (1 Tm 4:3).

* [4:5] **The invocation of God in prayer**: literally, "the word of God and petition." The use of "word of God" without an article in Greek suggests that it refers to the name of God being invoked in blessing rather than to the "word of God" proclaimed to the community.

* [4:6–10] Timothy is urged to be faithful, both in his teaching and in his own life, as he looks only to God for salvation.

limited value, devotion is valuable in every respect, since it holds a promise of life both for the present and for the future. 9This saying is trustworthy and deserves full acceptance. 10For this we toil and struggle,* because we have set our hope on the living God, who is the savior of all, especially of those who believe.

11*Command and teach these things. 12Let no one have contempt for your youth,* but set an example for those who believe, in speech, conduct, love, faith, and purity. 13Until I arrive, attend to the reading,* exhortation, and teaching. 14Do not neglect the gift you have, which was conferred on you through the prophetic word* with the imposition of hands of the presbyterate. 15Be diligent in these matters, be absorbed in them, so that your progress may be evident to everyone. 16Attend to yourself and to your teaching; persevere in both tasks, for by doing so you will save both yourself and those who listen to you.

1 Tm 弟前

敬在各方面都有益處，因為有今生與來生的應許。9這話是確實的，值得完全接納。10我們勞苦奮鬥，正是如此，因為我們已寄望於永生的天主，他是全人類，尤其是信徒們的救主。

善盡職責 11你要拿這些事去指導和教訓人，12不要讓人小看你年輕；但要在言語行為上，在愛德、信德和潔德上，做信徒的模範。13直到我來時，你要專務宣讀、勸勉和教導。14不要疏忽你心內的神恩，即從前因預言，藉長老團的覆手賜予你的神恩。15你要專心做這些事，全神貫注在這些事上，為使眾人看出你的進步。16應注意你自己和你的訓言，在這些事上要堅持不變，因為你這樣做，纔能救你自己，又能救你的聽眾。

IV: Duties toward Others

CHAPTER 5

1*Do not rebuke an older man, but appeal to him as a father. Treat younger men as brothers, 2older women as mothers, and younger

第五章

應如何規勸人 1不要嚴責老年人，但要勸他如勸父親；勸青年人如勸弟兄；2勸老婦如勸母親；

* [4:10] **Struggle**: other manuscripts and patristic witnesses read "suffer reproach."
* [4:11–16] Timothy is urged to preach and teach with confidence, relying on the gifts and the mission that God has bestowed on him.
* [4:12] **Youth**: some commentators find this reference a sign of pseudepigraphy. Timothy had joined Paul as a missionary already in A.D. 49, some fifteen years before the earliest supposed date of composition.
* [4:13] **Reading**: the Greek word refers to private or public reading. Here, it probably designates the public reading of scripture in the Christian assembly.
* [4:14] **Prophetic word**: this may mean the utterance of a Christian prophet designating the candidate or a prayer of blessing accompanying the rite. **Imposition of hands**: this gesture was used in the Old Testament to signify the transmission of authority from Moses to Joshua (Numbers 27:18–23; Deut 34:9). The early Christian community used it as a symbol of installation into an office: the Seven (Acts 6:6) and Paul and Barnabas (Acts 13:3). Of the **presbyterate**: this would mean that each member of the college of presbyters imposed hands and appears to contradict 2 Tm 1:6, in which Paul says that he imposed hands on Timothy. This latter text, however, does not exclude participation by others in the rite. Some prefer to translate "for the presbyterate," and thus understand it to designate the office into which Timothy was installed rather than the agents who installed him.
* [5:1–16] After a few words of general advice based on common sense (1 Tm 5:1–2), the letter takes up,

women as sisters with complete purity.

以完全純潔的心；勸青年女子如勸姊妹。

Rules for Widows. 3Honor widows who are truly widows. 4But if a widow has children or grandchildren, let these first learn to perform their religious duty to their own family and to make recompense to their parents, for this is pleasing to God. 5The real widow, who is all alone, has set her hope on God and continues in supplications and prayers night and day. 6But the one who is self-indulgent is dead while she lives. 7Command this, so that they may be irreproachable. 8And whoever does not provide for relatives and especially family members has denied the faith and is worse than an unbeliever.

論寡婦 3要敬重寡婦，即那些真正做寡婦的。4假使寡婦有兒子或孫子，他們就應先學著孝敬本家人，報答祖先，因為這是天主所喜悅的事。5那真正做寡婦的，孤獨無依，已寄望於天主，黑夜白日常在懇求和祈禱；6但那任性縱慾的寡婦，雖生猶死。7你要拿這些話去勸戒，使她們無可指摘。8如有人不照顧自己的戚族，尤其不照顧自己的家人，即是背棄信德，比不信的人更壞。

9Let a widow be enrolled if she is not less than sixty years old, married only once, 10with a reputation for good works, namely, that she has raised children, practiced hospitality, washed the feet of the holy ones, helped those in distress, involved herself in every good work. 11But exclude younger widows, for when their sensuality estranges them from Christ, they want to marry 12and will incur condemnation for breaking their first pledge. 13And furthermore, they learn to be idlers, going about from house to house, and not only idlers but gossips and busybodies as well, talking about things that ought not to be mentioned. 14So I would like younger widows to marry, have children, and manage a home, so as to give the adversary no pretext for maligning us. 15For some have already turned

論教會內服務的寡婦 9錄用一個寡婦，年紀不要少過六十歲，且只做過一個丈夫的妻子，10又必須有行善的聲望，如：教育過兒女，款待過旅客，洗過聖徒的腳，賙濟過遭難的人，勤行過各種善工。11至於年輕的寡婦，你要拒絕錄用，因為當她們情慾衝動違背基督的時候，便想再嫁；12這樣必招致懲罰，因為她們擯棄了起初的信誓；13同時她們又游手好閒，習慣串門踏戶；不但游手好閒，而且還饒舌不休，好管閒事，說些不當說的話。14所以我要年輕的寡婦再嫁，生養兒女，治理家務，不給敵人以誹謗的任何藉口，15因為有些已轉身

in its several aspects, the subject of widows. The first responsibility for their care belongs to the family circle, not to the Christian community as such (1 Tm 5:3–4, 16). The widow left without the aid of relatives may benefit the community by her prayer, and the community should consider her material sustenance its responsibility (1 Tm 5:5–8). Widows who wish to work directly for the Christian community should not be accepted unless they are well beyond the probability of marriage, i.e., sixty years of age, married only once, and with a reputation for good works (1 Tm 5:9–10). Younger widows are apt to be troublesome and should be encouraged to remarry (1 Tm 5:11–15).

away to follow Satan. 16If any woman believer* has widowed relatives, she must assist them; the church is not to be burdened, so that it will be able to help those who are truly widows.

隨從了撒殫。16若女信徒家中有寡婦，就應供養她們，不可加重教會的負擔，為使教會能供養那些真正的寡婦。

Rules for Presbyters. 17*Presbyters who preside well deserve double honor, especially those who toil in preaching and teaching. 18For the scripture says, "You shall not muzzle an ox when it is threshing," and, "A worker deserves his pay." 19Do not accept an accusation against a presbyter unless it is supported by two or three witnesses. 20Reprimand publicly those who do sin, so that the rest also will be afraid. 21I charge you before God and Christ Jesus and the elect angels to keep these rules without prejudice, doing nothing out of favoritism. 22Do not lay hands too readily on anyone, and do not share in another's sins. Keep yourself pure. 23Stop drinking only water, but have a little wine for the sake of your stomach and your frequent illnesses. 24Some people's sins are public, preceding them to judgment; but other people are followed by their sins. 25Similarly, good works are also public; and even those that are not cannot remain hidden.

論長老 17那些善於督導的長老，尤其那些出力講道和施教的人，堪受加倍的敬奉，18因為經上記載：『牛在打場的時候，不可籠住牠的嘴』；又說：『工人自當有他的工資。』19反對長老的控告，除非有兩三個證人，你不可受理。20犯罪的人，你要在眾人前加以斥責，為叫其餘的人有所警惕。21我在天主與基督耶穌，以及蒙選的天使前懇求你，要遵守這些話，不可存成見，做事也不可有偏心。22不可輕易給人覆手；不可在別人的罪上有分子，務要守身清白。23至於你，你以後不要單喝清水，為了你的胃病和你屢次生病，卻要用點酒。24有些人的罪過，在受審以前便是顯明的，但有些人的罪過只在受審以後；25同樣，善工也是顯明的；即使不明顯，也不能隱瞞住。

* [5:16] **Woman believer**: some early Latin manuscripts and Fathers have a masculine here, while most later manuscripts and patristic quotations conflate the two readings, perhaps to avoid unfair restriction to women.

* [5:17–25] The function of presbyters is not exactly the same as that of the *episkopos*, "bishop" (1 Tm 3:1); in fact, the relation of the two at the time of this letter is obscure (but cf the note on Titus 1:5–9). The Pastorals seem to reflect a transitional stage that developed in many regions of the church into the monarchical episcopate of the second and third centuries. The presbyters possess the responsibility of preaching and teaching, for which functions they are supported by the community (1 Tm 5:17–18). The realization that their position subjects them to adverse criticism is implied in the direction to Timothy (1 Tm 5:19–20) to make sure of the truth of any accusation against them before public reproof is given. He must be as objective as possible in weighing charges against presbyters (1 Tm 5:21), learning from his experience to take care in selecting them (1 Tm 5:22). Some scholars take 1 Tm 5:22 as a reference not to ordination of presbyters but to reconciliation of public sinners. The letter now sounds an informal note of personal concern in its advice to Timothy not to be so ascetic that he even avoids wine (1 Tm 5:23). Judgment concerning the fitness of candidates to serve as presbyters is easy with persons of open conduct, more difficult and prolonged with those of greater reserve (1 Tm 5:24–25).

CHAPTER 6

Rules for Slaves. 1*Those who are under the yoke of slavery must regard their masters as worthy of full respect, so that the name of God and our teaching* may not suffer abuse. 2*Those whose masters are believers must not take advantage of them because they are brothers but must give better service because those who will profit from their work are believers and are beloved. Teach and urge these things.

V: False Teaching and True Wealth

3Whoever teaches something different and does not agree with the sound words of our Lord Jesus Christ and the religious teaching 4is conceited, understanding nothing, and has a morbid disposition for arguments and verbal disputes. From these come envy, rivalry, insults, evil suspicions, 5and mutual friction among people with corrupted minds, who are deprived of the truth, supposing religion to be a means of gain. 6*Indeed, religion with contentment is a great gain. 7For we brought nothing into the world, just as we shall not be able to take anything out of it. 8If we have food and clothing, we shall be content with that. 9Those who want to be rich are falling into temptation and into a trap and into many foolish and harmful desires, which plunge them

第六章

勸奴隸尊敬主人 1凡負軛為奴隸的，應認為自己的主人堪受各種尊敬，以免天主的名號和道理被人褻瀆。2奴隸若是有信教的主人，也不可因他們是弟兄，便加以輕視，反要越發服事他們，因為得服事之惠的是信徒，是可愛的弟兄。你要拿這些事教訓人，勸勉人。

異端邪說的危險 3若有人講異端道理，不順從我們的主耶穌基督的健全道理，與那合乎虔敬的教訓，4他必是妄自尊大，一無所知，患有辯論和舌戰之癖的人；由此而生出嫉妒、爭吵、謾罵、惡意的猜疑，5以及心思敗壞和喪失真理者的口角；他們以為虔敬是獲利之源。6的確，虔敬是一個獲利的富源，但應有知足的心，7因為我們沒有帶什麼到世界上，同樣也不能帶走什麼，8只要我們有吃有穿，就當知足。9至於那些想望致富的人，卻陷於誘惑，墮入羅網和許多背理有害的慾望中，這慾望叫人沉溺於敗壞和滅

1 Tm 弟前

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* [6:1–2] Compare the tables for household duties, such as that of Col 3:18–4:1. Domestic relationships derive new meaning from the Christian faith.
* [6:1] **Our teaching**: this refers to the teaching of the Christian community.
* [6:2b–10] Timothy is exhorted to maintain steadfastly the position outlined in this letter, not allowing himself to be pressured into any other course. He must realize that false teachers can be discerned by their pride, envy, quarrelsomeness, and greed for material gain. 1 Tm 6:6 is rather obscure and is interpreted, and therefore translated, variously. The suggestion seems to be that the important gain that religion brings is spiritual, but that there is material gain, too, up to the point of what is needed for physical sustenance (cf 1 Tm 6:17–19).
* [6:6] **Contentment**: the word *autarkeia* is a technical Greek philosophical term for the virtue of independence from material goods (Aristotle, Cynics, Stoics).

into ruin and destruction. 10For the love of money is the root of all evils, and some people in their desire for it have strayed from the faith and have pierced themselves with many pains.

亡中，10因為貪愛錢財乃萬惡的根源；有些人曾因貪求錢財而離棄了信德，使自己受了許多刺心的痛苦。

Exhortations to Timothy. 11*But you, man of God, avoid all this. Instead, pursue righteousness, devotion, faith, love, patience, and gentleness.* 12Compete well for the faith. Lay hold of eternal life, to which you were called when you made the noble confession in the presence of many witnesses. 13I charge [you] before God, who gives life to all things, and before Christ Jesus, who gave testimony under Pontius Pilate for the noble confession, 14to keep the commandment without stain or reproach until the appearance of our Lord Jesus Christ 15that the blessed and only ruler will make manifest at the proper time, the King of kings and Lord of lords, 16who alone has immortality, who dwells in unapproachable light, and whom no human being has seen or can see. To him be honor and eternal power. Amen.

信德生活的真正目的 11至於你，天主的人哪！你要躲避這些事；但要追求正義、虔敬、信德、愛德、堅忍和良善，12要奮力打這場有關信仰的好仗，要爭取永生：你正是為此而蒙召，並為此在許多證人前宣示了你那美好的誓言。13我在使萬有生活的天主前和曾對般雀比拉多宣過美好誓言的基督耶穌前命令你，14務要保守這訓令，不受玷污，無可指摘，直到我們的主耶穌基督的顯現：15在預定的時期使人看見這顯現的，是那真福，惟一全能者，萬王之王，萬主之主，16是那獨享不死不滅，住於不可接近的光中，沒有人看見過，也不能看見的天主。願尊崇和永遠的威權歸於他！阿們。

1 Tm 弟前

Right Use of Wealth. 17*Tell the rich in the present age not to be proud and not to rely on so uncertain a thing as wealth but rather on God, who richly provides us with all things for our enjoyment. 18Tell them to do good, to be rich in good works, to be generous, ready to share, 19thus accumulating as treasure a good foundation for the future, so as to win the life that is true life.

勸戒富有的人 17至於今世的富人，你要勸告他們，不要心高氣傲，也不要寄望於無常的財富，惟獨寄望於那將萬物豐富地供給我們享用的天主。18又要勸他們行善，在善工上致富，甘心施捨，樂意通財，19為自己積蓄良好的根基，以備將來能享受那真正的生命。

* [6:11–16] Timothy's position demands total dedication to God and faultless witness to Christ (1 Tm 6:11–14) operating from an awareness, through faith, of the coming revelation in Jesus of the invisible God (1 Tm 6:15–16).

* [6:11] **Man of God**: a title applied to Moses and the prophets (Deut 33:1; 1 Sam 2:27; 1 Kings 12:22; 13:1; etc.).

* [6:17–19] Timothy is directed to instruct the rich, advising them to make good use of their wealth by aiding the poor.

VI: Final Recommendation and Warning

20*O Timothy, guard what has
been entrusted to you. Avoid profane
babbling and the absurdities of so-
called knowledge. 21By professing it,
some people have deviated from the
faith.

Grace be with all of you.

保管所受的寄托 20弟茂德啊！要保管所受的寄托，要躲避凡俗的空談，和假冒知識之名的反論。21有些人自充有這知識，但終於失落了信德。

祝福辭 願恩寵與你們同在！

* [6:20–21] A final solemn warning against the heretical teachers, with what seems to be a specific reference to gnosticism, the great rival and enemy of the church for two centuries and more (the Greek word for "knowledge" is *gnōsis*). If gnosticism is being referred to here, it is probable that the warnings against "speculations" and "myths and genealogies" (cf especially 1 Tm 1:4; Titus 3:9) involve allusions to that same kind of heresy. Characteristic of the various gnostic systems of speculation was an elaborate mythology of innumerable superhuman intermediaries, on a descending scale ("genealogies"), between God and the world. Thus would be explained the emphasis upon Christ's being the one mediator (as in 1 Tm 2:5). Although fully developed gnosticism belonged to the second and later centuries, there are signs that incipient forms of it belonged to Paul's own period.

THE SECOND LETTER TO TIMOTHY

The authorship and date of this letter, as one of the Pastoral Epistles, are discussed in the Introduction to the First Letter to Timothy.

The tone here is more personal than in First Timothy, for this letter addresses Timothy in vivid terms (2 Tm 1:6–14; 2:1–13) and depicts Paul's courage and hope in the face of discouragements late in the course of his apostolic ministry (2 Tm 1:15–18; 3:10–17; 4:9–18). Indeed, the letter takes on the character of a final exhortation and testament from Paul to the younger Timothy (2 Tm 4:1–8). Paul is portrayed as a prisoner (2 Tm 1:8, 16; 2:9) in Rome (2 Tm 1:17), and there is a hint that Timothy may be in Ephesus (2 Tm 2:17). The letter reveals that, with rare exceptions, Christians have not rallied to Paul's support (2 Tm 1:15–18) and takes a pessimistic view of the outcome of his case (2 Tm 4:6). It describes Paul as fully aware of what impends, looking to God, not to human beings, for his deliverance (2 Tm 4:3–8, 18). It recalls his mission days with Timothy (2 Tm 1:3–5; cf Act 16:1–4). It points to his preaching of the gospel as the reason for his imprisonment and offers Timothy, as a motive for steadfastness, his own example of firmness in faith despite adverse circumstances (2 Tm 1:6–14). The letter suggests that Timothy should prepare others to replace himself as Paul has prepared Timothy to replace him (2 Tm 2:1–2). Paul urges him not to desist out of fear from preserving and spreading the Christian message (2 Tm 2:3–7). It presents the resurrection of Jesus and his messianic role as the heart of the gospel for which Paul has been ready to lay down his life (2 Tm 2:8–9) and thus not only to express his own conviction fully but to support the conviction of others (2 Tm 2:10–13).

This letter, like the preceding one, urges Timothy to protect the community from the inevitable impact of false teaching (2 Tm 2:14–3:9), without fear of the personal attacks that may result (2 Tm 3:10–13). It recommends that he rely on the power of the scriptures, on proclamation of the word, and on sound doctrine (2 Tm 3:14–4:2), without being troubled by those who do not accept him (2 Tm 4:3–5). The letter poignantly observes in passing that Paul has need of his reading materials and his cloak (2 Tm 4:13) and, what will be best of all, a visit from Timothy.

On the theory of authorship by Paul himself, Second Timothy appears to be the last of the three Pastoral Epistles. The many scholars who argue that the Pastorals are products of the Pauline school often incline toward Second Timothy as the earliest of the three and the one most likely to have actual fragments of material from Paul himself.

The principal divisions of the Second Letter to Timothy are the following:

I. Address (2 Tm 1:1–5)
II. Exhortations to Timothy (2 Tm 1:6–2:13)
III. Instructions Concerning False Teaching (2 Tm 2:14–4:8)
IV. Personal Requests and Final Greetings (2 Tm 4:9–22)

2 Tm 弟後

I: Address

CHAPTER 1

Greeting. 1*Paul, an apostle of Christ Jesus by the will of God for the promise of life in Christ Jesus,* 2to Timothy, my dear child: grace, mercy, and peace from God the Father and Christ Jesus our Lord.

Thanksgiving. 3I am grateful to God, whom I worship with a clear conscience as my ancestors did,* as

弟茂德後書

第一章

致候辭 1奉天主的旨意，為傳佈在基督耶穌內所恩許的生命，作基督耶穌宗徒的保祿，2致書給可愛的兒子弟茂德。願恩寵、仁慈與平安，由天主父和我們的主基督耶穌賜與你！

謝恩 3當我在黑夜白日的祈禱中，不斷地懷念你時，我就感謝

* [1:1–2] For the formula of address and greeting, see the note on Romans 1:1–7.
* [1:1] **The promise of life in Christ Jesus**: that God grants through union with Christ in faith and love; cf Col 3:4; 1 Tm 4:8.
* [1:3] **As my ancestors did**: this emphasizes the continuity of Judaism and Christianity; for a similar view, see Romans 9:3–5; Phil 3:4–6.

I remember you constantly in my prayers, night and day. 4*I yearn to see you again, recalling your tears, so that I may be filled with joy, 5as I recall your sincere faith that first lived in your grandmother Lois and in your mother Eunice and that I am confident lives also in you.

II: Exhortations to Timothy

The Gifts Timothy Has Received. 6For this reason, I remind you to stir into flame the gift of God* that you have through the imposition of my hands. 7For God did not give us a spirit of cowardice but rather of power and love and self-control. 8So do not be ashamed of your testimony to our Lord,* nor of me, a prisoner for his sake; but bear your share of hardship for the gospel with the strength that comes from God.

9*He saved us and called us to a holy life, not according to our works but according to his own design and the grace bestowed on us in Christ Jesus before time began, 10but now made manifest through the appearance of our savior Christ Jesus, who destroyed death and brought life and immortality to light through the gospel, 11*for which I was appointed preacher and apostle and teacher. 12*On this account I am suffering these things; but I am not ashamed, for I know

我繼續祖先，以純潔的良心所服事的天主。4我每想起你的眼淚，我便渴望見你，為叫我滿心喜樂；5我記得你那毫無虛偽的信德，這信德首先存在你外祖母羅依和你母親歐尼刻的心中，我深信也存在你的心中。

熱火應再燃起 6為了這個緣故，我提醒你把天主藉我的覆手所賦予你的恩賜，再熾燃起來，7因為，天主所賜給我們的，並非怯懦之神，而是大能、愛德和慎重之神。8所以，你不要以給我們的主作證為恥，也不要以我這為主被囚的人為恥，但要依賴天主的大能，為福音同我共受勞苦。9天主拯救了我們，以聖召召叫了我們，並不是按照我們的行為，而是按照他的決意和恩寵：這恩寵是萬世以前，在基督耶穌內賜予我們的，10如今藉著我們的救主基督耶穌的出現，顯示了出來；他毀滅了死亡，藉著福音彰顯了不朽的生命。11為這福音，我被立為宣講者，為宗徒，為導師。12為了這個原故，我現在受這些苦難，但我並不以此為恥，因為

* [1:4–5] Purportedly written from prison in Rome (2 Tm 1:8, 17; 4:6–8) shortly before the writer's death, the letter recalls the earlier sorrowful parting from Timothy, commending him for his faith and expressing the longing to see him again.
* [1:6] **The gift of God**: the grace resulting from the conferral of an ecclesiastical office. **The imposition of my hands**: see the note on 1 Tm 4:14.
* [1:8] **Do not be ashamed of your testimony to our Lord**: i.e., of preaching and suffering for the sake of the gospel.
* [1:9–10] Redemption from sin and the call to holiness of life are not won by personal deeds but are freely and graciously bestowed according to God's eternal plan; cf Eph 1:4.
* [1:11] **Teacher**: the overwhelming majority of manuscripts and Fathers read "teacher of the nations," undoubtedly a harmonization with 1 Tm 2:7.
* [1:12] **He is able to guard . . . until that day**: the intervening words can also be translated "what I have entrusted to him" (i.e., the fruit of his ministry) as well as "what has been entrusted to me" (i.e., the faith). The same difficult term occurs in 2 Tm 1:14, where it is modified by the adjective "rich" and used without a possessive.

him in whom I have believed and am confident that he is able to guard what has been entrusted to me until that day. 13Take as your norm the sound words that you heard from me, in the faith and love that are in Christ Jesus. 14Guard this rich trust with the help of the holy Spirit that dwells within us.

我知道我所信賴的是誰，也深信他有能力保管我所受的寄托，直至那一日。13你要以信德及在基督耶穌內的愛德，把從我所聽的健全道理，奉為模範；14且依賴那住在我們內的聖神，保管你所受的美好寄托。

Paul's Suffering. 15*You know that everyone in Asia deserted me, including Phygelus and Hermogenes. 16*May the Lord grant mercy to the family of Onesiphorus because he often gave me new heart and was not ashamed of my chains. 17But when he came to Rome, he promptly searched for me and found me. 18May the Lord grant him to find mercy from the Lord* on that day. And you know very well the services he rendered in Ephesus.

忠與逆的實例 15你知道那些在亞細亞的人都離棄了我，其中有非革羅和赫摩革乃。16願主賜仁慈於敖乃息佛洛的家庭，因為他屢次使我精神快慰，也不以我的鎖鏈為恥，17而且他一到了羅馬，便急切地訪尋我，也找到了我。18願主到那一日，賜他獲得主的仁慈！他在厄弗所怎樣為我服了務，你們知道得更清楚。

CHAPTER 2

第二章

2 Tm 弟後

Timothy's Conduct. 1*So you, my child, be strong in the grace that is in Christ Jesus. 2And what you heard from me through many witnesses entrust to faithful people who will have the ability to teach others as well. 3Bear your share of hardship along with me like a good soldier of Christ Jesus. 4To satisfy the one who recruited him, a soldier does not become entangled in

應善盡職責 1所以，我兒！你應因那在基督耶穌內的恩寵堅強起來，2應把你在許多證人前由我所聽的，傳授給忠信可靠的人，使他們也能夠教導別人。3應如同基督耶穌的精兵，與我共受勞苦。4沒有一個當兵的為叫他的元帥喜

* [1:15] Keen disappointment is expressed, here and later (2 Tm 4:16), that the Christians of the province of Asia, especially Phygelus and Hermogenes, should have abandoned the writer and done nothing to defend his case in court.

* [1:16–18] **The family of Onesiphorus because he . . . of my chains**: Onesiphorus seems to have died before this letter was written. His family is mentioned twice (here and in 2 Tm 4:19), though it was Onesiphorus himself who was helpful to Paul in prison and rendered much service to the community of Ephesus. Because the apostle complains of abandonment by all in Asia during his second imprisonment and trial, the assistance of Onesiphorus seems to have been given to Paul during his first Roman imprisonment (A.D. 61–63).

* [1:18] **Lord . . . Lord**: the first "Lord" here seems to refer to Christ, the second "Lord" to the Father.

* [2:1–7] This passage manifests a characteristic deep concern for safeguarding the faith and faithfully transmitting it through trustworthy people (2 Tm 2:1–2; cf 2 Tm 1:14; 1 Tm 6:20; Titus 1:9). Comparisons to the soldier's detachment, the athlete's sportsmanship, and the farmer's arduous work as the price of recompense (2 Tm 2:4–6) emphasize the need of singleness of purpose in preaching the word, even at the cost of hardship, for the sake of Christ (2 Tm 2:3).

the business affairs of life. 5Similarly, an athlete cannot receive the winner's crown except by competing according to the rules. 6The hardworking farmer ought to have the first share of the crop. 7Reflect on what I am saying, for the Lord will give you understanding in everything.

8*Remember Jesus Christ, raised from the dead, a descendant of David: such is my gospel, 9for which I am suffering, even to the point of chains, like a criminal. But the word of God is not chained. 10Therefore, I bear with everything for the sake of those who are chosen, so that they too may obtain the salvation that is in Christ Jesus, together with eternal glory.
11This saying is trustworthy:
If we have died with him
we shall also live with him;
12if we persevere
we shall also reign with him.
But if we deny him
he will deny us.
13If we are unfaithful
he remains faithful,
for he cannot deny himself.

III: Instructions Concerning False Teaching

Warning against Useless Disputes. 14*Remind people of these things and charge them before God* to

歡，而讓日常的俗務纏身的。5若有人競賽，除非按規矩競賽，是得不到花冠的。6勞苦的農夫，理當先享受產物。7你要了解我所說的話；其實主必要賜你了解一切。

與基督同苦的賞報 8你務要記住：根據我所傳的福音，達味的後裔耶穌基督從死者中復活了。9為了這福音，我受苦以至帶鎖鏈，如同兇犯一樣；但是天主的道，決束縛不住。10為此，我為蒙選的人忍受一切，為使他們也獲得那在基督耶穌內的救恩和永遠的光榮。11這話是確實的：
如果我們與他同死，也必與他同生；
12如果我們堅忍到底，也必與他一同為王；
如果我們否認他，他也必要否認我們；
13如果我們不忠信，他仍然是忠信的，
因為他不能否認自己。

2 Tm 弟後

教會內有善亦有惡 14你要提醒人這些事：在天主前懇切勸戒他

* [2:8–13] The section begins with a sloganlike summary of Paul's gospel about Christ (2 Tm 2:8) and concludes with what may be part of an early Christian hymn (2 Tm 2:11b–12a; most exegetes include the rest of 2 Tm 2:12 and all of 2 Tm 2:13 as part of the quotation). The poetic lines suggest that through baptism Christians die spiritually with Christ and hope to live with him and reign with him forever, but the Christian life includes endurance, witness, and even suffering, as the final judgment will show and as Paul's own case makes clear; while he is imprisoned for preaching the gospel (2 Tm 2:9), his sufferings are helpful to the elect for obtaining the salvation and glory available in Christ (2 Tm 2:10), who will be true to those who are faithful and will disown those who deny him (2 Tm 2:12–13).
* [2:14–19] For those who dispute about mere words (cf 2 Tm 2:23–24) and indulge in irreligious talk to the detriment of their listeners (2 Tm 2:16–19), see the notes on 1 Tm 1:3–7; 6:20–21. Hymenaeus and Philetus (2 Tm 2:17), while accepting the Christian's mystical death and resurrection in Christ through baptism, claimed that baptized Christians are already risen with Christ in this life and thus that there is no future bodily resurrection or eternal glory to come. The first quotation in 2 Tm 2:19 is from Numbers 16:5; the other quotation is from some unidentified Jewish or Christian writing.
* [2:14] **Before God**: many ancient manuscripts read "before the Lord."

stop disputing about words. This serves no useful purpose since it harms those who listen. 15Be eager to present yourself as acceptable to God, a workman who causes no disgrace, imparting the word of truth without deviation. 16Avoid profane, idle talk, for such people will become more and more godless, 17and their teaching will spread like gangrene. Among them are Hymenaeus and Philetus, 18who have deviated from the truth by saying that [the] resurrection has already taken place and are upsetting the faith of some. 19Nevertheless, God's solid foundation stands, bearing this inscription, "The Lord knows those who are his"; and, "Let everyone who calls upon the name of the Lord avoid evil."

20In a large household there are vessels not only of gold and silver but also of wood and clay, some for lofty and others for humble use. 21If anyone cleanses himself of these things, he will be a vessel for lofty use, dedicated, beneficial to the master of the house, ready for every good work. 22So turn from youthful desires and pursue righteousness, faith, love, and peace, along with those who call on the Lord* with purity of heart. 23Avoid foolish and ignorant debates, for you know that they breed quarrels. 24A slave of the Lord should not quarrel, but should be gentle with everyone, able to teach, tolerant, 25correcting opponents with kindness. It may be that God will grant them repentance that leads to knowledge of the truth, 26*and that they may return to their senses out of the devil's snare, where they are entrapped by him, for his will.

們，不要在言詞上爭辯，因為爭辯除能顛覆聽眾外，絲毫沒有益處。15你要努力在天主前，顯示自己是經得起考驗的，是無愧的工人，正確地講授真理之言。16至於那凡俗的空談，務要躲避，因為這些空談，多使人趨於不敬。17這些人的言論如同毒癌，愈爛愈大；其中就有依默納約和非肋托，18他們離開了真理，說復活已是過去的事，顛覆了一些人的信仰。19但是天主堅固的基礎，屹立不動，且有這樣的刻文說：『主認識那些屬於他的人。』又說：『凡呼號主名的人，應遠離邪惡。』20在大戶家庭中，不但有金器和銀器，而且也有木器和瓦器；有作貴重之用的，也有作卑賤之用的；21所以人若自潔，離開卑賤的，必然成為貴重的，聖潔的，有益於主人，便利行各種善工的器皿。

應善待迷途者 22你要躲避青年的貪慾，但要同那些以純潔之心呼號主的人們，追求正義、信德、愛德與平安。23至於那些愚昧和粗野的辯論，務要躲避，因為你知道辯論只會產生爭吵。24主的僕人不應當爭吵，但要和氣對待眾人，善於教導；凡事忍耐，25以溫和開導反抗的人，或許天主會賜他們悔改而認識真理，26使這些被魔鬼活捉去順從他心意的人，能覺悟過來，擺脫魔鬼的羅網。

* [2:22] **Those who call on the Lord**: those who believe in Christ and worship him as Lord, i.e., Christians (Acts 9:14–16, 20–21; Romans 10:12–13; cf 2 Tm 2:19, literally, "Everyone who names the name of the Lord").
* [2:26] Some interpreters would render this passage, "Thus they may come to their senses and, forced to do his (i.e., God's) will, may escape the devil's trap." This interpretation of the Greek is possible, but the one accepted in the text seems more likely.

CHAPTER 3

The Dangers of the Last Days. 1*But understand this: there will be terrifying times in the last days. 2People will be self-centered and lovers of money, proud, haughty, abusive, disobedient to their parents, ungrateful, irreligious, 3callous, implacable, slanderous, licentious, brutal, hating what is good, 4traitors, reckless, conceited, lovers of pleasure rather than lovers of God, 5as they make a pretense of religion but deny its power. Reject them. 6For some of these slip into homes and make captives of women weighed down by sins, led by various desires, 7always trying to learn but never able to reach a knowledge of the truth. 8Just as Jannes and Jambres opposed Moses, so they also oppose the truth—people of depraved mind, unqualified in the faith. 9But they will not make further progress, for their foolishness will be plain to all, as it was with those two.

Paul's Example and Teaching. 10*You have followed my teaching, way of life, purpose, faith, patience, love, endurance, 11persecutions, and sufferings, such as happened to me in Antioch, Iconium, and Lystra, persecutions that I endured. Yet from all these things the Lord delivered me. 12In fact, all who want to live religiously in Christ Jesus will be persecuted. 13But wicked people and charlatans will go from bad to

第三章

預言後世的磨難 1你應知道：在末日，困難的時期必要來臨，2因為那時人只愛自己、愛錢、矜誇、驕傲、謾罵、不孝順父母、忘恩、負義、不虔敬、3無慈愛、難和解、善誹謗、無節制、無仁心、不樂善、4背信、鹵莽、自大、愛快樂勝過愛天主；5他們雖有虔敬的外貌，卻背棄了虔敬的實質；這等人，你務要躲避。6因為他們中，有的潛入人家中，獵取那些滿身罪惡，及被各種邪慾吸引的婦女；7這些婦女雖時常學習，但總達不到明白真理的地步。8就如從前雅乃斯和楊布勒反抗梅瑟，照樣這等人也反抗了真理。他們的心術敗壞了，在信德上是不可靠的。9但他們不能再有所成就，因為他們的愚昧將要暴露在眾人前，如同那兩個人一樣。

2 Tm 弟後

真正導師的模範 10至於你，你卻追隨了我的教訓、我度日的態度、志向、信心、堅忍、愛心、容忍、11我受的迫害和苦難，即我在安提約基雅、依科尼雍、呂斯特辣所遭遇的事；那時我受了何等的迫害，主卻從這一切迫害中救出了我。12凡是願意在基督耶穌內熱心生活的人，都必要遭受迫害。13但是惡人和行詐術的人卻越來越壞，他們迷惑人，

* [3:1–9] The moral depravity and false teaching that will be rampant in the last days are already at work (2 Tm 3:1–5). The frivolous and superficial, too, devoid of the true spirit of religion, will be easy victims of those who pervert them by falsifying the truth (2 Tm 3:6–8), just as Jannes and Jambres, Pharaoh's magicians of Egypt (Exodus 7:11–12, 22), discredited the truth in Moses' time. Exodus does not name the magicians, but the two names are widely found in much later Jewish, Christian, and even pagan writings. Their origins are legendary.

* [3:10–17] Paul's example for Timothy includes persecution, a frequent emphasis in the Pastorals. Timothy is to be steadfast to what he has been taught and to scripture. The scriptures are the source of wisdom, i.e., of belief in and loving fulfillment of God's word revealed in Christ, through whom salvation is given.

worse, deceivers and deceived. 14But you, remain faithful to what you have learned and believed, because you know from whom you learned it, 15and that from infancy you have known [the] sacred scriptures, which are capable of giving you wisdom for salvation through faith in Christ Jesus. 16*All scripture is inspired by God and is useful for teaching, for refutation, for correction, and for training in righteousness,* 17so that one who belongs to God may be competent, equipped for every good work.

也必受人迷惑。

應忠於聖經的教訓 14然而你要堅持你所學和所信的事，你知道你是由誰學來的。15你自幼便通曉了聖經，這聖經能使你憑著那在基督耶穌內的信德，獲得得救的智慧。16凡受天主默感所寫的聖經，為教訓、為督責、為矯正、為教導人學正義，都是有益的，17好使天主的人成全，適於行各種善工。

CHAPTER 4

Solemn Charge. 1*I charge you in the presence of God and of Christ Jesus, who will judge the living and the dead, and by his appearing and his kingly power: 2proclaim the word; be persistent whether it is convenient or inconvenient; convince, reprimand, encourage through all patience and teaching. 3For the time will come when people will not tolerate sound doctrine but, following their own desires and insatiable curiosity,* will accumulate teachers 4and will stop listening to the truth and will be diverted to myths. 5But you, be self-possessed in all circumstances; put up with hardship; perform the work of an evangelist; fulfill your ministry.

第四章

不論順逆務必宣講 1我在天主和那要審判生死者的基督耶穌前，指著他的顯現和他的國，懇求你：2務要宣講真道，不論順境逆境，總要堅持不變；以百般的忍耐和各樣的教訓去反駁，去斥責，去勸勉。3因為時候將到，那時人不接受健全的道理，反因耳朵發癢，順從自己的情慾，為自己聚攏許多師傅；4且掩耳不聽真理，偏去聽那無稽的傳說。5至於你，在一切事上務要謹慎，忍受艱苦，作傳揚福音者的工作，完成你的職務。

Reward for Fidelity. 6*For I am already being poured out like a libation,

勝利在望 6因為我已被奠祭，我離世的時期已經近了。7這場

* [3:16] **All scripture is inspired by God**: this could possibly also be translated, "All scripture inspired by God is useful for. . . ." In this classic reference to inspiration, God is its principal author, with the writer as the human collaborator. Thus the scriptures are the word of God in human language. See also 2 Peter 1:20–21.
* [3:16–17] **Useful for teaching . . . every good work**: because as God's word the scriptures share his divine authority. It is exercised through those who are ministers of the word.
* [4:1–5] The gravity of the obligation incumbent on Timothy to preach the word can be gauged from the solemn adjuration: in the presence of God, and of Christ coming as universal judge, and by his appearance and his kingly power (2 Tm 4:1). Patience, courage, constancy, and endurance are required despite the opposition, hostility, indifference, and defection of many to whom the truth has been preached (2 Tm 4:2–5).
* [4:3] **Insatiable curiosity**: literally, "with itching ears."
* [4:6] The apostle recognizes his death through martyrdom to be imminent. He regards it as an act of worship in which his blood will be poured out in sacrifice; cf Exodus 29:38–40; Phil 2:17.

and the time of my departure is at hand.
7*I have competed well; I have finished
the race; I have kept the faith. 8*From
now on the crown of righteousness
awaits me, which the Lord, the just
judge, will award to me on that day,
and not only to me, but to all who
have longed for his appearance.

好仗，我已打完；這場賽跑，我已跑到終點；這信仰，我已保持了。8從今以後，正義的冠冕已為我預備下了，就是主，正義的審判者，到那一日必要賞給我的；不但賞給我，而且也賞給一切愛慕他顯現的人。

IV: Personal Requests and Final Greetings

Paul's Loneliness. 9*Try to join me
soon, 10for Demas, enamored of the
present world, deserted me and went
to Thessalonica, Crescens to Galatia,*
and Titus to Dalmatia. 11Luke is the
only one with me. Get Mark and bring
him with you, for he is helpful to me
in the ministry. 12I have sent Tychicus
to Ephesus. 13When you come, bring
the cloak I left with Carpus in Troas,
the papyrus rolls, and especially the
parchments.

請弟茂德快來羅馬 9你要趕快到我這裡來！10德瑪斯因愛現世，已離棄我到得撒洛尼去了；克勒斯刻去了迦拉達，弟鐸去了達耳瑪提雅，11只有路加同我在一起。你要帶著馬爾谷同你一起來，因為他在職務上為我是有用的。12至於提希苛，我派他到厄弗所去了。13我留在特洛阿卡爾頗家中的那件外衣，你來時務必帶上，還有那幾卷書，尤其是那些羊皮卷。

2 Tm
弟後

14Alexander* the coppersmith did
me a great deal of harm; the Lord will
repay him according to his deeds.
15You too be on guard against him, for
he has strongly resisted our preaching.

應提防亞歷山大 14銅匠亞歷山大使我受了許多苦，主將照他所行的報應他。15這人你也要加意提防，因為他極力反抗我們的道理。

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* [4:7] At the close of his life Paul could testify to the accomplishment of what Christ himself foretold concerning him at the time of his conversion, "I will show him what he will have to suffer for my name" (Acts 9:16).
* [4:8] When the world is judged at the parousia, all who have eagerly looked for the Lord's appearing and have sought to live according to his teachings will be rewarded. The crown is a reference to the laurel wreath placed on the heads of victorious athletes and conquerors in war; cf 2 Tm 2:5; 1 Cor 9:25.
* [4:9–13] Demas either abandoned the work of the ministry for worldly affairs or, perhaps, gave up the faith itself (2 Tm 4:10). Luke (2 Tm 4:11) may have accompanied Paul on parts of his second and third missionary journeys (Acts 16:10–12; 20:5–7). Notice the presence of the first personal pronoun "we" in these Acts passages, suggesting to some that Luke (or at least some traveling companion of Paul's) was the author of Acts. Mark, once rejected by Paul (Acts 13:13; 15:39), is now to render him a great service (2 Tm 4:11); cf Col 4:10; Phm 1:24. For Tychicus, see Eph 6:21; cf also Acts 20:4; Col 4:7.
* [4:10] **Galatia**: some manuscripts read "Gaul" or "Gallia."
* [4:14–18] **Alexander**: an opponent of Paul's preaching (2 Tm 4:14–15), perhaps the one who is mentioned in 1 Tim 1:20. Despite Paul's abandonment by his friends in the province of Asia (cf 2 Tm 1:15–16), the divine assistance brought this first trial to a successful issue, even to the point of making the gospel message known to those who participated in or witnessed the trial (2 Tm 4:16–17).

16At my first defense no one appeared
on my behalf, but everyone deserted
me. May it not be held against them!
17But the Lord stood by me and gave
me strength, so that through me the
proclamation might be completed and
all the Gentiles might hear it. And I
was rescued from the lion's mouth.
18The Lord will rescue me from every
evil threat and will bring me safe to his
heavenly kingdom. To him be glory
forever and ever. Amen.

報告初次受審 16在我初次過堂
時，沒有人在我身旁，眾人都
離棄了我，願天主不歸罪於他
們！17但是主卻在我左右，堅固
了我，使福音的宣講藉著我而完
成，使一切外邦人都能聽見；我
也從獅子口中被救了出來。18主
要救我脫離各種凶惡的事，也要
使我安全地進入他天上的國。願
光榮歸於他，於無窮世之世！阿
們。

Final Greeting. 19Greet Prisca and
Aquila* and the family of Onesiphorus.
20Erastus* remained in Corinth, while
I left Trophimus sick at Miletus. 21Try
to get here before winter. Eubulus,
Pudens, Linus,* Claudia, and all the
brothers send greetings.
22The Lord be with your spirit. Grace
be with all of you.

問安與祝福 19請問候普黎斯
加、阿桂拉和敖乃息佛洛一家。
20厄辣斯托仍留在格林多，特洛斐
摩因患病，我將他留在米肋托。
21你要趕快在冬天以前來到。歐
步羅、普登、理諾、克勞狄雅和
所有的弟兄都問候你。22願主與
你的心靈同在！願恩寵與你們同
在！

2 Tm
弟後

* [4:19] **Prisca and Aquila**: they assisted Paul in his ministry in Corinth (Acts 18:2–3) and Ephesus (Acts 18:19, 26; 1 Cor 16:19). They risked death to save his life, and all the Gentile communities are indebted to them (Romans 16:3–5).
* [4:20] **Erastus**: he was the treasurer of the city of Corinth (Romans 16:24); cf also Acts 19:22. **Trophimus**: from the province of Asia, he accompanied Paul from Greece to Troas (Acts 20:4–5).
* [4:21] **Linus**: Western tradition sometimes identified this Linus with the supposed successor of Peter as bishop of Rome, and Claudia as the mother of Linus (Apostolic Constitutions, fourth century).

弟鐸書引言

弟鐸的事蹟不見於《宗》只散見於保祿各書信內（《迦》、《格後》、《鐸》及《弟後》）。他生於外教家庭（迦2:3），大概是在安提約基雅為保祿所歸化，因而稱為保祿的「真子」（1:4）。公元49年，曾隨保祿前往耶京開宗徒會議（迦2:1；宗15:2），以後在保祿第二次傳教行程中（53-58年），曾被委派辦理了幾項要務（見格後2:13; 7:6; 8:6,16; 12:18）。公元65年隨保祿至克里特島，被祝聖為該地的主教（1:5）；隨後接獲此信，前往尼苛頗里（3:12），後又從該城被派往達耳瑪提雅（弟後4:10）。根據教會的口傳，他後來又返回克島，在那裡壽終正寢。

保祿寫《弟鐸書》的動機，由本書內容看來，與《弟前》完全一樣，即教導他如何管理該島的教會。本書寫作的時間，應在《弟前》書寫後不久，即在65年，因為本書與《弟前》內所有的勸言與指示，幾乎完全相同；地點是在馬其頓。

本書可分為三段：第一段1:5-16：論選立聖職人員的規範和他們應有的品格；第二段2:1-3:7：論應如何對待各級人士，應如何訓誨他們棄惡遷善；第三段3:8-11：論行善的必要，並應如何駁斥異端邪說。

THE LETTER TO
TITUS

The third of the Pastoral Epistles in the New Testament is addressed to a different co-worker of Paul than are First and Second Timothy. The situation is different, too, for Titus is addressed as the person in charge of developing the church on the large Mediterranean island of Crete (Ti 1:5), a place Paul had never, according to the New Testament, visited. The tone is closer to that of First Timothy as three topics of church life and structure are discussed: presbyter-bishops (see the note on Ti 1:5–9), groups with which one must work in the church (Ti 2:1–10), and admonitions for conduct based on the grace and love of God that appeared in Jesus Christ (Ti 2:11–3:10). The warmer personal tone of Second Timothy is replaced by emphasis on church office and on living in the society of the day, in which deceivers and heretics abound (Ti 1:10–16; 3:9–10).

The Pauline assistant who is addressed, Titus, was a Gentile Christian, but we are nowhere informed of his place of birth or residence. He went from Antioch with Paul and Barnabas to Jerusalem (Gal 2:1; cf Acts 15:2). According to 2 Corinthians (2 Cor 2:13; 7:6, 13–14), he was with Paul on his third missionary journey; his name, however, does not appear in Acts. Besides being the bearer of Paul's severe letter to the Corinthians (2 Cor 7:6–8), he had the responsibility of taking up the collection in Corinth for the Christian community of Jerusalem (2 Cor 8:6, 16–19, 23). In the present letter (Ti 1:5), he is mentioned as the administrator of the Christian community in Crete, charged with the task of organizing it through the appointment of presbyters and bishops (Ti 1:5–9; here the two terms refer to the same personages).

The letter instructs Titus about the character of the assistants he is to choose in view of the pastoral difficulties peculiar to Crete (Ti 1:5–16). It suggests the special individual and social virtues that the various age groups and classes in the Christian community should be encouraged to acquire (Ti 2:1–10). The motivation for transformation of their lives comes from christology, especially the redemptive sacrifice of Christ and his future coming, as applied through baptism and justification (Ti 2:11–14; 3:4–8). The community is to serve as a leaven for Christianizing the social world about it (Ti 3:1–3). Good works are to be the evidence of their faith in God (Ti 3:8); those who engage in religious controversy are, after suitable warning, to be ignored (Ti 3:9–11).

The authorship and date of the Letter to Titus are discussed in the Introduction to 1 Timothy. Those who assume authorship by Paul himself usually place Titus after 1 Timothy and before 2 Timothy. Others see it as closely related to 1 Timothy, in a growing emphasis on church structure and opposition to heresy, later than the letters of Paul himself and 2 Timothy. It has also been suggested that, if the three Pastorals once circulated as a literary unit, Titus was meant to be read ahead of 1 and 2 Timothy.

The principal divisions of the Letter to Titus are the following:

I. Address (Ti 1:1–4)
II. Pastoral Charge (Ti 1:5–16)
III. Teaching the Christian Life (Ti 2:1–3:15)

I: Address

CHAPTER 1

Greeting. 1*Paul, a slave of God and apostle of Jesus Christ for the sake of the faith of God's chosen ones and the recognition of religious truth, 2in the hope of eternal life that God, who does not lie, promised before time began, 3who indeed at the proper time revealed his word in the proclamation with which I was entrusted by the command of God our savior, 4to Titus, my true child in our common faith: grace and peace from God the Father and Christ Jesus our savior.

II: Pastoral Charge

Titus in Crete. 5*For this reason I left you in Crete so that you might set right what remains to be done and appoint presbyters in every town, as I directed you, 6on condition that a man be blameless, married only once, with believing children who are not accused of licentiousness or rebellious. 7For a bishop as God's steward must be blameless, not arrogant, not irritable, not a drunkard, not aggressive, not greedy for sordid gain, 8but hospitable, a lover of goodness, temperate, just, holy, and self-controlled, 9holding fast to the true message as taught so that he will be able both to exhort with sound doctrine and to refute opponents. 10*For there are also many rebels, idle

弟 鐸 書

第一章

致候辭 1天主的僕人，作耶穌基督宗徒的保祿——為引天主所選的人，去信從並認識合乎虔敬的真理，2這虔敬是本於永生的希望，又是那不能說謊的天主，在久遠的時代以前所預許的，3他到了適當的時期，就藉著宣講顯示了他的聖道；我就是照我們救主天主的命令，受委託盡這宣講的職務。——4我保祿致書給在共同信仰內作我真子的弟鐸：願恩寵與平安，由天主父及我們的救主基督耶穌賜與你。

長老應有的品格 5我留你在克里特，是要你整頓那些尚未完成的事，並照我所吩咐你的，在各城設立長老：6長老應是無可指摘的，只做過一個妻子的丈夫，所有的子女都是信徒，又沒有被控告為放蕩不羈的，7因為做監督的，既是天主的管家，就該是無可指摘的、不自負、不發怒、不嗜酒、不暴戾、不貪污；8但該好客、樂善、慎重、公正、熱心、有節，9堅持那合乎教理的真道，好能以健全的道理勸戒並駁斥抗辯的人。

應排斥異端 10實在有許多人尚

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* [1:1–4] On the epistolary form, see the note on Romans 1:1–7. The apostolate is the divinely appointed mission to lead others to the true faith and through it to eternal salvation (1–3).
* [1:5–9] This instruction on the selection and appointment of presbyters, substantially identical with that in 1 Tm 3:1–7 on a bishop (see the note there), was aimed at strengthening the authority of Titus by apostolic mandate; cf Titus 2:15. In Titus 1:5, 7 and Acts 20:17, 28, the terms *episkopos* and *presbyteros* ("bishop" and "presbyter") refer to the same persons. Deacons are not mentioned in Titus. See also the note on Phil 1:1.
* [1:10–16] This adverse criticism of the defects within the community is directed especially against certain Jewish Christians, who busy themselves with useless speculations over persons mentioned in the Old Testament, insist on the observance of Jewish ritual purity regulations, and thus upset whole families by teaching things they have no right to teach; cf Titus 3:9; 1 Tm 1:3–10.
* [1:10] **Jewish Christians**: literally, "those of the circumcision."

talkers and deceivers, especially the Jewish Christians.* 11It is imperative to silence them, as they are upsetting whole families by teaching for sordid gain what they should not. 12One of them, a prophet of their own, once said,

"Cretans have always been liars,
vicious beasts, and lazy gluttons."*

13That testimony is true. Therefore, admonish them sharply, so that they may be sound in the faith, 14instead of paying attention to Jewish myths and regulations of people who have repudiated the truth. 15To the clean all things are clean, but to those who are defiled and unbelieving nothing is clean; in fact, both their minds and their consciences are tainted. 16They claim to know God, but by their deeds they deny him. They are vile and disobedient and unqualified for any good deed.

III: Teaching the Christian Life

CHAPTER 2

Christian Behavior. 1*As for yourself, you must say what is consistent with sound doctrine, namely, 2that older men should be temperate, dignified, self-controlled, sound in faith, love, and endurance. 3Similarly, older women should be reverent in their behavior, not slanderers, not addicted to drink, teaching what is good, 4so that they may train younger women to love their husbands and children, 5to be self-controlled, chaste, good homemakers, under the control of their husbands, so that the word of God may not be discredited.

6Urge the younger men, similarly,

不服從，好空談，欺騙人，尤其是那些受過割損的人；11應杜塞這些人的口，因為他們為了可恥的利潤，竟教導那不應教導的事，破壞人的整個家庭。12克里特人中的一人，他們自己的一位先知曾這樣說：「克里特人常是些說謊者，是些可惡的野獸，貪口腹的懶漢。」13這話說的很對。為此，你該嚴厲規勸他們，好叫他們在信德上健全無瑕；14不要聽信猶太人無稽的傳說，和背棄真理之人的規定。15為潔淨人一切都是潔淨的，但為敗壞的人和無信仰的人，沒有一樣是潔淨的，就連他們的理性和良心都是污穢的。16這樣的人自稱認識天主，但在行為上卻否認天主；他們是可憎惡的，悖逆的，在一切善事上是無用的。

第二章

信友應有的個別教訓 1至於你，你所講的，該合乎健全的道理；2教訓老人應節制、端莊、慎重，在信德、愛德和忍耐上，要正確健全。3也要教訓老婦在舉止上要聖善，不毀謗人，不沉湎於酒，但教人行善，4好能教導青年婦女愛丈夫，愛子女，5慎重，貞節，勤理家務，良善，服從自己的丈夫，免得使人詆毀天主的聖道。6你也要教訓青年人在一切事上要

* [1:12] **Cretans . . . gluttons**: quoted from Epimenides, a Cretan poet of the sixth century B.C.
* [2:1–10] One of Titus' main tasks in Crete is to become acquainted with the character of the Cretans and thereby learn to cope with its deficiencies (see Titus 1:12). The counsel is not only for Titus himself but for various classes of people with whom he must deal: older men and women (Titus 2:2–4), younger women and men (Titus 2:4–7), and slaves (Titus 2:9–10); cf Eph 6:1–9; Col 3:18–4:1.

to control themselves, 7showing yourself as a model of good deeds in every respect, with integrity in your teaching, dignity, 8and sound speech that cannot be criticized, so that the opponent will be put to shame without anything bad to say about us.

9Slaves are to be under the control of their masters in all respects, giving them satisfaction, not talking back to them 10or stealing from them, but exhibiting complete good faith, so as to adorn the doctrine of God our savior in every way.

Transformation of Life. 11*For the grace of God has appeared, saving all 12and training us to reject godless ways and worldly desires and to live temperately, justly, and devoutly in this age, 13as we await the blessed hope, the appearance* of the glory of the great God and of our savior Jesus Christ, 14who gave himself for us to deliver us from all lawlessness and to cleanse for himself a people as his own, eager to do what is good.

15Say these things. Exhort and correct with all authority. Let no one look down on you.

Ti 鐸

CHAPTER 3

1*Remind them to be under the control of magistrates and authorities, to be obedient, to be open to every good enterprise.* 2They are to slander

慎重。7你該顯示自己為行善的模範，在教導上應表示純正莊重，8要講健全無可指摘的話，使反對的人感到羞愧，說不出我們什麼不好來。9教訓奴隸在一切事上要服從自己的主人，常叫他們喜悅，不要抗辯，10不要竊取，惟要事事表示自己實在忠信，好使我們的救主天主的聖道，在一切事上獲得光榮。

信友應如何在世上生活 11的確，天主救眾人的恩寵已經出現，12教導我們棄絕不虔敬的生活，和世俗的貪慾，有節地、公正地、虔敬地在今世生活，13期待所有希望的幸福，和我們偉大的天主及救主耶穌基督光榮的顯現。14他為我們捨棄了自己，是為救贖我們脫離一切罪惡，洗淨我們，使我們能成為他的選民，叫我們熱心行善。15你要宣講這些事，以全權規勸和指摘，不要讓任何人輕視你。

第三章

信友應服從政權 1你要提醒人服從執政的官長，聽從命令，準備行各種善事。2不要辱罵，不要

* [2:11–15] Underlying the admonitions for moral improvement in Titus 2:1–10 as the moving force is the constant appeal to God's revelation of salvation in Christ, with its demand for transformation of life.

* [2:13] **The blessed hope, the appearance**: literally, "the blessed hope and appearance," but the use of a single article in Greek strongly suggests an epexegetical, i.e., explanatory sense. **Of the great God and of our savior Jesus Christ**: another possible translation is "of our great God and savior Jesus Christ."

* [3:1–8] The list of Christian duties continues from Titus 2:9–10, undergirded again as in Titus 2:11–13 by appeal to what God in Christ has done (Titus 2:4–7; cf Titus 2:11–14). The spiritual renewal of the Cretans, signified in God's merciful gift of baptism (Titus 3:4–7), should be reflected in their improved attitude toward civil authority and in their Christian relationship with all (Titus 3:1–3).

* [3:1] **Magistrates and authorities**: some interpreters understand these terms as referring to the principalities and powers of the heavenly hierarchy. **To be open to every good enterprise**: this implies being good citizens. It could also be translated "ready to do every sort of good work" (as Christians); cf Titus 3:14.

no one, to be peaceable, considerate,
exercising all graciousness toward
everyone. 3For we ourselves were once
foolish, disobedient, deluded, slaves to
various desires and pleasures, living in
malice and envy, hateful ourselves and
hating one another.
4But when the kindness and
generous love
of God our savior appeared,
5not because of any righteous deeds
we had done
but because of his mercy,
he saved us through the bath of
rebirth
and renewal by the holy Spirit,
6whom he richly poured out on us
through Jesus Christ our savior,
7so that we might be justified by his
grace
and become heirs in hope of
eternal life.
8This saying is trustworthy.

Advice to Titus. *I want you to insist
on these points, that those who have
believed in God be careful to devote
themselves to good works; these are
excellent and beneficial to others.
9*Avoid foolish arguments, genealogies,
rivalries, and quarrels about the law, for
they are useless and futile. 10After a first
and second warning, break off contact
with a heretic, 11realizing that such
a person is perverted and sinful and
stands self-condemned.

Directives, Greetings, and Blessing.
12*When I send Artemas to you, or
Tychicus, try to join me at Nicopolis,
where I have decided to spend the
winter. 13Send Zenas the lawyer and
Apollos on their journey soon, and see
to it that they have everything they

爭吵，但要謙讓，對眾人表示極
其溫和，3因為我們從前也是昏愚
的，悖逆的，迷途的，受各種貪
慾和逸樂所奴役，在邪惡和嫉妒
中度日，自己是可憎惡的，又彼
此仇恨。4但當我們的救主天主的
良善，和他對人的慈愛出現時，
5他救了我們，並不是由於我們
本著義德所立的功勞，而是出於
他的憐憫，藉著聖神所施行的重
生和更新的洗禮，救了我們。6這
聖神是天主藉我們的救主耶穌基
督，豐富地傾注在我們身上的，
7好使我們因他的恩寵成義，本著
希望成為永生的承繼人。

責斥不務正道的人 8這話是確實
的，我願意你堅持這些事，好使
那些已信奉天主的人，熱心專務
行善；這些都是美好而為人有益
的事；9至於那些愚昧的辯論、祖
譜、爭執和關於法律的爭論，你
務要躲避，因為這些都是無益的
空談。10對異端人，在譴責過一
次兩次以後，就該遠離他。11該
知道：這樣的人已背棄正道，犯
罪作惡，自己給自己定了罪案。

吩咐與囑託 12當我打發阿爾特瑪
或提希苛到你那裡以後，你趕快
到尼苛頗里來見我，因為我已決
定在那裡過冬。13你打發法學士則
納和阿頗羅上路，要照顧周到，

* [3:8–11] In matters of good conduct and religious doctrine, Titus is to stand firm.
* [3:9] See the note on 1 Tm 6:20–21.
* [3:12–15] **Artemas** or **Tychicus** (2 Tm 4:12) is to replace Titus, who will join Paul in his winter sojourn at Nicopolis in Epirus, on the western coast of Greece.

need. 14But let our people, too, learn to devote themselves to good works to supply urgent needs, so that they may not be unproductive.

使他們什麼也不缺少。14我們的人也應當學著行善，為應付一切急需，免得成為不結果實的人。

15All who are with me send you greetings. Greet those who love us in the faith.

Grace be with all of you.

問候與祝福 15同我在一起的弟兄都問候你；請問候那些在信德內愛我們的弟兄。願恩寵與你們眾人同在！

費肋孟書引言

費肋孟原是哥羅森城的富翁，他大概是在厄弗所（宗19:10）直接為保祿所歸化的（19節）。他信教後，表現了非凡的信德與愛德，竟把自己的家獻出，作為信友集會及舉行聖祭之所（2,4-7節）。他既是富戶人家，按當時的社會制度，也蓄養了許多奴隸，其中有一名叫敖乃息摩的，尚未信教，作了一件對不起主人的事（大約偷了財物），因而畏罪逃亡，出走遠方。

敖乃息摩逃到了羅馬，找到了正被囚的保祿。保祿為保護他，起初本想留下他服侍自己（13節），但後來因敖氏已領洗入教（10,11兩節），決意叫他跟提希苛（保祿致《哥羅森書》即由提希苛帶去的），回到他的主人那裡，因而寫了這封保薦他的短信《費肋孟書》，求費肋孟不但不要處罰他，而且還應以「弟兄」之誼接待他（16節）。這封短信，猶如在《厄弗所書》引言中所提過的，應是保祿在63年於羅馬寫成的。

這封優美的私人函件，篇幅極短，很可能全是保祿親筆所寫。信內措詞造句，委婉動人，務求達到目的；同時這封富於熱情的短信也將保祿內心的愛情，活顯於紙上，實是不可多得的傑作。

這封私人函件，因為涉及了奴隸制度的社會問題，所以對教會以及社會發生了極大的影響。當基督教會出現於世時，經濟與社會生活全繫於奴隸。雖則如此，但當時的人卻不以奴隸為人，而只視作貨物。基督的教義一傳於世，開始了一種新的氣象；所以這封短信實可稱為「基督自由的宣言」（參閱迦3:27,28；格前7:20-22；弗6:5-9；哥3:11; 4:1）。它雖不曾把奴隸制度立即廢除，但由於基督教義的逐漸推進，把奴隸制度終歸消滅。

THE LETTER TO PHILEMON

This short letter addressed to three specific individuals was written by Paul during an imprisonment, perhaps in Rome between A.D. 61 and 63 (see the Introduction to Colossians for other possible sites). It concerns Onesimus, a slave from Colossae (Col 4:9), who had run away from his master, perhaps guilty of theft in the process (Phlm 1:18). Onesimus was converted to Christ by Paul (Phlm 1:10). Paul sends him back to his master (Phlm 1:12) with this letter asking that he be welcomed willingly by his old master (Phlm 1:8–10, 14, 17) not just as a slave but as a brother in Christ (Phlm 1:16). Paul uses very strong arguments (especially Phlm 1:19) in his touching appeal on behalf of Onesimus. It is unlikely that Paul is subtly hinting that he would like to retain Onesimus as his own slave, lent to Paul by his master. Rather, he suggests he would like to have Onesimus work with him for the gospel (Phlm 1:13, 20–21). There is, however, little evidence connecting this Onesimus with a bishop of Ephesus of the same name mentioned by Ignatius of Antioch (ca. A.D. 110).

Paul's letter deals with an accepted institution of antiquity, human slavery. But Paul breathes into this letter the spirit of Christ and of equality within the Christian community. He does not attack slavery directly, for this is something the Christian communities of the first century were in no position to do, and the expectation that Christ would soon come again militated against social reforms. Yet Paul, by presenting Onesimus as "brother, beloved . . . to me, but even more so to you" (Phlm 1:16), voiced an idea revolutionary in that day and destined to break down worldly barriers of division "in the Lord."

費肋孟書

Address and Greeting. 1*Paul, a prisoner for Christ Jesus, and Timothy our brother, to Philemon, our beloved and our co-worker, 2to Apphia our sister,* to Archippus our fellow soldier, and to the church at your house. 3Grace to you and peace* from God our Father and the Lord Jesus Christ.

致候辭 1基督耶穌的被囚者保祿，和弟茂德弟兄，致書給我們可愛的合作者費肋孟，2並給姊妹阿丕雅，和我們的戰友阿爾希頗，以及在你家中的教會。3願恩寵與平安，由天主我們的父及主耶穌基督賜與你們！

Thanksgiving. 4*I give thanks to my God always, remembering you in my prayers, 5as I hear of the love and the faith you have in the Lord Jesus and for all the holy ones,* 6so that your partnership in the faith may become effective in recognizing every good there is in us* that leads to Christ.

謝恩 4在我的祈禱中記念你時，我常感謝我的天主，5因為，聽說你對主耶穌，和對眾聖徒所表現的愛德與信德。6我祈求天主，為使你因信德而懷有的慷慨發生功效，使你認清我們所能行的一切善事，都是為基督而行的。7弟兄，我由於你的愛德，確實獲得了極大的喜樂和安慰，因為藉著你，聖徒們的心都舒暢了。

Plea for Onesimus. 7For I have experienced much joy and encouragement* from your love, because the hearts of the holy ones have been refreshed by you, brother. 8Therefore, although I have the full right* in Christ to order you to do what is proper, 9I rather urge you out of love, being as I am, Paul, an old man,* and now also

為救乃息摩求情 8為此，我雖然在基督內，能放心大膽地命你去作這件該作的事，9可是，我這年老的保祿，如今且為基督耶穌作

Phlm 費

* [1] **Prisoner**: as often elsewhere (cf Romans, 1 Cor, Gal especially), the second word in Greek enunciates the theme and sets the tone of the letter. Here it is the prisoner appealing rather than the apostle commanding.
* [2] **Apphia our sister**: sister is here used (like brother) to indicate a fellow Christian. **The church at your house: your** here is singular. It more likely refers to Philemon than to the last one named, Archippus; Philemon is then the owner of the slave Onesimus (Phlm 1:10). An alternate view is that the actual master of the slave is Archippus and that the one to whom the letter is addressed, Philemon, is the most prominent Christian there; see the note on Col 4:17.
* [3] **Grace . . . and peace**: for this greeting, which may be a combination of Greek and Aramaic epistolary formulae, see the note on Romans 1:1–7.
* [4] **In my prayers**: literally, "at the time of my prayers."
* [5] **Holy ones**: a common term for members of the Christian community (so also Phlm 1:7).
* [6] **In us**: some good ancient manuscripts have in you (plural). **That leads to Christ: leads to** translates the Greek preposition *eis*, indicating direction or purpose.
* [7] **Encouragement**: the Greek word *paraklēsis* is cognate with the verb translated "urge" in Phlm 1:9, 10, and serves as an introduction to Paul's plea. **Hearts**: literally, "bowels," expressing in Semitic fashion the seat of the emotions, one's "inmost self." The same Greek word is used in Phlm 1:12 and again in Phlm 1:20, where it forms a literary inclusion marking off the body of the letter.
* [8] **Full right**: often translated "boldness," the Greek word *parrēsia* connotes the full franchise of speech, as the right of a citizen to speak before the body politic, claimed by the Athenians as their privilege (Euripides).
* [9] **Old man**: some editors conjecture that Paul here used a similar Greek word meaning "ambassador" (cf Eph 6:20). This conjecture heightens the contrast with "prisoner" but is totally without manuscript support.

a prisoner for Christ Jesus. 10I urge you on behalf of my child Onesimus, whose father I have become in my imprisonment, 11who was once useless to you but is now useful* to [both] you and me. 12I am sending him, that is, my own heart, back to you. 13I should have liked to retain him for myself, so that he might serve* me on your behalf in my imprisonment for the gospel, 14but I did not want to do anything without your consent, so that the good you do might not be forced but voluntary. 15Perhaps this is why he was away from* you for a while, that you might have him back forever, 16no longer as a slave but more than a slave, a brother, beloved especially to me, but even more so to you, as a man* and in the Lord. 17So if you regard me as a partner, welcome him as you would me. 18*And if he has done you any injustice or owes you anything, charge it to me. 19I, Paul, write this in my own hand: I will pay. May I not tell you that you owe me your very self. 20Yes, brother, may I profit from you in the Lord. Refresh my heart in Christ. 21With trust in your compliance I write to you, knowing that you will do even more than I say. 22At the same time prepare a guest room for me, for I hope to be granted to you through your prayers.

囚犯的，寧願因著愛德求你，10就是為我在鎖鏈中所生的兒子敖乃息摩來求你。11他曾一度為你是無用的，可是，如今為你為我都有用了；12我現今把他給你打發回去，【你收下】他，他是我的心肝。13我本來願意將他留在我這裡，叫他替你服侍我這為福音而被囚的人，14可是沒有你的同意，我什麼也不願意做，好叫你所行的善不是出於勉強，而是出於甘心。15也許他暫時離開了你，是為叫你永遠收下他，16不再當一個奴隸，而是超過奴隸，作可愛的弟兄：他為我特別可愛，但為你不拘是論肉身方面，或是論主方面，更加可愛。17所以，若你以我為同志，就收留他當作收留我罷！18他若虧負了你或欠下你什麼，就算在我的賬上罷！19我保祿親手簽字：「我必要償還。」至於你，你所欠於我的，竟是你本身；這我就不必對你說了！20弟兄！望你使我在主內得此恩惠，並在基督內使我的心舒暢！21我自信你必聽從，纔給你寫了這信；我知道，就是超過我所說的，你也必作。22同時，也請你給我準備一個住處，因為我希望因你們的祈禱，主必要把我賜與你們。

Phlm 費

* [11] **Useless . . . useful**: here Paul plays on the name Onesimus, which means "useful" or "beneficial." The verb translated "profit" in Phlm 1:20 is cognate.
* [13] **Serve**: the Greek *diakoneō* could connote a ministry.
* [15] **Was away from**: literally, "was separated from," but the same verb means simply "left" in Acts 18:1. It is a euphemism for his running away.
* [16] **As a man**: literally, "in the flesh." With this and the following phrase, Paul describes the natural and spiritual orders.
* [18–19] **Charge it to me . . . I will pay**: technical legal and commercial terms in account keeping and acknowledgment of indebtedness.

Final Greetings. 23Epaphras,* my fellow prisoner in Christ Jesus, greets you, 24as well as Mark, Aristarchus, Demas, and Luke, my co-workers. 25The grace of the Lord Jesus Christ be with your spirit.

問安與祝福 23為基督耶穌與我一同被囚的厄帕夫辣、24我的合作者馬爾谷、阿黎斯塔苛、德瑪斯、路加都問候你。25願主耶穌基督的恩寵，與你們的心靈同在！阿們。

* [23–24] **Epaphras**: a Colossian who founded the church there (Col 1:7) and perhaps also in Laodicea and Hierapolis (Col 2:1; 4:12–13). **Aristarchus**: a native of Thessalonica and fellow worker of Paul (Acts 19:29; 20:4; 27:2). For Mark, Demas, and Luke, see 2 Tm 4:9–13 and the note there.

希伯來書引言

《希伯來書》與保祿其他書信有一不同之點，即是沒有致候辭，未載誰是發信人，誰是收信人。

關於收信人，從歷來的口傳和本書的標題（標題雖非出於原著，但已很古，大約始於二世紀），得知是希伯來人，具體地說：即是歸化的猶太人所組成的教會。此教會應在巴力斯坦，因為如本書所述：他們是直接由宗徒接受了福音（2:3），奉教已相當長久（5:12），從開始即遭受迫害（10:32-34），他們的導師和領袖已不存在（13:7）。所說的導師和領袖，似乎即是指耶京的主教次雅各伯宗徒，他已於62年為主殉道而死。

就在這時期，這些信友實在需要鼓勵與勸慰，因為他們當時正處於背信的危險中（10:25），一方面他們為聖殿內輝煌的敬禮所迷惑，另一方面他們又為了信仰遭受著同胞的迫害（10:32-39）。保祿宗徒得知該教會處於這樣的危險環境中，當然比任何人更為焦慮（羅9:1-5）。但為慰問鼓勵他們，纔寫了本書信。但是否真為保祿所寫？

對這問題，口傳最初極不確定，但稍後在東方教會內逐漸確定了；至四世紀時，連西方教會也一致認為實在是保祿寫了這封書信。通常反對保祿為本書的作者所提出的疑難是：信首缺少保祿所慣用的致候辭；文體字彙與保祿其他書信迥然不同；本書的希臘文更為純正典雅；本書內，也未能見到保祿在其他書信內所有的那種激昂的氣魄。雖然如此，本書內，也有不少與保祿其他書信的思想道理相合或完全吻合之處。可是上述的疑難怎樣解答呢？比較令人滿意的解答，即是本書信的主要觀念和神學是屬於保祿的，但編寫（包括辭彙與字句的構造）則出於保祿的弟子或他的一位同人。誰是這位代筆人呢？有人以為是巴爾納伯，有人以為是阿頗羅；但究其實是誰，不得而知。

本書寫作的時間，大約是保祿在羅馬被囚釋放後不久，即公元64或65年；地點大約是意大利，因在信尾作者代人問候說：「意大利的弟兄問候你們」（13:24）。

本書的目的，是勸勉鼓勵猶太信友，要他們堅持信德；並說明新約遠超過舊約，人不可再眷戀舊約的敬禮，因為基督自為大司祭和犧牲，遠超過任何司祭和祭品。

本書信文詞典雅華麗，立意高超優美，《新約》中沒有一部比本書更澈底詳盡地論及新舊約之異同，基督大司祭的特質等問題的。全書可分為三大段：第一段（1:1-4:13）：從新舊二約的頒佈者來看，新約遠勝舊約（新約是直接由天主子耶穌基督所頒佈的，舊約則是藉天使和梅瑟為中間人）；第二段（4:14-10:18）：從新舊二約的司祭來看，新約遠勝舊約（新約的司祭為基督，遠超舊約肋未族的司祭），並且基督又自為祭品，遠非任何祭獻可比；第三段（10:19-13:25）：勸信友們務要堅持信德，特引舊約先賢的芳表，證明信德的重要。末後以種種鼓勵向善的勸言結束了本書。

THE LETTER TO THE HEBREWS

As early as the second century, this treatise, which is of great rhetorical power and force in its admonition to faithful pilgrimage under Christ's leadership, bore the title "To the Hebrews." It was assumed to be directed to Jewish Christians. Usually Hebrews was attached in Greek manuscripts to the collection of letters by Paul. Although no author is mentioned (for there is no address), a reference to Timothy (Heb 13:23) suggested connections to the circle of Paul and his assistants. Yet the exact audience, the author, and even whether Hebrews is a letter have long been disputed.

The author saw the addressees in danger of apostasy from their Christian faith. This danger was due not to any persecution from outsiders but to a weariness with the demands of Christian life and a growing indifference to their calling (Heb 2:1; 4:14; 6:1–12; 10:23–32). The author's main theme, the priesthood and sacrifice of Jesus (Heb 3–10), is not developed for its own sake but as a means of restoring their lost fervor and strengthening them in their faith. Another important theme of the letter is that of the pilgrimage of the

people of God to the heavenly Jerusalem (11:10; 12:1–3, 18–29; 13:14). This theme is intimately connected with that of Jesus' ministry in the heavenly sanctuary (Heb 9:11–10:22).

The author calls this work a "message of encouragement" (Heb 13:22), a designation that is given to a synagogue sermon in Acts 13:15. Hebrews is probably therefore a written homily, to which the author gave an epistolary ending (Heb 13:22–25). The author begins with a reminder of the preexistence, incarnation, and exaltation of Jesus (Heb 1:3) that proclaimed him the climax of God' s word to humanity (Heb 1:1–3). He dwells upon the dignity of the person of Christ, superior to the angels (Heb 1:4–2:2). Christ is God's final word of salvation communicated (in association with accredited witnesses to his teaching: cf Heb 2:3–4) not merely by word but through his suffering in the humanity common to him and to all others (Heb 2:5–16). This enactment of salvation went beyond the pattern known to Moses, faithful prophet of God's word though he was, for Jesus as high priest expiated sin and was faithful to God with the faithfulness of God's own Son (Heb 2:17–3:6).

Just as the infidelity of the people thwarted Moses' efforts to save them, so the infidelity of any Christian may thwart God's plan in Christ (3:6–4:13). Christians are to reflect that it is their humanity that Jesus took upon himself, with all its defects save sinfulness, and that he bore the burden of it until death out of obedience to God. God declared this work of his Son to be the cause of salvation for all (Heb 4:14–5:10). Although Christians recognize this fundamental teaching, they may grow weary of it and of its implications, and therefore require other reflections to stimulate their faith (5:11–6:20).

Therefore, the author presents to the readers for their reflection the everlasting priesthood of Christ (Heb 7:1–28), a priesthood that fulfills the promise of the Old Testament (Heb 8:1–13). It also provides the meaning God ultimately intended in the sacrifices of the Old Testament (Heb 9:1–28): these pointed to the unique sacrifice of Christ, which alone obtains forgiveness of sins (Heb 10:1–18). The trial of faith experienced by the readers should resolve itself through their consideration of Christ's ministry in the heavenly sanctuary and his perpetual intercession there on their behalf (Heb 7:25; 8:1–13). They should also be strengthened by the assurance of his foreordained parousia, and by the fruits of faith that they have already enjoyed (Heb 10:19–39).

It is in the nature of faith to recognize the reality of what is not yet seen and is the object of hope, and the saints of the Old Testament give striking example of that faith (Heb 11:1–40). The perseverance to which the author exhorts the readers is shown forth in the early life of Jesus. Despite the afflictions of his ministry and the supreme trial of his suffering and death, he remained confident of the triumph that God would bring him (Heb 12:1–3). The difficulties of human life have meaning when they are accepted as God's discipline (Heb 12:4–13), and if Christians persevere in fidelity to the word in which they have believed, they are assured of possessing forever the unshakable kingdom of God (Heb 12:14–29).

The letter concludes with specific moral commandments (Heb 13:1–17), in the course of which the author recalls again his central theme of the sacrifice of Jesus and the courage needed to associate oneself with it in faith (Heb 13:9–16).

As early as the end of the second century, the church of Alexandria in Egypt accepted Hebrews as a letter of Paul, and that became the view commonly held in the East. Pauline authorship was contested in the West into the fourth century, but then accepted. In the sixteenth century, doubts about that position were again raised, and the modern consensus is that the letter was not written by Paul. There is, however, no widespread agreement on any of the other suggested authors, e.g., Barnabas, Apollos, or Prisc(ill)a and Aquila. The document itself has no statement about its author.

Heb 希

Among the reasons why Pauline authorship has been abandoned are the great difference of vocabulary and style between Hebrews and Paul's letters, the alternation of doctrinal teaching with moral exhortation, the different manner of citing the Old Testament, and the resemblance between the thought of Hebrews and that of Alexandrian Judaism. The Greek of the letter is in many ways the best in the New Testament.

Since the letter of Clement of Rome to the Corinthians, written about A.D. 96, most probably cites Hebrews, the upper limit for the date of composition is reasonably certain. While the letter's references in the present tense to the Old Testament sacrificial worship do not necessarily show that temple worship was still going on, many older commentators and a growing number of recent ones favor the view that it was and that the author wrote before the destruction of the temple of Jerusalem in A.D. 70. In that case, the argument of the letter is more easily explained as directed toward Jewish Christians rather than those of Gentile origin, and the persecutions they have suffered in the past (cf Heb 10:32–34) may have been connected with the disturbances that preceded the expulsion of the Jews from Rome in A.D. 49 under the emperor Claudius. These were probably caused by disputes between Jews who accepted Jesus as the Messiah and those who did not.

The principal divisions of the Letter to the Hebrews are the following:

I. Introduction (Heb 1:1–4)
II. The Son Higher than the Angels (Heb 1:5–2:18)
III. Jesus, Faithful and Compassionate High Priest (Heb 3:1–5:10)
IV. Jesus' Eternal Priesthood and Eternal Sacrifice (Heb 5:11–10:39)
V. Examples, Discipline, Disobedience (Heb 11:1–12:29)
VI. Final Exhortation, Blessing, Greetings (Heb 13:1–25)

I: Introduction

CHAPTER 1

1*In times past, God spoke in partial
and various ways to our ancestors
through the prophets; 2in these last
days, he spoke to us through a son,
whom he made heir of all things and
through whom he created the universe,
3who is the refulgence of his glory,
the very imprint of his being,
and who sustains all things by his
mighty word.
When he had accomplished
purification from sins,
he took his seat at the right hand of
the Majesty on high,
4as far superior to the angels
as the name he has inherited is
more excellent than theirs.

II: The Son Higher than the Angels

Messianic Enthronement. 5*For to
which of the angels did God ever say:
"You are my son; this day I have
begotten you"?

希伯來書

第一章

序言 1天主在古時，曾多次並以多種方式，藉著先知對我們的祖先說過話。2但在這末期內，他藉著自己的兒子對我們說了話。天主立了他為萬有的承繼者，並藉著他造成了宇宙。3他是天主光榮的反映，是天主本體的真像，以自己大能的話支撐萬有；當他滌除了罪惡之後，便在高天上坐於「尊威」的右邊。4他所承受的名字既然超越眾天使的名字，所以他遠超過眾天使之上。

基督超越天使

以聖經為證 5天主曾向那一位天使說過：『你是我的兒子，我今

* [1:1–4] The letter opens with an introduction consisting of a reflection on the climax of God's revelation to the human race in his Son. The divine communication was initiated and maintained during Old Testament times in fragmentary and varied ways through **the prophets** (Hebrews 1:1), including Abraham, Moses, and all through whom God spoke. But now **in these last days** (Hebrews 1:2) the final age, God's revelation of his saving purpose is achieved **through a son**, i.e., one who is Son, whose role is redeemer and mediator of creation. He was made **heir of all things** through his death and exaltation to glory, yet he existed before he appeared as man; through him God **created the universe**. Hebrews 1:3–4, which may be based upon a liturgical hymn, assimilate the Son to the personified Wisdom of the Old Testament as **refulgence of** God's **glory** and **imprint of his being** (Hebrews 1:3; cf Wisdom 7:26). These same terms are used of the Logos in Philo. The author now turns from the cosmological role of the preexistent Son to the redemptive work of Jesus: he brought about purification from sins and has been exalted to the right hand of God (see Psalm 110:1). The once-humiliated and crucified Jesus has been declared God's Son, and this name shows his superiority to the angels. The reason for the author's insistence on that superiority is, among other things, that in some Jewish traditions angels were mediators of the old covenant (see Acts 7:53; Gal 3:19). Finally, Jesus' superiority to the angels emphasizes the superiority of the new covenant to the old because of the heavenly priesthood of Jesus.

* [1:5–14] Jesus' superiority to the angels is now demonstrated by a series of seven Old Testament texts. Some scholars see in the stages of Jesus' exaltation an order corresponding to that of enthronement ceremonies in the ancient Near East, especially in Egypt, namely, elevation to divine status (Hebrews 1:5–6); presentation to the angels and proclamation of everlasting lordship (Hebrews 1:7–12); enthronement and conferral of royal power (Hebrews 1:13). The citations from the Psalms in Hebrews 1:5, 13 were traditionally used of Jesus' messianic sonship (cf Acts 13:33) through his resurrection and exaltation (cf Acts 2:33–35); those in Hebrews 1:8, 10–12 are concerned with his divine kingship and his creative function. The central quotation in Hebrews 1:7 serves to contrast the angels with the Son. The author quotes it according to the Septuagint translation, which is quite different in meaning from that of the Hebrew ("You make the winds your messengers, and flaming fire your ministers"). The angels are only **sent to serve . . . those who are to inherit salvation** (Hebrews 1:14).

Or again:
"I will be a father to him, and he
shall be a son to me"?
6And again, when he leads* the first-
born into the world, he says:
"Let all the angels of God worship
him."
7Of the angels he says:
"He makes his angels winds
and his ministers a fiery flame";
8but of the Son:
"Your throne, O God,* stands
forever and ever;
and a righteous scepter is the
scepter of your kingdom.
9You loved justice and hated
wickedness;
therefore God, your God,
anointed you
with the oil of gladness above
your companions";
10and:
"At the beginning, O Lord, you
established the earth,
and the heavens are the works of
your hands.
11They will perish, but you remain;
and they will all grow old like a
garment.
12You will roll them up like a cloak,
and like a garment they will be
changed.
But you are the same, and your
years will have no end."
13But to which of the angels has he
ever said:
"Sit at my right hand
until I make your enemies your
footstool"?
14Are they not all ministering spirits
sent to serve, for the sake of those who
are to inherit salvation?

日生了你？』或說過：『我要作他的父親，他要作我的兒子？』6再者，當天主引領首生子進入世界的時候，又說：『天主的眾天使都要崇拜他。』7論到天使固然說過：『天主使自己的天使為風，使自己的僕役為火燄。』8可是，論到自己的兒子卻說：『天主！你的御座，永遠常存；你治國的權杖，是公正的權杖。9你愛護正義，憎恨不法；為此天主，你的天主，用歡愉的油傅了你，勝過你的伴侶。』10又說：『上主！你在起初奠定了下地，上天是你手的功績；11諸天必要毀滅，而你永遠存在；萬物必要如同衣裳一樣破壞。12你將它們捲起好似外套，它們必如衣服，都要變換更新；但是你卻永存不變，你的壽命無盡無限。』13又向那一位天使說過：『你坐在我右邊，等我使你的仇敵，變作你腳下的踏板？』14眾天使豈不都是奉職的神，被派遣給那些要承受救恩的人服務嗎？

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* [1:6] **And again, when he leads**: the Greek could also be translated "And when he again leads" in reference to the parousia.
* [1:8–12] **O God**: the application of the name "God" to the Son derives from the preexistence mentioned in Hebrews 1:2–3; the psalmist had already used it of the Hebrew king in the court style of the original. See the note on Psalm 45:6. It is also important for the author's christology that in Hebrews 1:10–12 an Old Testament passage addressed to God is redirected to Jesus.

CHAPTER 2

Exhortation to Faithfulness.
1*Therefore, we must attend all the
more to what we have heard, so that
we may not be carried away. 2For if
the word announced through angels
proved firm, and every transgression
and disobedience received its just
recompense, 3how shall we escape
if we ignore so great a salvation?
Announced originally through the
Lord, it was confirmed for us by
those who had heard. 4God added his
testimony by signs, wonders, various
acts of power, and distribution of the
gifts of the holy Spirit according to his
will.

Exaltation through Abasement.
5*For it was not to angels that he
subjected the world to come, of which
we are speaking. 6Instead, someone
has testified somewhere:

"What is man that you are mindful
of him,
or the son of man that you care
for him?
7You made him for a little while
lower than the angels;
you crowned him with glory and
honor,
8subjecting all things under his
feet."

In "subjecting" all things [to him], he
left nothing not "subject to him." Yet
at present we do not see "all things

第二章

應堅持聖道 1為此，我們必須更應注重所聽的道理，免得為潮流所沖去。2如果藉著天使所傳示的話，發生了效力，凡違犯抗命的，都得了公平的報復；3那麼，我們這些忽視這樣偉大救恩的人，怎能逃脫懲罰呢？這救恩原是主親自開始宣講的，是那些聽講的人給我們證實的，4又是天主以神蹟、奇事和各種異能，以及照他的旨意所分配的聖神的奇恩，所一同證實的。

萬物全屬於基督權下 5的確，天主沒有把我們所討論的未來的世界，隸屬於天使之下，6但有一個人在聖經某處曾證明說：『人算什麼，你竟顧念他；人子算什麼，你竟看顧他？7你使他稍微遜於天使，賜給他尊崇和光榮當冠冕，【令他統治你手的造化，】8將一切放在他的腳下。』「將一切放在他的腳下」一句，是說天主沒有留下一樣，不隸屬於他權下的；但是現今我們還沒有看

Heb 希

* [2:1–4] The author now makes a transition into exhortation, using an a fortiori argument (as at Hebrews 7:21–22; 9:13–14; 10:28–29; 12:25). The **word announced through angels** (Hebrews 2:2), the Mosaic law, is contrasted with the more powerful word that Christians have received (Hebrews 2:3–4). Christ's supremacy strengthens Christians against being **carried away** from their faith.

* [2:5–18] The humanity and the suffering of Jesus do not constitute a valid reason for relinquishing the Christian faith. Psalm 8:5–6 is also applied to Jesus in 1 Cor 15:27; Eph 1:22; and probably 1 Peter 3:22. This christological interpretation, therefore, probably reflects a common early Christian tradition, which may have originated in the expression **the son of man** (Hebrews 2:6). The psalm contrasts God's greatness with man's relative insignificance but also stresses the superiority of man to the rest of creation, of which he is lord. Hebrews applies this christologically: Jesus lived a truly human existence, **lower than the angels**, in the days of his earthly life, particularly in his suffering and death; now, **crowned with glory and honor**, he is raised above all creation. The author considers all things as already **subject to him** because of his exaltation (Hebrews 2:8–9), though **we do not see** this yet. The reference to Jesus as **leader** (Hebrews

subject to him," 9but we do see Jesus
"crowned with glory and honor"
because he suffered death, he who "for
a little while" was made "lower than
the angels," that by the grace of God
he might taste death for everyone.
10For it was fitting that he, for whom
and through whom all things exist,
in bringing many children to glory,
should make the leader to their
salvation perfect through suffering.
11He who consecrates and those who
are being consecrated all have one
origin. Therefore, he is not ashamed to
call them "brothers," 12saying:

"I will proclaim your name to my
brothers,
in the midst of the assembly I will
praise you";

13and again:

"I will put my trust in him";

and again:

"Behold, I and the children God has
given me."

14Now since the children share in
blood and flesh, he likewise shared
in them, that through death he might
destroy the one who has the power of
death, that is, the devil, 15and free those
who through fear of death had been
subject to slavery all their life. 16Surely
he did not help angels but rather the

見一切全隸屬於他權下。9我們卻
看見了那位「稍微遜於天使」的
耶穌，因所受的死亡之苦，接受
了尊崇和光榮的冠冕；這原是出
於天主的恩寵，使他為每個人嘗
到死味。10其實，那為萬物的終
向和萬物根源的天主，既領導眾
子進入光榮，藉苦難來成全拯救
眾子的首領，也是適當的，11因
為，祝聖者與被祝聖者都是出於
一源；為這個原故，耶穌稱他們
為弟兄，並不以為恥，12說：『我
要向我的弟兄，宣揚你的聖名；
在集會中，我要讚揚你。』13又
說：『我要依靠天主。』又說：
『看，我和天主所賞給我的孩
子。』14那麼，孩子既然都有同
樣的血肉，他照樣也取了一樣的
血肉，為能藉著死亡，毀滅那握
有死亡的權勢者──魔鬼，15並解
救那些因死亡的恐怖，一生當奴
隸的人。16其實都知道，他沒有

Heb 希

2:10) sounds the first note of an important leitmotif in Hebrews: the journey of the people of God to the sabbath rest (Hebrews 4:9), the heavenly sanctuary, following Jesus, their "forerunner" (Hebrews 6:20). It was fitting that God should make him **perfect through suffering**, consecrated by obedient suffering. Because he is perfected as high priest, Jesus is then able to consecrate his people (Hebrews 2:11); access to God is made possible by each of these two consecrations. If Jesus is able to help human beings, it is because he has become one of us; we are his "brothers." The author then cites three Old Testament texts as proofs of this unity between ourselves and the Son. Psalm 22:22 is interpreted so as to make Jesus the singer of this lament, which ends with joyful praise of the Lord in the assembly of "brothers." The other two texts are from Isaiah 8:17, 18. The first of these seems intended to display in Jesus an example of the trust in God that his followers should emulate. The second curiously calls these followers "children"; probably this is to be understood to mean children of Adam, but the point is our solidarity with Jesus. By sharing human nature, including the ban of death, Jesus broke the power of the devil over death (Hebrews 2:4); the author shares the view of Hellenistic Judaism that death was not intended by God and that it had been introduced into the world by the devil. The **fear of death** (Hebrews 2:15) is a religious fear based on the false conception that death marks the end of a person's relations with God (cf Psalm 115:17–18; Isaiah 38:18). Jesus deliberately allied himself with the **descendants of Abraham** (Hebrews 2:16) in order to be a **merciful and faithful high priest**. This is the first appearance of the central theme of Hebrews, Jesus the great high priest expiating the **sins of the people** (Hebrews 2:17), as one who experienced the same tests as they (Hebrews 2:18).

descendants of Abraham; 17therefore, he had to become like his brothers in every way, that he might be a merciful and faithful high priest before God to expiate the sins of the people. 18Because he himself was tested through what he suffered, he is able to help those who are being tested.

III: Jesus, Faithful and Compassionate High Priest

CHAPTER 3

Jesus, Superior to Moses. 1*Therefore, holy "brothers," sharing in a heavenly calling, reflect on Jesus, the apostle and high priest of our confession, 2who was faithful to the one who appointed him, just as Moses was "faithful in [all] his house." 3But he is worthy of more "glory" than Moses, as the founder of a house has more "honor" than the house itself. 4Every house is founded by someone, but the founder of all is God. 5Moses was "faithful in all his house" as a "servant" to testify to what would be spoken, 6*but Christ was faithful as a son placed over his house. We are his house, if [only] we hold fast to our confidence and pride in our hope.

援助天使，而援助了亞巴郎的後裔。17因此，他應當在各方面相似弟兄們，好能在關於天主的事上，成為一個仁慈和忠信的大司祭，以補贖人民的罪惡。18他既然親自經過試探受了苦，也必能扶助受試探的人。

基督超越梅瑟

第三章

子僕的分別 1所以，有分於天上召選的諸聖弟兄啊！你們應細心想想，我們公認的欽使和大司祭耶穌，2對那委派他的是怎樣忠信，正如『梅瑟在他的全家中』一樣。3他本來比梅瑟堪受更大的光榮，就如修建房屋的人，比那房屋理當更受尊榮。4不錯，每座房屋都由一個人修建，但那創造萬有的卻是天主。5梅瑟在天主的全家中的確忠信，不過他只是臣僕，為給那當要宣布的事作證；6但基督卻是兒子，管理自己的家；他的家就是我們，只要我們保存由望德所生的依恃和榮耀，【堅定不移，直到最後。】

Heb 希

* [3:1–6] The author now takes up the two qualities of Jesus mentioned in Hebrews 2:17, but in inverse order: faithfulness (Hebrews 3:1–4:13) and mercy (Hebrews 4:14–5:10). Christians are called holy "brothers" because of their common relation to him (Hebrews 2:11), **the apostle**, a designation for Jesus used only here in the New Testament (cf John 13:16; 17:3), meaning one sent as God's final word to us (Hebrews 1:2). He is compared with Moses probably because he is seen as mediator of the new covenant (Hebrews 9:15) just as Moses was of the old (Hebrews 9:19–22, including his sacrifice). But when the author of Hebrews speaks of Jesus' sacrifice, he does not consider Moses as the Old Testament antitype, but rather the high priest on the Day of Atonement (Hebrews 9:6–15). Moses' faithfulness **"in [all] his house"** refers back to Numbers 12:7, on which this section is a midrashic commentary. In Hebrews 3:3–6, the author does not indicate that he thinks of either Moses or Christ as the founder of the household. **His house** (Hebrews 3:2, 5, 6) means God's house, not that of Moses or Christ; in the case of Christ, compare Hebrews 3:6 with Hebrews 10:21. The **house** of Hebrews 3:6 is the Christian community; the author suggests its continuity with Israel by speaking not of two houses but of only one. Hebrews 3:6 brings out the reason why Jesus is superior to Moses: the latter was the faithful **servant** laboring **in** the house founded by God, but Jesus is God's **son**, placed **over** the house.

* [3:6] The majority of manuscripts add "firm to the end," but these words are not found in the three earliest and best witnesses and are probably an interpolation derived from Hebrews 3:14.

Israel's Infidelity a Warning.

7*Therefore, as the holy Spirit says:
"Oh, that today you would hear his
voice,
8'Harden not your hearts as at the
rebellion
in the day of testing in the desert,
9where your ancestors tested and
tried me
and saw my works
10for forty years.
Because of this I was provoked with
that generation
and I said, "They have always
been of erring heart,
and they do not know my ways."
11As I swore in my wrath,
"They shall not enter into my
rest."""
12Take care, brothers, that none of you may have an evil and unfaithful heart, so as to forsake the living God. 13Encourage yourselves daily while it is still "today," so that none of you may grow hardened by the deceit of sin. 14We have become partners of Christ if only we hold the beginning of the reality firm until the end, 15for it is said:
"Oh, that today you would hear his
voice:

依恃的心和值得誇耀的希望

警戒切勿背信 7為此，聖神有話說：『今天你們如果聽從他的聲音，8不要再心硬了，像在叛亂之時，像在曠野中試探的那一天；9在那裡，你們的祖宗以考驗試探了我，雖然見了我的作為，10共四十年之久。所以我厭惡了那一世代，說：他們心中時常迷惑，他們不認識我的道路，11所以我在怒中起誓說：他們決不得進入我的安息。』12弟兄們！你們要小心，免得你們中有人起背信的惡心，背離生活的天主；13反之，只要還有「今天」在，你們要天天互相勸勉，免得你們有人因罪惡的誘惑而硬了心，14因為我們已成了有分於基督的人，只要我們保存著起初懷有的信心，堅定不移，直到最後。15經上所

Heb 希

* [3:7–4:13] The author appeals for steadfastness of faith in Jesus, basing his warning on the experience of Israel during the Exodus. In the Old Testament the Exodus had been invoked as a symbol of the return of Israel from the Babylonian exile (Isaiah 42:9; 43:16–21; 51:9–11). In the New Testament the redemption was similarly understood as a new exodus, both in the experience of Jesus himself (Luke 9:31) and in that of his followers (1 Cor 10:1–4). The author cites Psalm 95:7–11, a salutary example of hardness of heart, as a warning against the danger of growing weary and giving up the journey. To call God **living** (Hebrews 3:12) means that he reveals himself in his works (cf Joshua 3:10; Jer 10:11). The **rest** (Hebrews 3:11) into which Israel was to enter was only a foreshadowing of that rest to which Christians are called. They are to remember the example of Israel's revolt in the desert that cost a whole generation the loss of the promised land (Hebrews 3:15–19; cf Numbers 14:20–29). In Hebrews 4:1–11, the symbol of **rest** is seen in deeper dimension: because the promise to the ancient Hebrews foreshadowed that given to Christians, it is **good news**; and because the promised land was the place of rest that God provided for his people, it was a share in his own rest, which he enjoyed after he had finished his creative work (Hebrews 3:3–4; cf Genesis 2:2). The author attempts to read this meaning of God's rest into Psalm 95:7–11 (Hebrews 3:6–9). The Greek form of the name of Joshua, who led Israel into the promised land, is Jesus (Hebrews 3:8). The author plays upon the name but stresses the superiority of Jesus, who leads his followers into heavenly rest. Hebrews 3:12, 13 are meant as a continuation of the warning, for the word of God brings judgment as well as salvation. Some would capitalize **the word of God** and see it as a personal title of Jesus, comparable to that of John 1:1–18.

'Harden not your hearts as at the
rebellion.'"
16Who were those who rebelled when
they heard? Was it not all those who
came out of Egypt under Moses?
17With whom was he "provoked for
forty years"? Was it not those who
had sinned, whose corpses fell in
the desert? 18And to whom did he
"swear that they should not enter into
his rest," if not to those who were
disobedient? 19And we see that they
could not enter for lack of faith.

CHAPTER 4

The Sabbath Rest. 1Therefore, let us
be on our guard while the promise
of entering into his rest remains, that
none of you seem to have failed. 2For
in fact we have received the good news
just as they did. But the word that they
heard did not profit them, for they
were not united in faith with those
who listened. 3For we who believed
enter into [that] rest, just as he has
said:

"As I swore in my wrath,
'They shall not enter into my rest,'"

and yet his works were accomplished
at the foundation of the world. 4For
he has spoken somewhere about the
seventh day in this manner, "And God
rested on the seventh day from all his
works"; 5and again, in the previously
mentioned place, "They shall not
enter into my rest." 6Therefore, since
it remains that some will enter into
it, and those who formerly received
the good news did not enter because
of disobedience, 7he once more set
a day, "today," when long afterwards
he spoke through David, as already
quoted:

"Oh, that today you would hear his
voice:
'Harden not your hearts.'"

8Now if Joshua had given them rest,
he would not have spoken afterwards

說：『今天你們如果聽從他的聲音，不要再心硬了，像在叛亂之時，』16是誰聽了而起了叛亂呢？豈不是梅瑟從埃及領出來的眾人嗎？17四十年之久，天主厭惡了誰呢？不是那些犯了罪，而他們的屍首倒在曠野中的人嗎？18他向誰起了誓，不准進入他的安息呢？不是向那些背信的人嗎？19於是我們看出：他們不得進入安息，是因了背信的緣故。

第四章

背信必得不到安息 1所以，幾時進入他安息的恩許仍然存在，我們就應存戒心，免得你們中有人得不到安息，2因為我們也蒙受了喜訊，有如我們的祖先一樣；可是他們所聽到的話為他們毫無益處，因為他們聽的時候沒有懷著信德。3所以我們這些信了的人，必得進入安息，就如經上說的：『我在怒中起誓說：他們決不得進入我的安息。』其實天主的化工從創世時已經完成了，4因為聖經某處論及第七日說：『天主在第七天停止了自己的一切工作，開始安息。』5但這裡又說：『他們決不得進入我的安息。』6那麼，既然這安息還保留著要一些人進入，而那些先聽到喜訊的人，因背信沒有進入；7因此天主重新指定了一個日子，即一個「今天」，就是在很久以後藉達味所宣示的，如上邊說過的：『今天你們如果聽從他的聲音，不要再心硬了。』8假使若蘇厄實在使祖先安息了，此後天主便不

Heb 希

of another day. 9Therefore, a sabbath rest still remains for the people of God. 10And whoever enters into God's rest, rests from his own works as God did from his. 11Therefore, let us strive to enter into that rest, so that no one may fall after the same example of disobedience.

會再論及別的一個日子。9由此看來，為天主的百姓，還保留了一個安息的時日。10的確，誰進入了天主的安息，他也就停止自己的工作而安息，正如天主停止自己的工作而安息一樣。11所以我們要努力進入那安息，免得有人照樣因背信而跌倒。

12Indeed, the word of God is living and effective, sharper than any two-edged sword, penetrating even between soul and spirit, joints and marrow, and able to discern reflections and thoughts of the heart. 13No creature is concealed from him, but everything is naked and exposed to the eyes of him to whom we must render an account.

天主的話所有的德能 12天主的話確實是生活的，是有效力的，比各種雙刃的劍還銳利，直穿入靈魂和神魂，關節與骨髓的分離點，且可辨別心中的感覺和思念。13沒有一個受造物，在天主面前不是明顯的，萬物在他眼前都是袒露敞開的，我們必須向他交賬。

基督為大司祭

Jesus, Compassionate High Priest. 14*Therefore, since we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. 15For we do not have a high priest who is unable to sympathize with our weaknesses, but one who has similarly been tested in every way, yet without sin. 16So let us confidently approach the throne of grace to receive mercy and to find grace for timely help.

Heb 希

大司祭基督同情人的弱點 14我們既然有一位偉大的，進入了諸天的司祭，天主子耶穌，我們就應堅持所信奉的真道，15因為我們所有的，不是一位不能同情我們弱點的大司祭，而是一位在各方面與我們相似，受過試探的，只是沒有罪過。16所以我們要懷著依恃之心，走近恩寵的寶座，以獲得仁慈，尋到恩寵，作及時的扶助。

* [4:14–16] These verses, which return to the theme first sounded in Hebrews 2:16–3:1, serve as an introduction to the section that follows. The author here alone calls Jesus **a great high priest** (Hebrews 4:14), a designation used by Philo for the Logos; perhaps he does so in order to emphasize Jesus' superiority over the Jewish high priest. He has **been tested in every way, yet without sin** (Hebrews 4:15); this indicates an acquaintance with the tradition of Jesus' temptations, not only at the beginning (as in Mark 1:13) but throughout his public life (cf Luke 22:28). Although the reign of the exalted Jesus is a theme that occurs elsewhere in Hebrews, and Jesus' throne is mentioned in Hebrews 1:8, **the throne of grace** (Hebrews 4:16) refers to the throne of God. The similarity of Hebrews 4:16 to Hebrews 10:19–22 indicates that the author is thinking of our confident access to God, made possible by the priestly work of Jesus.

CHAPTER 5

1*Every high priest is taken
from among men and made their
representative before God, to offer gifts
and sacrifices for sins.* 2He is able
to deal patiently* with the ignorant
and erring, for he himself is beset by
weakness 3and so, for this reason, must
make sin offerings for himself as well
as for the people. 4No one takes this
honor upon himself but only when
called by God, just as Aaron was. 5In
the same way, it was not Christ who
glorified himself in becoming high
priest, but rather the one who said to
him:

"You are my son;
this day I have begotten you";
6just as he says in another place:*
"You are a priest forever
according to the order of
Melchizedek."
7In the days when he was in the flesh,
he offered prayers and supplications
with loud cries and tears to the
one who was able to save him from
death,* and he was heard because
of his reverence. 8Son though he

第五章

基督永為大司祭 1事實上，每位大司祭是由人間所選拔，奉派為人行關於天主的事，為奉獻供物和犧牲，以贖罪過，2好能同情無知和迷途的人，因為他自己也為弱點所糾纏。3因此他怎樣為人民奉獻贖罪祭，也當怎樣為自己奉獻。4誰也不得自己擅取這尊位，而應蒙天主召選，有如亞郎一樣。5照樣，基督也沒有自取做大司祭的光榮，而是向他說過：『你是我的兒子，我今日生了你』的那位光榮了他；6他又如在另一處說：『你照默基瑟德的品位，永做司祭。』7當他還在血肉之身時，以大聲哀號和眼淚，向那能救他脫離死亡的天主，獻上了祈禱和懇求，就因他的虔敬而獲得了俯允。8他雖然是天主子，

* [5:1–10] The true humanity of Jesus (see the note on Hebrews 2:5–18) makes him a more rather than a less effective high priest to the Christian community. In Old Testament tradition, the high priest was identified with the people, guilty of personal sin just as they were (Hebrews 5:1–3). Even so, the office was of divine appointment (Hebrews 5:4), as was also the case with the sinless Christ (Hebrews 5:5). For Hebrews 5:6, see the note on Psalm 110:4. Although Jesus was Son of God, he was destined as a human being to learn obedience by accepting the suffering he had to endure (Hebrews 5:8). Because of his perfection through this experience of human suffering, he is the cause of salvation for all (Hebrews 5:9), a **high priest according to the order of Melchizedek** (Hebrews 5:10; cf Hebrews 5:6 and Hebrews 7:3).
* [5:1] **To offer gifts and sacrifices for sins**: the author is thinking principally of the Day of Atonement rite, as is clear from Hebrews 9:7. This ritual was celebrated to atone for "all the sins of the Israelites" (Lev 16:34).
* [5:2] **Deal patiently**: the Greek word *metriopathein* occurs only here in the Bible; this term was used by the Stoics to designate the golden mean between excess and defect of passion. Here it means rather the ability to sympathize.
* [5:6–8] The author of Hebrews is the only New Testament writer to cite Psalm 110:4, here and in Hebrews 7:17, 21, to show that Jesus has been called by God to his role as priest. Hebrews 5:7–8 deal with his ability to sympathize with sinners, because of his own experience of the trials and weakness of human nature, especially fear of death. In his present exalted state, weakness is foreign to him, but he understands what we suffer because of his previous earthly experience.
* [5:7] **He offered prayers . . . to the one who was able to save him from death**: at Gethsemane (cf Mark 14:35), though some see a broader reference (see the note on John 12:27).
* [5:8] **Son though he was**: two different though not incompatible views of Jesus' sonship coexist in Hebrews, one associating it with his exaltation, the other with his preexistence. The former view is the older one (cf Romans 1:4).

was,* he learned obedience from
what he suffered; 9and when he was
made perfect, he became the source
of eternal salvation for all who obey
him, 10declared by God high priest
according to the order of Melchizedek.

IV: Jesus' Eternal Priesthood and Eternal Sacrifice

Exhortation to Spiritual Renewal.
11*About this we have much to say,
and it is difficult to explain, for you
have become sluggish in hearing.
12Although you should be teachers by
this time, you need to have someone
teach you again the basic elements of
the utterances of God. You need milk,
[and] not solid food. 13Everyone who
lives on milk lacks experience of the
word of righteousness, for he is a child.
14But solid food is for the mature, for
those whose faculties are trained by
practice to discern good and evil.

CHAPTER 6

1Therefore, let us leave behind
the basic teaching about Christ and
advance to maturity, without laying the
foundation all over again: repentance
from dead works and faith in God,
2instruction about baptisms* and

卻由所受的苦難，學習了服從，
9且在達到完成之後，為一切服從
他的人，成了永遠救恩的根源，
10遂蒙天主宣稱為按照默基瑟德品
位的大司祭。

責讀者幼稚愚蒙 11關於這事，
我們還有許多話要說，但是難以
說明，因為你們聽不入耳。12按
時間說，你們本應做導師了，可
是你們還需要有人來教導你們天
主道理的初級教材；並且成了必
須吃奶，而不能吃硬食的人。13凡
吃奶的，因為還是個嬰孩，還不
能瞭解正義的道理；14唯獨成年人
纔能吃硬食，因為他們的官能因
著練習獲得了熟練，能以分辨善
惡。

第六章

背信的悲慘結局 1因此，讓我
們擱下論基督的初級教理，而努
力向成全的課程邁進；不必再樹
立基礎，就是講論悔改、死亡的
行為、信賴天主、2及各種洗禮、

Heb 希

* [5:11–6:20] The central section of Hebrews (5:11–10:39) opens with a reprimand and an appeal. Those to whom the author directs his teaching about Jesus' priesthood, which is **difficult to explain**, have become **sluggish in hearing** and forgetful of even **the basic elements** (Hebrews 5:12). But rather than treating of basic teachings, the author apparently believes that the challenge of more advanced ones may shake them out of their inertia (**therefore**, Hebrews 6:1). The six examples of **basic teaching** in Hebrews 6.1–3 are probably derived from a traditional catechetical list. No effort is made to address apostates, for their very hostility to the Christian message cuts them off completely from Christ (Hebrews 6:4–8). This harsh statement seems to rule out repentance after apostasy, but perhaps the author deliberately uses hyperbole in order to stress the seriousness of abandoning Christ. With Hebrews 6:9 a milder tone is introduced, and the criticism of the community (Hebrews 6:1–3, 9) is now balanced by an expression of confidence that its members are living truly Christian lives, and that God will justly reward their efforts (Hebrews 6:10). The author is concerned especially about their persevering (Hebrews 6:11–12), citing in this regard the achievement of Abraham, who relied on God's promise and on God's oath (Hebrews 6:13–18; cf Genesis 22:16), and proposes to them as a firm anchor of Christian hope the high priesthood of Christ, who is now living with God (Hebrews 6:19–20).

* [6:2] **Instruction about baptisms**: not simply about Christian baptism but about the difference between it and similar Jewish rites, such as proselyte baptism, John's baptism, and the washings of the Qumran sectaries. **Laying on of hands**: in Acts 8:17; 19:6 this rite effects the infusion of the holy Spirit;

laying on of hands, resurrection of the dead and eternal judgment. 3And we shall do this, if only God permits. 4For it is impossible in the case of those who have once been enlightened and tasted the heavenly gift* and shared in the holy Spirit 5and tasted the good word of God and the powers of the age to come,* 6and then have fallen away, to bring them to repentance again, since they are recrucifying the Son of God for themselves* and holding him up to contempt. 7Ground that has absorbed the rain falling upon it repeatedly and brings forth crops useful to those for whom it is cultivated receives a blessing from God. 8But if it produces thorns and thistles, it is rejected; it will soon be cursed and finally burned.

9But we are sure in your regard, beloved, of better things related to salvation, even though we speak in this way. 10For God is not unjust so as to overlook your work and the love you have demonstrated for his name by having served and continuing to serve the holy ones. 11We earnestly desire each of you to demonstrate the same eagerness for the fulfillment of hope until the end, 12so that you may not become sluggish, but imitators of those who, through faith and patience, are inheriting the promises.*

God's Promise Immutable. 13*When

覆手、死者復活和永遠審判的道理。3如果天主准許，我們就這樣去作。4的確，那些曾一次被光照，嘗過天上的恩賜，成了有分於聖神，5並嘗過天主甘美的言語，及未來世代德能的人，6如果背棄了正道，再叫他們自新悔改，是不可能的，因為他們親自又把天主子釘在十字架上，公開加以凌辱。7就如一塊田地，時有雨水降於其上，時受潤澤：若出產有益於那種植者的蔬菜，就必蒙受天主的祝福；8但若生出荊棘蒺藜來，就必被廢棄，必要受詛咒，它的結局就是焚燒。

應有堅固的望德 9可是，親愛的諸位！我們雖這樣說，但對你們，我們確信你們將有更好的表現，更近於救恩，10因為天主不是不公義的，甚至於忘掉了你們的善工和愛德，即你們為了他的名，在過去和現在，在服事聖徒的事上所表現的愛德。11我們只願你們每一位表現同樣的熱心，以達成你們的希望，一直到底。12這樣，你們不但不會懈怠，而且還會效法那些因信德和耐心而繼承恩許的人。13當天主應許亞

Heb 希

in Acts 6:6; 13:3; 1 Tm 4:14; 5:22; 2 Tm 1:6 it is a means of conferring some ministry or mission in the early Christian community.

* [6:4] **Enlightened and tasted the heavenly gift**: this may refer to baptism and the Eucharist, respectively, but more probably means the neophytes' enlightenment by faith and their experience of salvation.

* [6:5] **Tasted the good word of God and the powers of the age to come**: the proclamation of the **word of God** was accompanied by signs of the Spirit's power (1 Thes 1:5; 1 Cor 2:4).

* [6:6] **They are recrucifying the Son of God for themselves**: a colorful description of the malice of apostasy, which is portrayed as again crucifying and deriding the Son of God.

* [6:12] **Imitators of those . . . inheriting the promises**: the author urges the addressees to imitate the faith of the holy people of the Old Testament, who now possess the promised goods of which they lived in hope. This theme will be treated fully in Hebrews 6:11.

* [6:13] **He swore by himself**: God's promise to Abraham, which he confirmed by an oath ("I swear by myself," Genesis 22:16) was the basis for the hope of all Abraham's descendants.

God made the promise to Abraham,
since he had no one greater by whom
to swear, "he swore by himself," 14and
said, "I will indeed bless you and
multiply" you. 15And so, after patient
waiting, he obtained the promise.*
16Human beings swear by someone
greater than themselves; for them an
oath serves as a guarantee and puts
an end to all argument. 17So when
God wanted to give the heirs of his
promise an even clearer demonstration
of the immutability of his purpose, he
intervened with an oath, 18so that by
two immutable things,* in which it
was impossible for God to lie, we who
have taken refuge might be strongly
encouraged to hold fast to the hope
that lies before us. 19This we have as
an anchor of the soul, sure and firm,
which reaches into the interior behind
the veil,* 20where Jesus has entered
on our behalf as forerunner, becoming
high priest forever according to the
order of Melchizedek.

巴郎的時候，因為沒有一個比天
主大而能指著起誓的，就指著自
己起誓，14說：『我必多多祝福
你，使你的後裔繁多。』15這樣
亞巴郎因耐心等待，而獲得了恩
許。16人都是指著比自己大的起
誓；以起誓作擔保，了結一切爭
端。17為此天主願意向繼承恩許
的人，充分顯示自己不可更改的
旨意，就以起誓來自作擔保，18好
叫我們這些尋求避難所的人，因
這兩種不可更改的事──在這些事
上天主決不會撒謊──得到一種強
有力的鼓勵，去抓住那擺在目前
的希望。19我們拿這希望，當作
靈魂的安全而又堅固的錨，深深
地拋入帳幔的內部。20作前驅的耶
穌已為我們進入了那帳幔內部，
按照默基瑟德品位做了永遠的大
司祭。

CHAPTER 7

Melchizedek, a Type of Christ. 1*This
"Melchizedek, king of Salem and priest
of God Most High,"* "met Abraham
as he returned from his defeat of the
kings" and "blessed him." 2*And
Abraham apportioned to him "a tenth

第七章

默基瑟德超過亞巴郎與肋未 1原
來這默基瑟德是撒冷王，是至高
者天主的司祭；當亞巴郎打敗眾
王回來時，他來迎接，且祝福了
他。2亞巴郎就由所有的一切之

Heb 希

* [6:15] **He obtained the promise**: this probably refers not to Abraham's temporary possession of the land but to the eschatological blessings that Abraham and the other patriarchs have now come to possess.
* [6:18] **Two immutable things**: the promise and the oath, both made by God.
* [6:19] **Anchor . . . into the interior behind the veil**: a mixed metaphor. The Holy of Holies, beyond the veil that separates it from the Holy Place (Exodus 26:31–33), is seen as the earthly counterpart of the heavenly abode of God. This theme will be developed in Hebrews 9.
* [7:1–3] Recalling the meeting between Melchizedek and Abraham described in Genesis 14:17–20, the author enhances the significance of this priest by providing the popular etymological meaning of his name and that of the city over which he ruled (Hebrews 7:2). Since Genesis gives no information on the parentage or the death of Melchizedek, he is seen here as a type of Christ, representing a priesthood that is unique and eternal (Hebrews 7:3).
* [7:1] The author here assumes that Melchizedek was a priest of the God of Israel (cf Genesis 14:22 and the note there).
* [7:2] In Genesis 14, the Hebrew text does not state explicitly who gave tithes to whom. The author of Hebrews supplies Abraham as the subject, according to a contemporary interpretation of the passage. This supports the argument of the midrash and makes it possible to see in Melchizedek a type of Jesus. The messianic blessings of righteousness and peace are foreshadowed in the names "Melchizedek" and "Salem."

of everything." His name first means righteous king, and he was also "king of Salem," that is, king of peace. 3Without father, mother, or ancestry, without beginning of days or end of life,* thus made to resemble the Son of God, he remains a priest forever.

4*See how great he is to whom the patriarch "Abraham [indeed] gave a tenth" of his spoils. 5The descendants of Levi who receive the office of priesthood have a commandment according to the law to exact tithes from the people, that is, from their brothers, although they also have come from the loins of Abraham. 6But he who was not of their ancestry received tithes from Abraham and blessed him who had received the promises. 7Unquestionably, a lesser person is blessed by a greater.* 8In the one case, mortal men receive tithes; in the other, a man of whom it is testified that he lives on. 9One might even say that Levi* himself, who receives tithes, was tithed through Abraham, 10for he was still in his father's loins when Melchizedek met him.

11*If, then, perfection came through the levitical priesthood, on the basis of which the people received the law,

中，拿出十分之一分給了他；他的名字默基瑟德，第一可稱作「正義之王」，他也可稱作「撒冷之王」，就是「和平之王」之意。3他無父，無母，無族譜，生無始，壽無終：他好像天主子，永久身為司祭。4你們要想想：這人是多麼偉大，連聖祖亞巴郎也由上等的戰利品中，取了十分之一獻給了他！5那些由肋未子孫中領受司祭職的，固然有命向人民，按法律徵收什一之物，即向他們的弟兄，雖然都是出自亞巴郎的腰中；6可是不屬於他們世系的那一位，卻收了亞巴郎的什一之物，並祝福了那蒙受恩許的。7從來，在下的受在上的祝福，這是無人可反對的。8在這裡那些領受什一之物的，是有死的人；但在那裡領受什一之物的，卻是一位證明了常活著的人。9並且可說：連那領受什一之物的肋未，也藉著亞巴郎交納了什一之物，10因為當默基瑟德迎接亞巴郎的時候，肋未還在祖先的腰中。

舊約與肋未司祭職是暫時的 11那麼，如果藉著肋未司祭職能有成

Heb 希

* [7:3] **Without father, mother, or ancestry, without beginning of days or end of life**: this is perhaps a quotation from a hymn about Melchizedek. The rabbis maintained that anything not mentioned in the Torah does not exist. Consequently, since the Old Testament nowhere mentions Melchizedek's ancestry, birth, or death, the conclusion can be drawn that he **remains . . . forever**.
* [7:4–10] The tithe that Abraham gave to Melchizedek (Hebrews 7:4), a practice later followed by the levitical priesthood (Hebrews 7:5), was a gift (Hebrews 7:6) acknowledging a certain superiority in Melchizedek, the foreign priest (Hebrews 7:7). This is further indicated by the fact that the institution of the levitical priesthood was sustained by hereditary succession in the tribe of Levi, whereas the absence of any mention of Melchizedek's death in Genesis implies that his personal priesthood is permanent (Hebrews 7:8). The levitical priesthood itself, through Abraham, its ancestor, paid tithes to Melchizedek, thus acknowledging the superiority of his priesthood over its own (Hebrews 7:9–10).
* [7:7] **A lesser person is blessed by a greater**: though this sounds like a principle, there are some examples in the Old Testament that do not support it (cf 2 Sam 14:22; Job 31:20). The author may intend it as a statement of a liturgical rule.
* [7:9] **Levi**: for the author this name designates not only the son of Jacob mentioned in Genesis but the priestly tribe that was thought to be descended from him.
* [7:11–14] The levitical priesthood was not typified by the priesthood of Melchizedek, for Psalm 110:4

what need would there still have been
for another priest to arise according
to the order of Melchizedek, and
not reckoned according to the order
of Aaron? 12When there is a change
of priesthood, there is necessarily
a change of law as well. 13Now he
of whom these things are said*
belonged to a different tribe, of
which no member ever officiated at
the altar. 14It is clear that our Lord
arose from Judah,* and in regard to
that tribe Moses said nothing about
priests. 15*It is even more obvious if
another priest is raised up after the
likeness of Melchizedek, 16who has
become so, not by a law expressed in
a commandment concerning physical
descent but by the power of a life
that cannot be destroyed.* 17For it is
testified:

"You are a priest forever
according to the order of
Melchizedek."

18On the one hand, a former
commandment is annulled because
of its weakness and uselessness, 19for
the law brought nothing to perfection;
on the other hand, a better hope* is
introduced, through which we draw

全——因為選民就是本著這司祭職
接受了法律——為什麼還需要興起
另一位，按照默基瑟德品位的司
祭，而不稱為按照亞巴郎的品位
呢？12如今司祭職一變更，法律
也必然變更，13因為這裡所論到
的那一位，原是屬於另一支派，
由這一支派中，沒有一個人曾在
祭壇前服務過。14顯然我們的主
是由猶太支派出生的，關於這一
支派，梅瑟從未提到司祭的事。
15既然有另一位司祭，是按照默
基瑟德的品級興起的，那麼我們
所討論的就更顯明了，16因為他
之成為司祭，並不是按照血統所
規定的法則，而是按照不可消滅
的生命的德能，17因為有聖經給
他作證：『你照默基瑟德的品位
永做司祭。』18先前的誡命之廢
除，是由於它的弱點和無用，19因
為法律本來就不能成就什麼；可
是如今引進了一個更好的希望，
因著這希望，我們纔能親近天
主。

Heb 希

speaks of a priesthood of a new order, the order of Melchizedek, to arise in messianic times (Hebrews 7:11). Since the levitical priesthood served the Mosaic law, a new priesthood (Hebrews 7:12) would not come into being without a change in the law itself. Thus Jesus was not associated with the Old Testament priesthood, for he was a descendant of the tribe of Judah, which had never exercised the priesthood (Hebrews 7:13–14).

* [7:13] **He of whom these things are said**: Jesus, the priest "according to the order of Melchizedek." According to the author's interpretation, Psalm 110 spoke prophetically of Jesus.

* [7:14] **Judah**: the author accepts the early Christian tradition that Jesus was descended from the family of David (cf Matthew 1:1–2, 16, 20; Luke 1:27; 2:4; Romans 1:3). The Qumran community expected two Messiahs, one descended from Aaron and one from David; Hebrews shows no awareness of this view or at least does not accept it. Our author's view is not attested in contemporaneous Judaism.

* [7:15–19] Jesus does not exercise a priesthood through family lineage but through his immortal existence (15–16), fulfilling Psalm 110:4 (Hebrews 7:17; cf Hebrews 7:3). Thus he abolishes forever both the levitical priesthood and the law it serves, because neither could effectively sanctify people (Hebrews 7:18) by leading them into direct communication with God (Hebrews 7:19).

* [7:16] **A life that cannot be destroyed**: the life to which Jesus has attained by virtue of his resurrection; it is his exaltation rather than his divine nature that makes him priest. The Old Testament speaks of the Aaronic priesthood as eternal (see Exodus 40:15); our author does not explicitly consider this possible objection to his argument but implicitly refutes it in Hebrews 7:23–24.

* [7:19] **A better hope**: this hope depends upon the sacrifice of the Son of God; through it we "approach the throne of grace" (Hebrews 4:16); cf Hebrews 6:19, 20.

near to God. 20*And to the degree that this happened not without the taking of an oath* —for others became priests without an oath, 21but he with an oath, through the one who said to him:

"The Lord has sworn, and he will
not repent:
'You are a priest forever'"—

22to that same degree has Jesus [also] become the guarantee of an [even] better covenant.* 23Those priests were many because they were prevented by death from remaining in office, 24but he, because he remains forever, has a priesthood that does not pass away. 25*Therefore, he is always able to save those who approach God through him, since he lives forever to make intercession for them.

26It was fitting that we should have such a high priest:* holy, innocent, undefiled, separated from sinners, higher than the heavens.* 27He has no need, as did the high priests, to offer sacrifice day after day,* first for his own sins and then for those of the people; he did that once for all when he offered himself. 28For the law

基督的司祭職是永存的 20再者，耶穌成為司祭，是具有天主誓言的，其他的司祭並沒有這種誓言就成了司祭。21耶穌成為司祭，卻具有誓言，因為天主向他說：『上主一發了誓，他決不再反悔；你永為司祭。』22如此，耶穌就成了更好的盟約的擔保人。23再者，肋未人成為司祭的，人數眾多，因為死亡阻礙他們長久留任，24但是耶穌因永遠長存，具有不可消逝的司祭品位。25因此，凡由他而接近天主的人，他全能拯救，因為他常活著，為他們轉求。

26這樣的大司祭纔適合於我們，他是聖善的、無辜的、無玷的、別於罪人的、高於諸天的；27他無須像那些大司祭一樣，每日要先為自己的罪，後為人民的罪祭獻犧牲；因為他奉獻了自己，只一次而永遠完成了這事，28因為法律

* [7:20] **An oath**: God's oath in Psalm 110:4.
* [7:20–25] As was the case with the promise to Abraham (Hebrews 6:13), though not with the levitical priesthood, the eternal priesthood of the order of Melchizedek was confirmed by God's oath (Hebrews 7:20–21); cf Psalm 110:4. Thus Jesus becomes the guarantee of a permanent covenant (Hebrews 7:22) that does not require a succession of priests as did the levitical priesthood (Hebrews 7:23) because his high priesthood is eternal and unchangeable (Hebrews 7:24). Consequently, Jesus is able to save all who draw near to God through him since he is their ever-living intercessor (Hebrews 7:25).
* [7:22] **An [even] better covenant**: better than the Mosaic covenant because it will be eternal, like the priesthood of Jesus upon which it is based. Hebrews 7:12 argued that a change of priesthood involves a change of law; since "law" and "covenant" are used correlatively, a new covenant is likewise instituted.
* [7:25] **To make intercession**: the intercession of the exalted Jesus, not the sequel to his completed sacrifice but its eternal presence in heaven; cf Romans 8:34.
* [7:26] This verse with its list of attributes is reminiscent of Hebrews 7:3 and is perhaps a hymnic counterpart to it, contrasting the exalted Jesus with Melchizedek.
* [7:26–28] Jesus is precisely the high priest whom the human race requires, holy and sinless, installed far above humanity (Hebrews 7:26); one having no need to offer sacrifice daily for sins but making a single offering of himself (Hebrews 7:27) once for all. The law could only appoint high priests with human limitations, but the fulfillment of God's oath regarding the priesthood of Melchizedek (Psalm 110:4) makes the Son of God the perfect priest forever (Hebrews 7:28).
* [7:27] Such daily sacrifice is nowhere mentioned in the Mosaic law; only on the Day of Atonement is it prescribed that the high priest must **offer sacrifice . . . for his own sins and then for those of the people** (Lev 16:11–19). **Once for all**: this translates the Greek words *ephapax/hapax* that occur eleven times in Hebrews.

appoints men subject to weakness to be high priests, but the word of the oath, which was taken after the law, appoints a son, who has been made perfect forever.

所立為大司祭的人是有弱點的；可是在法律以後，以誓言所立的聖子，卻是成全的，直到永遠。

CHAPTER 8

Heavenly Priesthood of Jesus. 1*The main point of what has been said is this: we have such a high priest, who has taken his seat at the right hand of the throne of the Majesty in heaven, 2a minister of the sanctuary* and of the true tabernacle that the Lord, not man, set up. 3Now every high priest is appointed to offer gifts and sacrifices; thus the necessity for this one also to have something to offer. 4If then he were on earth, he would not be a priest, since there are those who offer gifts according to the law. 5They worship in a copy and shadow of the heavenly sanctuary, as Moses was warned when he was about to erect the tabernacle. For he says, "See that you make everything according to the pattern shown you on the mountain." 6Now he has obtained so much more excellent a ministry as he is mediator of a better covenant, enacted on better promises.

第八章

基督為真會幕的司祭 1我們所論述的要點即是：我們有這樣一位大司祭，他已坐在天上「尊威」的寶座右邊，2在聖所，即真會幕裡作臣僕；這會幕是上主而不是人所支搭的。3凡大司祭都是為奉獻供物和犧牲而立的，因此這一位也必須有所奉獻。4假使他在地上，他就不必當司祭，因為已有了按法律奉獻供物的司祭。5這些人所行的敬禮，只是天上事物的模型與影子，就如梅瑟要製造會幕時，曾獲得神示說：『要留心——上主說——應一一按照在山上指示你的式樣去做。』

基督為更好盟約的中保 6現今耶穌已得了一個更卓絕的職分，因為他作了一個更好的，並建立在更好的恩許之上的盟約的中保，

Heb 希

* [8:1–6] The Christian community has in Jesus the kind of high priest described in Hebrews 7:26–28. In virtue of his ascension Jesus has taken his place at God's right hand in accordance with Psalm 110:1 (Hebrews 8:1), where he presides over the heavenly sanctuary established by God himself (Hebrews 8:2). Like every high priest, he has his offering to make (Hebrews 8:3; cf Hebrews 9:12, 14), but it differs from that of the levitical priesthood in which he had no share (Hebrews 8:4) and which was in any case but a shadowy reflection of the true offering in the heavenly sanctuary (Hebrews 8:5). But Jesus' ministry in the heavenly sanctuary is that of mediator of a superior covenant that accomplishes what it signifies (Hebrews 8:6).

* [8:2] **The sanctuary**: the Greek term could also mean "holy things" but bears the meaning "sanctuary" elsewhere in Hebrews (Hebrews 9:8, 12, 24, 25; 10:19; 13:11). **The true tabernacle**: the heavenly tabernacle **that the Lord . . . set up** is contrasted with the earthly tabernacle that Moses set up in the desert. **True** means "real" in contradistinction to a mere "copy and shadow" (Hebrews 8:5); compare the Johannine usage (e.g., John 1:9; 6:32; 15:1). The idea that the earthly sanctuary is a reflection of a heavenly model may be based upon Exodus 25:9, but probably also derives from the Platonic concept of a real world of which our observable world is merely a shadow.

Old and New Covenants. 7*For if that first covenant had been faultless, no place would have been sought for a second one. 8But he finds fault with them and says:*

"Behold, the days are coming, says the Lord,
when I will conclude a new covenant with the house of Israel and the house of Judah.
9It will not be like the covenant I made with their fathers
the day I took them by the hand to lead them forth from the land of Egypt;
for they did not stand by my covenant
and I ignored them, says the Lord.
10But this is the covenant I will establish with the house of Israel
after those days, says the Lord:
I will put my laws in their minds
and I will write them upon their hearts.
I will be their God,
and they shall be my people.
11And they shall not teach, each one his fellow citizen
and kinsman, saying, 'Know the Lord,'
for all shall know me,
from least to greatest.
12For I will forgive their evildoing
and remember their sins no more."

13*When he speaks of a "new" covenant, he declares the first one obsolete. And what has become obsolete and has grown old is close to disappearing.

7如果那第一個盟約是沒有缺點的，那麼，為第二個就沒有餘地了。8其實天主卻指摘以民說：『看，時日將到——上主說——我必要與以色列家和猶大家訂立新約，9不像我昔日握住他們的手，領他們出離埃及時，與他們的祖先所訂立的盟約一樣，因為他們沒有恆心守我的盟約，我也就不照管他們了——上主說。10這是我在那些時日後，與以色列家定訂立的盟約——上主說——我要將我的法律放在他們的明悟中，寫在他們的心頭上；我要做他們的天主，他們要做我的人民。11那時，誰也不再教訓自己的同鄉，誰也不再教訓自己的弟兄說：「你要認識上主！」因為不論大小，人人都必認識我。12因為我要寬恕他們的過犯，不再記憶他們的罪惡。』13一說「新的」，就把先前的，宣佈為舊的了；但凡是舊的和老的，都已臨近了滅亡。

Heb 希

* [8:7–13] Since the first covenant was deficient in accomplishing what it signified, it had to be replaced (Hebrews 8:7), as Jeremiah (Jer 31:31–34) had prophesied (Hebrews 8:8–12). Even in the time of Jeremiah, the first covenant was antiquated (Hebrews 8:13). In Hebrews 7:22–24, the superiority of the new covenant was seen in the permanence of its priesthood; here the superiority is based on better promises, made explicit in the citation of Jer 31:31–34 (LXX: 38), namely, in the immediacy of the people's knowledge of God (Hebrews 8:11) and in the forgiveness of sin (Hebrews 8:12).

* [8:8–12] In citing Jer the author follows the Septuagint; some apparent departures from it may be the result of a different Septuagintal text rather than changes deliberately introduced.

* [8:13] **Close to disappearing**: from the prophet's perspective, not that of the author of Hebrews.

CHAPTER 9

The Worship of the First Covenant.
1*Now [even] the first covenant had
regulations for worship and an earthly
sanctuary. 2For a tabernacle was
constructed, the outer one,* in which
were the lampstand, the table, and
the bread of offering; this is called the
Holy Place. 3*Behind the second veil
was the tabernacle called the Holy of
Holies, 4in which were the gold altar of
incense* and the ark of the covenant
entirely covered with gold. In it were
the gold jar containing the manna,
the staff of Aaron that had sprouted,
and the tablets of the covenant.
5*Above it were the cherubim of glory
overshadowing the place of expiation.
Now is not the time to speak of these
in detail.

6With these arrangements for
worship, the priests, in performing
their service,* go into the outer
tabernacle repeatedly, 7but the high

第九章

基督帶自己的血進入天上的聖殿
1第一個盟約固然也有行敬禮的
規程，和屬於世界的聖殿，2因為
有支搭好了的帳幕，前邊的帳幕
稱為聖所，裡面設有燈台、桌子
和供餅；3在第二層帳幔後邊，還
有一個帳幕，稱為至聖所，4裡面
設有金香壇和周圍包金的約櫃，
櫃內有盛「瑪納」的金罐，和亞
郎開花的棍杖及約版。5櫃上有天
主榮耀的「革魯賓」，遮著贖罪
蓋：關於這一切，現今不必一一
細講。6這一切既如此安置了，
司祭們就常進前邊的帳幕去行敬
禮；7至於後邊的帳幕，惟獨大

* [9:1–10] The regulations for worship under the old covenant permitted all the priests to enter the Holy Place (Hebrews 2:6), but only the high priest to enter the Holy of Holies and then only once a year (Hebrews 9:3–5, 7). The description of the sanctuary and its furnishings is taken essentially from Exodus 25–26. This exclusion of the people from the Holy of Holies signified that they were not allowed to stand in God's presence (Hebrews 9:8) because their offerings and sacrifices, which were merely symbols of their need of spiritual renewal (Hebrews 9:10), could not obtain forgiveness of sins (Hebrews 9:9).

* [9:2] **The outer one**: the author speaks of the **outer tabernacle** (Hebrews 9:6) and **the inner one** (Hebrews 9:7) rather than of one Mosaic tabernacle divided into two parts or sections.

Heb 希

* [9:3] **The second veil**: what is meant is the veil that divided the Holy Place from the Holy of Holies. It is here called **the second**, because there was another veil at the entrance to the Holy Place, or "outer tabernacle" (Exodus 26:36).

* [9:4] **The gold altar of incense**: Exodus 30:6 locates this altar in the Holy Place, i.e., the first tabernacle, rather than in the Holy of Holies. Neither is there any Old Testament support for the assertion that the jar of manna and the staff of Aaron were in the ark of the covenant. For the tablets of the covenant, see Exodus 25:16.

* [9:5] **The place of expiation**: the gold "mercy seat" (Greek *hilastērion*, as in Romans 3:25), where the blood of the sacrificial animals was sprinkled on the Day of Atonement (Lev 16:14–15). This rite achieved "expiation" or atonement for the sins of the preceding year.

* [9:6] **In performing their service**: the priestly services that had to be performed regularly in the Holy Place or **outer tabernacle** included burning incense on the incense altar twice each day (Exodus 30:7), replacing the loaves on the table of the bread of offering once each week (Lev 24:8), and constantly caring for the lamps on the lampstand (Exodus 27:21).

* [9:7] **Not without blood**: blood was essential to Old Testament sacrifice because it was believed that life was located in the blood. Hence blood was especially sacred, and its outpouring functioned as a meaningful symbol of cleansing from sin and reconciliation with God. Unlike Hebrews, the Old Testament never says that the blood is "offered." The author is perhaps retrojecting into his description of Mosaic ritual a concept that belongs to the New Testament antitype, as Paul does when he speaks of the Israelites' passage through the sea as a "baptism" (1 Cor 10:2).

priest alone goes into the inner one
once a year, not without blood* that
he offers for himself and for the sins of
the people. 8In this way the holy Spirit
shows that the way into the sanctuary
had not yet been revealed while the
outer tabernacle still had its place.
9This is a symbol of the present time,*
in which gifts and sacrifices are offered
that cannot perfect the worshiper
in conscience 10but only in matters
of food and drink and various ritual
washings: regulations concerning the
flesh, imposed until the time of the
new order.

Sacrifice of Jesus. 11*But when
Christ came as high priest of the good
things that have come to be,* passing
through the greater and more perfect
tabernacle not made by hands, that
is, not belonging to this creation,
12 he entered once for all into the
sanctuary, not with the blood of goats
and calves but with his own blood,
thus obtaining eternal redemption.
13For if the blood of goats and bulls
and the sprinkling of a heifer's ashes*
can sanctify those who are defiled
so that their flesh is cleansed, 14how
much more will the blood of Christ,
who through the eternal spirit* offered
himself unblemished to God, cleanse
our consciences from dead works to
worship the living God.

司祭一年一次進去，常帶上血，
去為自己和為人民的過犯奉獻。
8聖神藉此指明：幾時前邊的帳幕
還存在，到天上聖殿的道路就還
沒有打開。9以上所述是現今時期
的預表，表示所奉獻的供物和犧
牲，不能使行敬禮的人，在良心
上得到成全，10因為這一切都是
屬於外表禮節的規程，只著重食
品、飲料和各樣的洗禮，立定為
等待改良的時期。11可是基督一
到，就作了未來鴻恩的大司祭，
他經過了那更大，更齊全的，不
是人手所造，不屬於受造世界的
帳幕，12不是帶著公山羊和牛犢
的血，而是帶著自己的血，一次
而為永遠進入了天上的聖殿，獲
得了永遠的救贖。13假如公山羊
和牛犢的血，以及母牛的灰燼，
灑在那些受玷污的人身上，可淨
化他們得到肉身的潔淨，14何況
基督的血呢？他藉著永生的神，
已把自己毫無瑕疵的奉獻於天
主，他的血豈不更能潔淨我們的
良心，除去死亡的行為，好去事
奉生活的天主？

Heb 希

* [9:9] **The present time**: this expression is equivalent to the "present age," used in contradistinction to the "age to come."
* [9:11–14] Christ, the high priest of the spiritual blessings foreshadowed in the Old Testament sanctuary, has actually entered the true sanctuary of heaven that is not of human making (Hebrews 9:11). His place there is permanent, and his offering is his own blood that won eternal redemption (Hebrews 9:12). If the sacrifice of animals could bestow legal purification (Hebrews 9:13), how much more effective is the blood of the sinless, divine Christ who spontaneously offered himself to purge the human race of sin and render it fit for the service of God (Hebrews 9:14).
* [9:11] **The good things that have come to be**: the majority of later manuscripts here read "the good things to come"; cf Hebrews 10:1.
* [9:13] **A heifer's ashes**: ashes from a red heifer that had been burned were mixed with water and used for the cleansing of those who had become ritually defiled by touching a corpse; see Numbers 19:9, 14–21.
* [9:14] **Through the eternal spirit**: this expression does not refer either to the holy Spirit or to the divine nature of Jesus but to the life of the risen Christ, "a life that cannot be destroyed" (Hebrews 7:16).

15*For this reason he is mediator
of a new covenant: since a death
has taken place for deliverance
from transgressions under the first
covenant, those who are called
may receive the promised eternal
inheritance. 16*Now where there is a
will, the death of the testator must be
established. 17For a will takes effect
only at death; it has no force while the
testator is alive. 18Thus not even the
first covenant was inaugurated without
blood. 19*When every commandment
had been proclaimed by Moses to all the
people according to the law, he took the
blood of calves [and goats], together with
water and crimson wool and hyssop, and
sprinkled both the book itself and all the
people, 20saying, "This is 'the blood of the
covenant which God has enjoined upon
you.'" 21In the same way, he sprinkled
also the tabernacle* and all the vessels
of worship with blood. 22*According
to the law almost everything is purified
by blood, and without the shedding of
blood there is no forgiveness.

基督以自己的血訂立了新約 15為
此，他作了新約的中保，以他的
死亡補贖了在先前的盟約之下所
有的罪過，好叫那些蒙召的人，
獲得所應許的永遠的產業。16凡
是遺囑，必須提供立遺囑者的死
亡，17因為有了死亡，遺囑纔能
生效，幾時立遺囑者還活著，總
不得生效。18因此，連先前的盟
約也得用血開創。19當日梅瑟向
全民眾按法律宣讀了一切誡命之
後，就用朱紅線和牛膝草，蘸上
牛犢和公山羊的血和水，灑在約
書和全民眾身上，20說：『這是天
主向你們所命定的盟約的血。』
21連帳幕和為敬禮用的一切器
皿，他也照樣灑上了血；22並且按
照法律，幾乎一切都是用血潔淨
的，若沒有流血，就沒有赦免。

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* [9:15–22] Jesus' role as **mediator of the new covenant** is based upon his sacrificial **death** (cf Hebrews 8:6). His death has effected **deliverance from transgressions**, i.e., deliverance from sins committed under the old covenant, which the Mosaic sacrifices were incapable of effacing. Until this happened, the **eternal inheritance** promised by God could not be obtained (Hebrews 9:15). This effect of his work follows the human pattern by which a last will and testament becomes effective only with the death of the testator (Hebrews 9:16–17). The Mosaic covenant was also associated with death, for Moses made use of blood to seal the pact between God and the people (Hebrews 9:18–21). In Old Testament tradition, guilt could normally not be remitted without the use of blood (Hebrews 9:22; cf Lev 17:11).

Heb 希

* [9:16–17] **A will . . . death of the testator**: the same Greek word *diathēkē*, meaning "covenant" in Hebrews 9:15, 18, is used here with the meaning **will**. The new covenant, unlike the old, is at the same time a will that requires the **death of the testator**. Jesus as eternal Son is the one who established the new covenant together with his Father, author of both covenants; at the same time he is the testator whose death puts his **will** into effect.

* [9:19–20] A number of details here are different from the description of this covenant rite in Exodus 24:5–8. Exodus mentions only calves ("young bulls," NAB), not goats (but this addition in Hebrews is of doubtful authenticity), says nothing of the use of **water and crimson wool and hyssop** (these features probably came from a different rite; cf Lev 14:3–7; Numbers 19:6–18), and describes Moses as splashing blood on the altar, whereas Hebrews says he sprinkled it on the book (but both book and altar are meant to symbolize the agreement of God). The words of Moses are also slightly different from those in Exodus and are closer to the words of Jesus at the Last Supper in Mark 14:24; Matthew 26:28.

* [9:21] According to Exodus, the tabernacle did not yet exist at the time of the covenant rite. Moreover, nothing is said of sprinkling it with blood at its subsequent dedication (Exodus 40:9–11).

* [9:22] **Without the shedding of blood there is no forgiveness**: in fact, ancient Israel did envisage other means of obtaining forgiveness; the Old Testament mentions contrition of heart (Psalm 51:17), fasting (Joel 2:12), and almsgiving (Sirach 3:29). The author is limiting his horizon to the sacrificial cult, which did always involve the shedding of blood for its expiatory and unitive value.

23*Therefore, it was necessary for
the copies of the heavenly things to
be purified by these rites, but the
heavenly things themselves by better
sacrifices than these. 24For Christ
did not enter into a sanctuary made
by hands, a copy of the true one,
but heaven itself, that he might now
appear before God on our behalf. 25Not
that he might offer himself repeatedly,
as the high priest enters each year into
the sanctuary with blood that is not
his own; 26if that were so, he would
have had to suffer repeatedly from
the foundation of the world. But now
once for all he has appeared at the end
of the ages* to take away sin by his
sacrifice. 27Just as it is appointed that
human beings die once, and after this
the judgment, 28so also Christ, offered
once to take away the sins of many,*
will appear a second time, not to take
away sin but to bring salvation to
those who eagerly await him.

23那麼，既然連那些天上事物的模型還必須這樣潔淨，而那天上的本物，自然更需要用比這些更高貴的犧牲，24因為，基督並非進入了一座人手所造，為實體模型的聖殿，而是進入了上天本境，今後出現在天主面前，為我們轉求。25他無須再三奉獻自己，好像大司祭每年應帶著不是自己的血進入聖殿一樣，26否則，從創世以來，他就必須多次受苦受難了；可是現今，在今世的末期，只出現了一次，以自己作犧牲，除滅了罪過。27就如規定人只死一次，這以後就是審判；28同樣，基督也只一次奉獻了自己，為除免大眾的罪過；將來他要再次顯現，與罪過無關，而是要向那些期待他的人施行救恩。

CHAPTER 10

One Sacrifice instead of Many.
1*Since the law has only a shadow of
the good things to come,* and not the

第十章

舊約的祭獻不能赦罪 1法律既然只有未來美物的影子，沒有那些

* [9:23–28] Since the blood of animals became a cleansing symbol among Old Testament prefigurements, it was necessary that the realities foreshadowed be brought into being by a shedding of blood that was infinitely more effective by reason of its worth (Hebrews 9:23). Christ did not simply prefigure the heavenly realities (Hebrews 9:24) by performing an annual sacrifice with a blood not his own (Hebrews 9:25); he offered the single sacrifice of himself as the final annulment of sin (Hebrews 9:26). Just as death is the unrepeatable act that ends a person's life, so Christ's offering of himself for all is the unrepeatable sacrifice that has once for all achieved redemption (Hebrews 9:27–28).

* [9:26] **At the end of the ages**: the use of expressions such as this shows that the author of Hebrews, despite his interest in the Platonic concept of an eternal world above superior to temporal reality here below, nevertheless still clings to the Jewish Christian eschatology with its sequence of "the present age" and "the age to come."

* [9:28] **To take away the sins of many**: the reference is to Isaiah 53:12. Since the Greek verb *anapherō* can mean both "to take away" and "to bear," the author no doubt intended to play upon both senses: Jesus took away sin by bearing it himself. See the similar wordplay in John 1:29. **Many** is used in the Semitic meaning of "all" in the inclusive sense, as in Mark 14:24. **To those who eagerly await him**: Jesus will appear **a second time** at the parousia, as the high priest reappeared on the Day of Atonement, emerging from the Holy of Holies, which he had entered to **take away sin**. This dramatic scene is described in Sirach 50:5–11.

* [10:1–10] Christian faith now realizes that the Old Testament sacrifices did not effect the spiritual benefits to come but only prefigured them (Hebrews 10:1). For if the sacrifices had actually effected the forgiveness of sin, there would have been no reason for their constant repetition (Hebrews 10:2). They were rather a continual reminder of the people's sins (Hebrews 10:3). It is not reasonable to suppose that human sins could be removed by the blood of animal sacrifices (Hebrews 10:4). Christ, therefore, is here shown to

very image of them, it can never make
perfect those who come to worship
by the same sacrifices that they offer
continually each year. 2Otherwise,
would not the sacrifices have ceased
to be offered, since the worshipers,
once cleansed, would no longer have
had any consciousness of sins? 3But
in those sacrifices there is only a
yearly remembrance of sins, 4for it is
impossible that the blood of bulls and
goats take away sins. 5For this reason,
when he came into the world, he
said:*

"Sacrifice and offering you did not
desire,
but a body you prepared for me;
6holocausts and sin offerings you
took no delight in.
7Then I said, 'As is written of me in
the scroll,
Behold, I come to do your will, O
God.'"

8First he says, "Sacrifices and offerings,
holocausts and sin offerings,* you
neither desired nor delighted in."
These are offered according to the law.
9Then he says, "Behold, I come to do
your will." He takes away the first to
establish the second. 10By this "will,"
we have been consecrated through the
offering of the body of Jesus Christ
once for all.

事物的真相，所以總不能因著每
年常獻的同樣犧牲，使那些願意
親近天主的人得到成 全；2因為，
如果那些行敬禮的人，一次而為
永遠潔淨了，良心不再覺得有罪
了，祭獻豈不就要停止嗎？3可
是，正因這祭獻纔使人每年想起
罪過來，4因為公牛和公山羊的血
斷不能除免罪過。5為此，基督一
進入世界便說：『犧牲與素祭，
已非你所要，卻給我預備了一個
身體；6全燔祭和贖罪祭，已非你
所喜，7於是我說：看，我已來
到！關於我，書卷上已有記載：
天主！我來為承行你的旨意。』
8前邊說：『祭物和素祭，全燔祭
和贖罪祭，已非你所要，已非你
所喜；』這一切都是按照法律所
奉獻的；9後邊他說：『看，我已
來到，為承行你的旨意；』由此
可見，他廢除了那先前的，為要
成立那以後的。10我們就是因這
旨意，藉耶穌基督的身體，一次
而為永遠的祭獻，得到了聖化。

Heb 希

understand his mission in terms of Psalm 40:5–7, cited according to the Septuagint (Hebrews 10:5–7). Jesus acknowledged that the Old Testament sacrifices did not remit the sins of the people and so, perceiving the will of God, offered his own body for this purpose (Hebrews 10:8–10).

* [10:1] **A shadow of the good things to come**: the term **shadow** was used in Hebrews 8:5 to signify the earthly counterpart of the Platonic heavenly reality. But here it means a prefiguration of what is to come in Christ, as it is used in the Pauline literature; cf Col 2:17.

* [10:5–7] A passage from Psalm 40:7–9 is placed in the mouth of the Son at his incarnation. As usual, the author follows the Septuagint text. There is a notable difference in Hebrews 10:5 (Psalm 40:6), where the Masoretic text reads "ears you have dug for me" ("ears open to obedience you gave me," NAB), but most Septuagint manuscripts have "a body you prepared for me," a reading obviously more suited to the interpretation of Hebrews.

* [10:8] **Sacrifices and offerings, holocausts and sin offerings**: these four terms taken from the preceding passage of Psalm 40 (with the first two changed to plural forms) are probably intended as equivalents to the four principal types of Old Testament sacrifices: peace offerings (Lev 3, here called **sacrifices**); cereal offerings (Lev 2, here called **offerings**); **holocausts** (Lev 1); and **sin offerings** (Lev 4–5). This last category includes the guilt offerings of Lev 5:14–19.

11*Every priest stands daily at his
ministry, offering frequently those
same sacrifices that can never take
away sins. 12But this one offered one
sacrifice for sins, and took his seat
forever at the right hand of God;
13*now he waits until his enemies
are made his footstool. 14For by one
offering he has made perfect forever
those who are being consecrated.
15*The holy Spirit also testifies to us,
for after saying:

16"This is the covenant I will
establish with them after
those days, says the Lord:
'I will put my laws in their hearts,
and I will write them upon their
minds,'"

17he also says:*

"Their sins and their evildoing
I will remember no more."

18Where there is forgiveness of these,
there is no longer offering for sin.

Recalling the Past. 19*Therefore,
brothers, since through the blood of
Jesus we have confidence of entrance

僅基督的祭獻能赦人罪 11況且，每一位司祭都是天天侍立著執行敬禮，並屢次奉獻總不能除去罪惡的同樣犧牲；12但是基督只奉獻了一次贖罪的犧牲，以後便永遠坐在天主右邊，13從今以後，只等待將他的仇人變作他腳下的踏板。14因為他只藉一次奉獻，就永遠使被聖化的人得以成全。15聖神也給我們作證，因為他說過，16『這是我在那些時日後，與他們訂立的盟約——上主說——我要將我的法律放在他們的心中，寫在他們的明悟中』這話以後，17又說：『他們的罪過和他們的邪惡，我總不再追念。』18若這些罪已經赦了，也就用不著贖罪的祭獻了。

應堅持信德

信望愛為教友生活的根基 19所以，弟兄們！我們既然懷著大膽的信心，靠著耶穌的寶血得以進

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* [10:11–18] Whereas the levitical priesthood offered daily sacrifices that were ineffectual in remitting sin (Hebrews 10:11), Jesus offered a single sacrifice that won him a permanent place at God's right hand. There he has only to await the final outcome of his work (Hebrews 10:12–13; cf Psalm 110:1). Thus he has brought into being in his own person the new covenant prophesied by Jeremiah (Jer 31:33–34) that has rendered meaningless all other offerings for sin (Hebrews 10:14–18).

* [10:13] **Until his enemies are made his footstool**: Psalm 110:1 is again used; the reference here is to the period of time between the enthronement of Jesus and his second coming. The identity of the **enemies** is not specified; cf 1 Cor 15:25–27.

* [10:15–17] The testimony of the scriptures is now invoked to support what has just preceded. The passage cited is a portion of the new covenant prophecy of Jer 31:31–34, which the author previously used in Hebrews 8:8–12.

* [10:17] **He also says**: these words are not in the Greek text, which has only *kai*, "also," but the expression **"after saying"** in Hebrews 10:15 seems to require such a phrase to divide the Jeremiah text into two sayings. Others understand "the Lord says" of Hebrews 10:16 (here rendered **says the Lord**) as outside the quotation and consider Hebrews 10:16b as part of the second saying. Two ancient versions and a number of minuscules introduce the words "then he said" or a similar expression at the beginning of Hebrews 10:17.

* [10:19–39] Practical consequences from these reflections on the priesthood and the sacrifice of Christ should make it clear that Christians may now have direct and confident access to God through the person of Jesus (Hebrews 10:19–20), who rules God's house as high priest (Hebrews 10:21). They should approach God with sincerity and faith, in the knowledge that through baptism their sins have been remitted (Hebrews 10:22), reminding themselves of the hope they expressed in Christ at that event (Hebrews 10:23). They are to encourage one another to Christian love and activity (Hebrews 10:24), not refusing, no matter what the reason, to participate in the community's assembly, especially in view of the parousia (Hebrews

into the sanctuary 20*by the new and
living way he opened for us through
the veil, that is, his flesh, 21*and since
we have "a great priest over the house
of God," 22let us approach with a
sincere heart and in absolute trust,
with our hearts sprinkled clean from
an evil conscience* and our bodies
washed in pure water. 23Let us hold
unwaveringly to our confession that
gives us hope, for he who made the
promise is trustworthy. 24We must
consider how to rouse one another to
love and good works. 25We should not
stay away from our assembly,* as is the
custom of some, but encourage one
another, and this all the more as you
see the day drawing near.

26*If we sin deliberately after
receiving knowledge of the truth, there
no longer remains sacrifice for sins
27but a fearful prospect of judgment
and a flaming fire that is going to
consume the adversaries. 28Anyone
who rejects the law of Moses* is put to
death without pity on the testimony of

入聖殿，20即進入由他給我們開創
的一條又新又活，通過帳幔，即
他肉身的道路；21而且我們既然
又有一位掌管天主家庭的偉大司
祭，22我們就應在洗淨心靈，脫離
邪僻的良心，和用淨水洗滌身體
以後，懷著真誠的心，以完備的
信德去接近天主；23也應堅持所
明認的望德，毫不動搖，因為應
許的那位是忠信的；24也應該彼
此關懷，激發愛德，勉勵行善，
25決不離棄我們的集會，就像一
些人所習慣行的；反而應彼此勸
勉；你們見那日子越近，就越該
如此。

背信的罪難得赦免 26因為如果
我們認識真理之後，還故意犯背
信的罪，就再沒有另一個贖罪祭
了，27只有一種等待審判的怕情，
和勢將吞滅叛逆者的烈火。28誰
若廢棄梅瑟法律，只要有兩三個
證人，他就該死，必不得憐恤；

10:25; cf 1 Thes 4:13–18). If refusal to participate in the assembly indicates rejection of Christ, no sacrifice exists to obtain forgiveness for so great a sin (Hebrews 10:26); only the dreadful judgment of God remains (Hebrews 10:27). For if violation of the Mosaic law could be punished by death, how much worse will be the punishment of those who have turned their backs on Christ by despising his sacrifice and disregarding the gifts of the holy Spirit (Hebrews 10:28–29). Judgment belongs to the Lord, and he enacts it by his living presence (Hebrews 10:30–31). There was a time when the spirit of their community caused them to welcome and share their sufferings (Hebrews 10:32–34). To revitalize that spirit is to share in the courage of the Old Testament prophets (cf Isaiah 26:20; Hebrews 2:3–4), the kind of courage that must distinguish the faith of the Christian (Hebrews 10:35–39).

Heb 希

* [10:20] **Through the veil, that is, his flesh**: the term **flesh** is used pejoratively. As the temple veil kept people from entering the Holy of Holies (it was rent at Christ's death, Mark 15:38), so the flesh of Jesus constituted an obstacle to approaching God.

* [10:21] **The house of God**: this refers back to Hebrews 3:6, "we are his house."

* [10:22] **With our hearts sprinkled clean from an evil conscience**: as in Hebrews 9:13 (see the note there), the sprinkling motif refers to the Mosaic rite of cleansing from ritual impurity. This could produce only an external purification, whereas sprinkling with the blood of Christ (Hebrews 9:14) cleanses the **conscience**. **Washed in pure water**: baptism is elsewhere referred to as a washing; cf 1 Cor 6:11; Eph 5:26.

* [10:25] **Our assembly**: the liturgical **assembly** of the Christian community, probably for the celebration of the Eucharist. **The day**: this designation for the parousia also occurs in the Pauline letters, e.g., Romans 2:16; 1 Cor 3:13; 1 Thes 5:2.

* [10:26] **If we sin deliberately**: verse 29 indicates that the author is here thinking of apostasy; cf Hebrews 3:12; 6:4–8.

* [10:28] **Rejects the law of Moses**: evidently not any sin against the law, but idolatry. Deut 17:2–7 prescribed capital punishment for idolaters who were convicted on the testimony of two or three witnesses.

two or three witnesses. 29Do you not think that a much worse punishment is due the one who has contempt for the Son of God, considers unclean the covenant-blood by which he was consecrated, and insults the spirit of grace? 30We know the one who said:

"Vengeance is mine; I will repay,"

and again:

"The Lord will judge his people."

31It is a fearful thing to fall into the hands of the living God.

32Remember the days past when, after you had been enlightened,* you endured a great contest of suffering. 33At times you were publicly exposed to abuse and affliction; at other times you associated yourselves with those so treated. 34You even joined in the sufferings of those in prison and joyfully accepted the confiscation of your property, knowing that you had a better and lasting possession. 35Therefore, do not throw away your confidence; it will have great recompense. 36You need endurance to do the will of God and receive what he has promised.

37"For, after just a brief moment,*
he who is to come shall come;
he shall not delay.
38But my just one shall live by faith,
and if he draws back I take no
pleasure in him."

39We are not among those who draw back and perish, but among those who have faith and will possess life.

29那麼，你們想一想：那踐踏了天主子，拿自己藉以成聖的盟約的血當作了俗物，而又輕慢了賜恩寵的聖神的人，應當受怎樣更厲害的懲罰啊！30因為我們知道誰曾說過：『復仇在乎我，我必要報復；』又說：『上主必要審判自己的百姓。』31落在永生的天主手中，真是可怕！

應賴信德生活 32請你們回想回想先前的時日，那時你們纔蒙光照，就忍受了苦難的嚴厲打擊：33一方面，你們當眾受嗤笑、凌辱和磨難，另一方面，你們與這樣受苦的人作了同伴。34的確，你們同情了監禁的人，又欣然忍受了你們的財物被搶掠，因為你們知道：你們已獲有更高貴且常存的產業，35所以千萬不要喪失那使你們可得大賞報的勇敢信心。36原來你們所需要的就是堅忍，為使你們承行天主的旨意，而獲得那所應許的。37『因為還有很短的一會兒，要來的那一位，就要來到，決不遲緩。38我的義人靠信德而生活，假使他退縮，他必不會中悅我心。』39我們並不是那般退縮以致喪亡的人，而是有信德得以保全靈魂的人。

Heb 希

* [10:32] **After you had been enlightened**: "enlightenment" is an ancient metaphor for baptism (cf Eph 5:14; John 9:11), but see Hebrews 6:4 and the note there.

* [10:37–38] In support of his argument, the author uses Hebrews 2:3–4 in a wording almost identical with the text of the Codex Alexandrinus of the Septuagint but with the first and second lines of Hebrews 10:4 inverted. He introduces it with a few words from Isaiah 26:20: **after just a brief moment**. Note the Pauline usage of Hebrews 2:4 in Romans 1:17; Gal 3:11.

V: Examples, Discipline, Disobedience

CHAPTER 11

Faith of the Ancients. 1*Faith is the realization of what is hoped for and evidence* of things not seen. 2Because of it the ancients were well attested. 3By faith we understand that the universe was ordered by the word of God,* so that what is visible came into being through the invisible. 4*By faith Abel offered to God a sacrifice greater than Cain's. Through this he was attested to be righteous, God bearing witness to his gifts, and through this, though dead, he still speaks. 5By faith Enoch was taken up so that he should not see death, and "he was found no more because God had taken him." Before he was taken up, he was attested to have pleased God. 6*But

第十一章

信德的定義和表率 1信德是所希望之事的擔保，是未見之事的確證。2因這信德，先人們都曾得了褒揚。3因著信德，我們知道普世是藉著天主的話形成的，看得見的是由看不見的化成的。4因著信德，亞伯爾向天主奉獻了比加音更高貴的祭品；因這信德，亞伯爾被褒揚為義人，因為有天主為他的供品作證；因這信德，他雖死了，卻仍發言。5因著信德，哈諾客被接去了，叫他不見死亡，世人也找不著他了，因為天主已將他接去；原來被接去之前，已有了中悅天主的明證。6沒

* [11:1–40] This chapter draws upon the people and events of the Old Testament to paint an inspiring portrait of religious faith, firm and unyielding in the face of any obstacles that confront it. These pages rank among the most eloquent and lofty to be found in the Bible. They expand the theme announced in Hebrews 6:12, to which the author now returns (Hebrews 10:39). The material of this chapter is developed chronologically. Hebrews 11:3–7 draw upon the first nine chapters of Genesis (Genesis 1–9); Hebrews 11:8–22, upon the period of the patriarchs; Hebrews 11:23–31, upon the time of Moses; Hebrews 11:32–38, upon the history of the judges, the prophets, and the Maccabean martyrs. The author gives the most extensive description of faith provided in the New Testament, though his interest does not lie in a technical, theological definition. In view of the needs of his audience he describes what authentic faith does, not what it is in itself. Through faith God guarantees the blessings to be hoped for from him, providing evidence in the gift of faith that what he promises will eventually come to pass (Hebrews 11:1). Because they accepted in faith God's guarantee of the future, the biblical personages discussed in Hebrews 11:3–38 were themselves commended by God (Hebrews 11:2). Christians have even greater reason to remain firm in faith since they, unlike the Old Testament men and women of faith, have perceived the beginning of God's fulfillment of his messianic promises (Hebrews 11:39–40).

* [11:1] **Faith is the realization . . . evidence**: the author is not attempting a precise definition. There is dispute about the meaning of the Greek words *hypostasis* and *elenchos*, here translated **realization** and **evidence**, respectively. *Hypostasis* usually means "substance," "being" (as translated in Hebrews 1:3), or "reality" (as translated in Hebrews 3:14); here it connotes something more subjective, and so **realization** has been chosen rather than "assurance" (RSV). *Elenchos*, usually "proof," is used here in an objective sense and so translated **evidence** rather than the transferred sense of "(inner) conviction" (RSV).

* [11:3] **By faith . . . God**: this verse does not speak of the faith of the Old Testament men and women but is in the first person plural. Hence it seems out of place in the sequence of thought.

* [11:4] The "Praise of the Ancestors" in Sirach 44:1–50:21 gives a similar list of heroes. The Cain and Abel narrative in Genesis 4:1–16 does not mention Abel's faith. It says, however, that God "looked with favor on Abel and his offering" (Genesis 4:4); in view of v 6 the author probably understood God's favor to have been activated by Abel's faith. **Though dead, he still speaks**: possibly because his blood "cries out to me from the soil" (Genesis 4:10), but more probably a way of saying that the repeated story of Abel provides ongoing witness to faith.

* [11:6] One must believe not only that God exists but that he is concerned about human conduct; the Old Testament defines folly as the denial of this truth; cf Psalm 52:2.

without faith it is impossible to please him, for anyone who approaches God must believe that he exists and that he rewards those who seek him. 7By faith Noah, warned about what was not yet seen, with reverence built an ark for the salvation of his household. Through this he condemned the world and inherited the righteousness that comes through faith.

8By faith Abraham obeyed when he was called to go out to a place that he was to receive as an inheritance; he went out, not knowing where he was to go. 9By faith he sojourned in the promised land as in a foreign country, dwelling in tents with Isaac and Jacob, heirs of the same promise; 10for he was looking forward to the city with foundations, whose architect and maker is God. 11By faith he received power to generate, even though he was past the normal age—and Sarah herself was sterile—for he thought that the one who had made the promise was trustworthy. 12So it was that there came forth from one man, himself as good as dead, descendants as numerous as the stars in the sky and as countless as the sands on the seashore.

13All these died in faith. They did not receive what had been promised but saw it and greeted it from afar and acknowledged themselves to be strangers and aliens on earth, 14for those who speak thus show that they are seeking a homeland. 15If they had been thinking of the land from which they had come, they would have had opportunity to return. 16But now they desire a better homeland, a heavenly one. Therefore, God is not ashamed to be called their God, for he has prepared a city for them.

17By faith Abraham, when put to the test, offered up Isaac, and he who had received the promises was ready to offer his only son, 18of whom it was

有信德，是不可能中悅天主的，因為凡接近天主的人，應該信他存在，且信他對尋求他的人是賞報者。7因著信德，諾厄對尚未見的事得了啟示，懷著敬畏製造了方舟，為救自己的家庭；因著信德，他定了世界的罪，且成了由信德得正義的承繼者。

從亞巴郎到若瑟 8因著信德，亞巴郎一蒙召選，就聽命往他將要承受為產業的地方去了：他出走時，還不知道要到那裡去。9因著信德，他旅居在所應許的地域，好像是在外邦，與有同樣恩許的承繼人依撒格和雅各伯寄居在帳幕內，10因為他期待著那有堅固基礎的城，此城的工程師和建築者是天主。11因著信德，連石女撒辣雖然過了適當的年齡，也蒙受了懷孕生子的能力，因為她相信那應許者是忠信的。12為此由一個人，且是由一個已近於死的人，生了子孫，有如天上的星辰那麼多，又如海岸上的沙粒那麼不可勝數。13這些人都懷著信德死了，沒有獲得所恩許的，只由遠處觀望，表示歡迎，明認自己在世上只是外方人和旅客。14的確，那些說這樣話的人，表示自己是在尋求一個家鄉。15如果他們是懷念所離開的家鄉，他們還有返回的機會；16其實，他們如今所渴念的，實是一個更美麗的家鄉，即天上的家鄉。為此，天主自稱為他們的天主，不以他們為羞恥，因為他已給他們預備了一座城。17因著信德，亞巴郎在受試探的時候，獻上了依撒格，就是那承受了恩許的人，獻上了自己的獨生子；18原來天主曾向

said, "Through Isaac descendants shall bear your name." 19*He reasoned that God was able to raise even from the dead, and he received Isaac back as a symbol. 20By faith regarding things still to come Isaac* blessed Jacob and Esau. 21By faith Jacob, when dying, blessed each of the sons of Joseph and "bowed in worship, leaning on the top of his staff." 22By faith Joseph, near the end of his life, spoke of the Exodus of the Israelites and gave instructions about his bones.

他說過：『祇有由依撒格所生的，纔稱為你的後裔。』19他想天主也有使人從死者中復活的能力，為此他又把依撒格得了回來以作預像。20因著信德，依撒格也關於未來的事祝福了雅各伯和厄撒烏。21因著信德，臨死的雅各伯祝福了若瑟的每一個兒子，也扶著若瑟的杖頭朝拜了天主。22因著信德，臨終的若瑟提及以色列子民出離埃及的事，並對他自己的骨骸有所吩咐。

23By faith Moses was hidden by his parents for three months after his birth, because they saw that he was a beautiful child, and they were not afraid of the king's edict. 24*By faith Moses, when he had grown up, refused to be known as the son of Pharaoh's daughter; 25he chose to be ill-treated along with the people of God rather than enjoy the fleeting pleasure of sin. 26He considered the reproach of the Anointed greater wealth than the treasures of Egypt, for he was looking to the recompense. 27By faith he left Egypt, not fearing the king's fury, for he persevered as if seeing the one who is invisible. 28By faith he kept the Passover and sprinkled the blood, that the Destroyer of the firstborn might not touch them. 29By faith they crossed the Red Sea as if it were dry land, but when the Egyptians attempted it they were drowned. 30By faith the walls of Jericho fell after being encircled for seven days. 31By faith Rahab the harlot

梅瑟與選民的信德 23因著信德，梅瑟一誕生就被他的父母隱藏了三個月，因為他們見嬰孩俊美，便不怕君王的諭令。24因著信德，梅瑟長大以後，拒絕被稱為法郎公主的兒子，25他寧願同天主的百姓一起受苦，也不願有犯罪的暫時享受，26因為他以默西亞的恥辱比埃及的寶藏更為寶貴，因為他所注目的是天主的賞報。27因著信德，他不害怕君王的憤怒，而離開了埃及，因為他好像看見了那看不見的一位，而堅定不移。28因著信德，他舉行了踰越節，行了灑血禮，免得那消滅首生者觸犯以色列子民的首生者。29因著信德，他們渡過了紅海，如過旱地；埃及人一嘗試，就被淹沒了。30因著信德，耶里哥城牆，被繞行七天之後，就倒塌了。31因著信德，妓女辣哈布平安地接待

Heb 希

* [11:19] **As a symbol**: Isaac's "return from death" is seen as a **symbol** of Christ's resurrection. Others understand the words en parabole to mean "in figure," i.e., the word **dead** is used figuratively of Isaac, since he did not really die. But in the one other place that parabole occurs in Hebrews, it means symbol (Hebrews 9:9).

* [11:20–22] Each of these three patriarchs, Isaac, Jacob, and Joseph, had faith in the future fulfillment of God's promise and renewed this faith when near death.

* [11:24–27] The reason given for Moses' departure from Egypt differs from the account in Exodus 2:11–15. The author also gives a christological interpretation of his decision to share the trials of his people.

did not perish with the disobedient, for she had received the spies in peace.

了偵探，沒有同抗命的人一起滅亡。

32What more shall I say? I have not time to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets, 33who by faith conquered kingdoms, did what was righteous, obtained the promises; they closed the mouths of lions, 34put out raging fires, escaped the devouring sword; out of weakness they were made powerful, became strong in battle, and turned back foreign invaders. 35Women received back their dead through resurrection. Some were tortured and would not accept deliverance, in order to obtain a better resurrection. 36Others endured mockery, scourging, even chains and imprisonment. 37They were stoned, sawed in two, put to death at sword's point; they went about in skins of sheep or goats, needy, afflicted, tormented. 38The world was not worthy of them. They wandered about in deserts and on mountains, in caves and in crevices in the earth.

由民長到瑪加伯時代 32此外，我還要說什麼呢？我的確沒有足夠的時間再論述基德紅、巴辣克、三松、依弗大、達味和撒慕爾以及眾先知的事：33他們藉著信德征服列國，執行正義，得到恩許，杜住獅子的口，34熄滅烈火的威力，逃脫利劍，轉弱為強，成為戰爭中的英雄，擊潰外國的軍隊。35有些女人得了她們的死者復活，有些人受了酷刑拷打，不願接受釋放，為獲得更好的復活；36另有些人遭受了凌辱和鞭打，甚至鎖押和監禁，37被石頭砸死，被鋸死，被拷問，被利劍殺死，披著綿羊或山羊皮到處流浪，受貧乏，受磨難，受虐待。38世界原配不上他們，他們遂在曠野、山嶺、山洞和地穴中漂流無定。

39Yet all these, though approved because of their faith, did not receive what had been promised. 40God had foreseen something better for us, so that without us they should not be made perfect.*

結論　新舊二約的子民同為一家 39這一切人雖然因著信德獲得了褒揚，但是沒有獲得所恩許的，40因為天主為我們早已預備了一種更好的事，以致若沒有我們，他們決得不到成全。

Heb 希

CHAPTER 12

God our Father. 1*Therefore, since we are surrounded by so great a cloud

第十二章

基督是我們堅忍的模範 1所以，我們既有如此眾多如雲的證人，

* [11:40] **So that without us they should not be made perfect**: the heroes of the Old Testament obtained their recompense only after the saving work of Christ had been accomplished. Thus they already enjoy what Christians who are still struggling do not yet possess in its fullness.

* [12:1–13] Christian life is to be inspired not only by the Old Testament men and women of faith (Hebrews 12:1) but above all by Jesus. As the architect of Christian faith, he had himself to endure the cross before receiving the glory of his triumph (Hebrews 12:2). Reflection on his sufferings should give his followers courage to continue the struggle, if necessary even to the shedding of blood (Hebrews 12:3–4). Christians should regard their own sufferings as the affectionate correction of the Lord, who loves them as a father loves his children.

of witnesses, let us rid ourselves of every burden and sin that clings to us* and persevere in running the race that lies before us 2while keeping our eyes fixed on Jesus, the leader and perfecter of faith. For the sake of the joy that lay before him he endured the cross, despising its shame, and has taken his seat at the right of the throne of God. 3Consider how he endured such opposition from sinners, in order that you may not grow weary and lose heart. 4In your struggle against sin you have not yet resisted to the point of shedding blood. 5You have also forgotten the exhortation addressed to you as sons:

"My son, do not disdain the
discipline of the Lord
or lose heart when reproved by
him;
6for whom the Lord loves, he
disciplines;
he scourges every son he
acknowledges."

7Endure your trials as "discipline"; God treats you as sons. For what "son" is there whom his father does not discipline? 8If you are without discipline, in which all have shared, you are not sons but bastards. 9Besides this, we have had our earthly fathers to discipline us, and we respected them. Should we not [then] submit all the more to the Father of spirits and live? 10They disciplined us for a short time as seemed right to them, but he does so for our benefit, in order that we may share his holiness. 11At the time, all discipline seems a cause not for joy but for pain, yet later it brings the peaceful fruit of righteousness to those who are trained by it.

12So strengthen your drooping hands and your weak knees. 13Make

Heb 希

圍繞著我們，就該卸下各種累贅和糾纏人的罪過，以堅忍的心，跑那擺在我們面前的賽程，2雙目常注視著信德的創始者和完成者耶穌：他為那擺在他面前的歡樂，輕視了凌辱，忍受了十字架，而今坐在天主寶座的右邊。3你們要常想，他所以忍受罪人對他這樣的叛逆，是怕你們灰心喪志。4你們與罪惡爭鬥，還沒有抵抗到流血的地步。

天父懲戒的目的 5你們竟全忘了天主勸你們，好像勸子女的話說：『我兒，不要輕視上主的懲戒，也不要厭惡他的譴責，6因為上主懲戒他所愛的，鞭打他所接管的每個兒子。』7為接受懲戒，你們應該堅忍，因為天主對待你們，就如對待子女；那有兒子，做父親的不懲戒他呢？8如果你們缺少眾人所共受的懲戒，你們就是私生子，而不是兒子。9再者，我們肉身的父親懲戒我們時，我們尚且表示敬畏；何況靈性的父親，我們不是更該服從，以得生活嗎？10其實，肉身的父親只是在短暫的時日內，照他們的心意來施行懲戒，但是天主卻是為了我們的好處，為叫我們分沾他的聖善。11固然各種懲戒，在當時似乎不是樂事，而是苦事；可是，以後卻給那些這樣受訓練的人，結出義德的和平果實。12為此，你們應該伸直痿弱的手和麻木的膝；13你們的腳應履行正直

* [12:1] **That clings to us**: the meaning is uncertain, since the Greek word *euperistatos*, translated **cling**, occurs only here. The papyrus P46 and one minuscule read *euperispastos*, "easily distracting," which also makes good sense.

straight paths for your feet, that what is lame may not be dislocated but healed.

Penalties of Disobedience. 14Strive for peace with everyone, and for that holiness without which no one will see the Lord. 15*See to it that no one be deprived of the grace of God, that no bitter root spring up and cause trouble, through which many may become defiled, 16that no one be an immoral or profane person like Esau, who sold his birthright for a single meal. 17For you know that later, when he wanted to inherit his father's blessing, he was rejected because he found no opportunity to change his mind, even though he sought the blessing with tears.

18*You have not approached that which could be touched* and a blazing fire and gloomy darkness and storm 19and a trumpet blast and a voice speaking words such that those who heard begged that no message be further addressed to them, 20for they could not bear to hear the command: "If even an animal touches the mountain, it shall be stoned." 21Indeed, so fearful was the spectacle that Moses said, "I am terrified and trembling." 22No, you have approached Mount Zion and the city of the living God, the heavenly Jerusalem, and countless

的路，叫瘸子不要偏離正道，反叫他能得痊愈。

信友對新約的義務 14你們應設法與眾人和平相處，盡力追求聖德；若無聖德，誰也見不到主；15又應該謹慎，免得有人疏忽天主的恩寵，免得有苦根子長出來，而累及你們，使許多人因此蒙受玷污。16誰也不要成為淫亂和褻聖者，如厄撒烏一樣，他為了一餐飯，竟出賣了自己長子的名分。17你們知道，後來他縱然願意承受祝福，也遭到了拒絕；雖流淚苦求，但沒有得到翻悔的餘地。18你們原來並不是走近了那可觸摸的山，那裡有烈火、濃雲、黑暗、暴風、19號筒的響聲以及說話的聲音，當時那些聽見的人，都懇求天主不要再給他們說話，20因為他們承擔不起所吩咐的事：『即使是一隻走獸觸摸了這山，也應用石頭砸死；』21並且所顯現的是這麼可怕，連梅瑟也說：『我很是恐慌戰慄。』22然而你們卻接近了熙雍山和永生天主的城，天上的耶路撒冷，接近

Heb 希

* [12:15–17] Esau serves as an example in two ways: his **profane** attitude illustrates the danger of apostasy, and his inability to secure a blessing afterward illustrates the impossibility of repenting after falling away (see Hebrews 6:4–6).

* [12:18–29] As a final appeal for adherence to Christian teaching, the two covenants, of Moses and of Christ, are compared. The Mosaic covenant, the author argues, is shown to have originated in fear of God and threats of divine punishment (Hebrews 12:18–21). The covenant in Christ gives us direct access to God (Hebrews 12:22), makes us members of the Christian community, God's children, a sanctified people (Hebrews 12:23), who have Jesus as mediator to speak for us (Hebrews 12:24). Not to heed the voice of the risen Christ is a graver sin than the rejection of the word of Moses (Hebrews 12:25–26). Though Christians fall away, God's kingdom in Christ will remain and his justice will punish those guilty of deserting it (Hebrews 12:28–29).

* [12:18] This remarkably beautiful passage contrasts two great assemblies of people: that of the Israelites gathered at Mount Sinai for the sealing of the old covenant and the promulgation of the Mosaic law, and that of the followers of Jesus gathered at **Mount Zion, the heavenly Jerusalem**, the assembly of the **new covenant**. This latter scene, marked by the presence of **countless angels** and of **Jesus** with his redeeming **blood**, is reminiscent of the celestial liturgies of the Book of Revelation.

angels in festal gathering, 23and the assembly of the firstborn enrolled in heaven,* and God the judge of all, and the spirits of the just made perfect, 24and Jesus, the mediator of a new covenant, and the sprinkled blood that speaks more eloquently* than that of Abel.

25See that you do not reject the one who speaks. For if they did not escape when they refused the one who warned them on earth, how much more in our case if we turn away from the one who warns from heaven. 26His voice shook the earth at that time, but now he has promised, "I will once more shake not only earth but heaven." 27That phrase, "once more," points to [the] removal of shaken, created things, so that what is unshaken may remain. 28Therefore, we who are receiving the unshakable kingdom should have gratitude, with which we should offer worship pleasing to God in reverence and awe. 29For our God is a consuming fire.

VI: Final Exhortation, Blessing, Greetings

CHAPTER 13

1*Let mutual love continue. 2Do not neglect hospitality, for through it some have unknowingly entertained angels. 3Be mindful of prisoners as if sharing their imprisonment, and of the ill-treated as of yourselves, for you

了千萬天使的盛會，23和那些已被登錄在天上的首生者的集會，接近了審判眾人的天主，接近了已獲得成全的義人的靈魂，24接近了新約的中保耶穌，以及他所灑的血：這血比亞伯爾的血說話說得更好。25你們要謹慎，不要拒絕說話的那位！如果從前那些拒絕聽他在地上宣佈啟示的人，不能逃脫懲罰，何況我們這些背棄由天上說話的那位呢？26從前他的聲音動搖了下地，如今他卻應許說：『還有一次，我不但動搖下地，而且也動搖上天。』27這『還有一次』一句，是指明那些被動搖的事物，因為是受造的，必起變化，好叫那些不可動搖的事物得以常存。28為此，我們既然是蒙受一個不可動搖的國度，就應該感恩，藉此懷著虔誠和敬畏之情，事奉天主，叫他喜悅，29因為我們的天主實是吞滅的烈火。

第十三章

勸信友善盡各種義務 1弟兄相愛之情應當常存。2不可忘了款待旅客，曾有人因此於不知不覺中款待了天使。3你們應懷念被囚禁的人，好像與他們同被囚禁；應懷念受虐待的人，好像你們也親

Heb 希

* [12:23] **The assembly of the firstborn enrolled in heaven**: this expression may refer to the angels of Hebrews 12:22, or to the heroes of the Old Testament (see Hebrews 11), or to the entire assembly of the new covenant.

* [12:24] **Speaks more eloquently**: the blood of Abel, the first human blood to be shed, is contrasted with that of Jesus. Abel's blood cried out from the earth for vengeance, but the blood of Jesus has opened the way for everyone, providing cleansing and access to God (Hebrews 10:19).

* [13:1–16] After recommendations on social and moral matters (Hebrews 13:1–6), the letter turns to doctrinal issues. The fact that the original leaders are dead should not cause the recipients of this letter to lose their faith (Hebrews 13:7), for Christ still lives and he remains always the same (Hebrews 13:8). They must not rely for their personal sanctification on regulations concerning foods (Hebrews 13:9), nor should they entertain the notion that Judaism and Christianity can be intermingled (Hebrews 13:10; cf the notes on Gal 2:11–14; 2:15–21). As Jesus died separated from his own people, so must the Christian community remain apart from the religious doctrines of Judaism (Hebrews 13:11–14). Christ must be the heart and center of the community (Hebrews 13:15–16).

also are in the body. 4Let marriage be honored among all and the marriage bed be kept undefiled, for God will judge the immoral and adulterers. 5Let your life be free from love of money but be content with what you have, for he has said, "I will never forsake you or abandon you." 6Thus we may say with confidence:

"The Lord is my helper,
[and] I will not be afraid.
What can anyone do to me?"

7Remember your leaders who spoke the word of God to you. Consider the outcome of their way of life and imitate their faith. 8Jesus Christ is the same yesterday, today, and forever.
9Do not be carried away by all kinds of strange teaching.* It is good to have our hearts strengthened by grace and not by foods, which do not benefit those who live by them. 10We have an altar* from which those who serve the tabernacle have no right to eat. 11The bodies of the animals whose blood the high priest brings into the sanctuary as a sin offering are burned outside the camp. 12Therefore, Jesus also suffered outside the gate, to consecrate the people by his own blood. 13Let us then go to him outside the camp, bearing the reproach that he bore. 14For here we have no lasting city, but we seek the one that is to come. 15Through him [then] let us continually offer God a sacrifice of praise, that is, the fruit of lips that confess his name. 16Do not neglect to do good and to share what you have; God is pleased by sacrifices of that kind.

17*Obey your leaders and defer to them, for they keep watch over you

身受了一樣。4在各方面，婚姻應受尊重，床第應是無玷污的，因為淫亂和犯姦的人，天主必要裁判。5待人接物不應愛錢；對現狀應知足，因為天主曾親自說過：『我決不離開你，也決不棄捨你。』6所以我們可放心大膽地說：『有上主保護我，我不畏懼；人能對我怎樣？』7你們應該記念那些曾給你們講過天主的道理，作過你們領袖的人，默想他們的生死，好效法他們的信德。8耶穌基督昨天、今天、直到永遠，常是一樣。9不可因各種異端道理而偏離正道；最好以恩寵來堅固自己的心，而不要以食物：那靠食物而行的人，從未得到好處。10我們有一座祭壇，那些在帳幕內行敬禮的人，沒有權利吃上面的祭物，11因為那些祭牲的血，由大司祭帶到聖所內當作贖罪祭，祭牲的屍體卻應在營外焚燒盡；12因此耶穌為以自己的血聖化人民，就在城門外受了苦難。13所以我們應離開營幕，到他那裡去，去分受他的凌辱，14因為我們在此沒有常存的城邑，而是尋求那將來的城邑。15所以我們應藉著耶穌，時常給天主奉獻讚頌的祭獻，就是獻上我們嘴唇的佳果，頌揚他的聖名。16至於慈善和施捨，也不可忘記，因為這樣的祭獻是天主所喜悅的。17你們應信服並聽從你們的領袖，因為他們為了你們的靈魂，

Heb 希

* [13:9] **Strange teaching**: this doctrine about **foods** probably refers to the Jewish food laws; in view of Hebrews 13:10, however, the author may be thinking of the Mosaic sacrificial banquets.
* [13:10] **We have an altar**: this does not refer to the Eucharist, which is never clearly mentioned in Hebrews, but to the sacrifice of Christ.
* [13:17–25] Recommending obedience to the leaders of the community, the author asks for prayers (Hebrews 13:17–19). The letter concludes with a blessing (Hebrews 13:20–21), a final request for the

and will have to give an account, that they may fulfill their task with joy and not with sorrow, for that would be of no advantage to you.

18Pray for us, for we are confident that we have a clear conscience, wishing to act rightly in every respect. 19I especially ask for your prayers that I may be restored to you very soon.

20*May the God of peace, who brought up from the dead the great shepherd of the sheep by the blood of the eternal covenant, Jesus our Lord, 21furnish you with all that is good, that you may do his will. May he carry out in you what is pleasing to him through Jesus Christ, to whom be glory forever [and ever]. Amen.

22Brothers, I ask you to bear with this message of encouragement, for I have written to you rather briefly. 23I must let you know that our brother Timothy has been set free. If he comes soon, I shall see you together with him. 24Greetings to all your leaders and to all the holy ones. Those from Italy send you greetings. 25Grace be with all of you.

常醒寤不寐，好像要代你們交賬的人；你們要使他們喜歡盡此職分，而不哀怨，因為他們若有哀怨，為你們決無好處。

最後囑託問安與祝福 18請為我們祈禱！因為我們確信，我們有一個純正的良心，願意在一切事上舉止完善。19我還懇切勸勉你們格外行祈禱，使我快回到你們那裡。20賜平安的天主曾由死者中領出了那位因永遠盟約的血，作群羊偉大司牧的我們的主耶穌，21願他成全你們行各種善工，好承行他的旨意；願天主在我們身上，藉著耶穌基督行他眼中所喜悅的事！願光榮歸於他，至於無窮之世！阿們。22弟兄們！我勸你們容納這勸慰的話，因為我只是簡略地給你們寫了這封信。23你們要知道，你們的弟兄弟茂德已被釋放了；如果他來的快，我就同他一起來看你們。24問候你們的諸位領袖和眾聖徒！意大利的弟兄們問候你們。25願恩寵與你們眾人同在！

Heb 希

acceptance of its message (Hebrews 13:22), information regarding Timothy (Hebrews 13:23), and general greetings (Hebrews 13:24–25).

* [13:20–21] These verses constitute one of the most beautiful blessings in the New Testament. The resurrection of Jesus is presupposed throughout Hebrews, since it is included in the author's frequently expressed idea of his exaltation, but this is the only place where it is explicitly mentioned.

公函總論

在《新約聖經》書目中，除保祿的十四封書信外，另有七封書信：即《雅各伯書》、《伯多祿前後書》、《若望一、二、三書》和《猶達書》。這七封書信，也許為了容易同聖保祿的書信分別起見，自古以來，就稱為「公函」。這七封書信所以稱為「公函」，大概是因為此七函是寫給全教會的，不像保祿那樣限定了範圍，或寫給某一教會，或寫給某一私人。不過，這一名詞對《若望二書》和《三書》不甚恰當，因為這兩封書信，一是寫給某一教會的，一是寫給私人的；可是如果我們將這兩封短信視作《若望一書》的附錄，則此種難題自可迎刃而解。

這七封「公函」，在《新約》文學上自成一體，都含有訓導的濃厚意味；除有幾點涉及教義外，其餘經文幾乎全屬有關倫理道理：例如應怎樣照信德生活，怎樣避惡行善等事。再從歷史觀點來看，這七封信也有極大的價值，因為由其內容可以窺見宗徒時代信友生活的狀況，當時發生了什麼異端邪說，宗徒們又怎樣以他們銳敏的眼光作及時的遏止，以保全基督教義的純潔完整。

THE CATHOLIC LETTERS

In addition to the thirteen letters attributed to Paul and the Letter to the Hebrews, the New Testament contains seven other letters. Three of these are attributed to John, two to Peter, and one each to James and Jude, all personages of the apostolic age. The term "catholic letter" first appears, with reference only to 1 Jn, in the writings of Apollonius of Ephesus, a second- century apologist, known only from a citation in Eusebius's *Ecclesiastical History*. Eusebius himself (A.D. 260–340) used the term to refer to all seven letters.

The reason for the term "catholic," which means "universal," was the perception that these letters, unlike those of Paul, which were directed to a particular local church, were apparently addressed more generally to the universal church. This designation is not entirely accurate, however. On the one hand, Hebrews has no specifically identified addressees, and originally this was probably true of Ephesians as well. On the other hand, 3 Jn is addressed to a named individual, 2 Jn to a specific, though unnamed, community, and 1 Pt to a number of churches that are specified as being located in Asia Minor.

While all seven of these writings begin with an epistolary formula, several of them do not appear to be real letters in the modern sense of the term. In the ancient world it was not unusual to cast an exhortation in the form of a letter for literary effect, a phenomenon comparable to the "open letter" that is sometimes used today.

With the exception of 1 Pt and 1 Jn, the ancient church showed reluctance to include the catholic letters in the New Testament canon. The reason for this was widespread doubt whether they had actually been written by the apostolic figures to whom they are attributed. The early Christians saw the New Testament as the depository of apostolic faith; therefore, they wished to include only the testimony of apostles. Today we distinguish more clearly between the authorship of a work and its canonicity: even though written by other, later witnesses than those whose names they bear, these writings nevertheless testify to the apostolic faith and constitute canonical scripture. By the late fourth or early fifth centuries, most objections had been overcome in both the Greek and Latin churches (though not in the Syriac), and all seven of the catholic letters have since been acknowledged as canonical.

雅各伯書引言

《雅各伯書》的作者雅各伯（1:1），即是「主的兄弟」（迦1:19）、耶路撒冷的主教（宗15:13-21）、次雅各伯宗徒（谷15:40）。

關於這位宗徒，福音上僅記載他是十二宗徒之一，又說他和主有親戚的關係；他有一兄弟，名叫若瑟，同是阿耳斐的兒子（瑪10:3；谷3:18；路6:15）；他的母親名叫瑪利亞（瑪27:56；谷15:40; 16:1），是聖母瑪利亞的「姊妹」（若19:25）。因為「姊妹」和「兄弟」等詞，在希伯來語文上含意頗廣，雅各伯究屬「主的兄弟」中的那一等級（瑪13:55；谷6:3），不得而知。

在《新約》其他經書內，關於這位宗徒的記述卻比較多：耶穌復活後，像伯多祿一樣，獲得了主的特別顯現（格前15:5-7）。公元39年同伯多祿一起在耶京接待了從大馬士革歸來的保祿（迦1:18,19），與伯多祿同稱為教會的柱石（迦2:9）；公元49年以耶京主教的身份同伯多祿一起主持宗徒會議（宗15:6-29）；58年於耶京又接待了第三次傳教歸來的保祿（宗21:18）。此外，從聖傳得知雅各伯因他過人的熱誠，曾被稱為「義人」。公元62年，被人用石頭砸死，為主殉道，葬於聖殿附近，聖教會每年5月3日慶祝他的瞻禮。

本書的收信人是「散居的十二支派」，從這種說法可知此信是寫給猶太基督徒的，他們僑居在巴力斯坦外不遠的敘利亞、塞浦路斯島、基里基雅等地（宗11:19; 15:23,41）。

宗徒寫此信的動機，似乎是因為他聽到了信友們當時處於道德墮落的可憐光景中，因為有人只著重於信德，而輕忽了善行，所以寫這信的目的，即是要糾正他們對道德的錯誤觀念，同時勸勉他們要勇敢忍受來自各方的種種困苦災難。

本書信雖是以相當流利的希臘文寫成的，但很顯然是屬於閃族的文學作品，因為和《智慧書》的風格很相接近，多對偶的句子和美妙的比喻（如1:6,11,23; 3:3-5），喜用具體的例證（2:2-4,15,16），尤多引用《舊約》（2:21,25; 5:10,11,17）。對作者本人來說，本書充分顯示出作者對拯救人靈的熱誠，對貧窮人的同情，在信仰方面的堅定，在困苦災難中的喜樂。

關於寫作的時間，經學家尚未有定論。有人見本書論及成義時，說明除需要信德外，還需要善行，因而主張本書寫於60-62年，即寫於《羅馬書》之後；不過也有人以為本書寫於45-49年之間，即在耶京公會議之前，因為那時對成義的道理尚未發生爭論。從本書內容看來，似乎後一說較為可取。寫作的地點可說是耶路撒冷。

本書可分為三篇訓辭：第一篇（1:2-25）：真正的喜樂何在；第二篇（1:26-3:12）：真正的虔誠何在；第三篇（3:13-5:12）：真正的智慧何在。最後為一極有關係的附錄：即關於病傅聖事的公佈（5:14,15），以及對於服事病人，為他人祈禱及弟兄間的勸善規過等勸言。

Jas 雅

THE LETTER OF
JAMES

The person to whom this letter is ascribed can scarcely be one of the two members of the Twelve who bore the name James (see Mt 10:2–3; Mk 3:17–18; Lk 6:14–15), for he is not identified as an apostle but only as "slave of God and of the Lord Jesus Christ" (Jas 1:1). This designation most probably refers to the third New Testament personage named James, a relative of Jesus who is usually called "brother of the Lord" (see Mt 13:55; Mk 6:3). He was the leader of the Jewish Christian community in Jerusalem whom Paul acknowledged as one of the "pillars" (Gal 2:9). In Acts he appears as the authorized spokesman for the Jewish Christian position in the early Church (Acts

12:17; 15:13–21). According to the Jewish historian Josephus (Antiquities 20, 9, 1 ¶¶201–203), he was stoned to death by the Jews under the high priest Ananus II in A.D. 62.

The letter is addressed to "the twelve tribes in the dispersion." In Old Testament terminology the term "twelve tribes" designates the people of Israel; the "dispersion" or "diaspora" refers to the non-Palestinian Jews who had settled throughout the Greco- Roman world (see Jn 7:35). Since in Christian thought the church is the new Israel, the address probably designates the Jewish Christian churches located in Palestine, Syria, and elsewhere. Or perhaps the letter is meant more generally for all Christian communities, and the "dispersion" has the symbolic meaning of exile from our true home, as it has in the address of 1 Peter (1 Pt 1:1). The letter is so markedly Jewish in character that some scholars have regarded it as a Jewish document subsequently "baptized" by a few Christian insertions, but such an origin is scarcely tenable in view of the numerous contacts discernible between the Letter of James and other New Testament literature.

From the viewpoint of its literary form, James is a letter only in the most conventional sense; it has none of the characteristic features of a real letter except the address. It belongs rather to the genre of parenesis or exhortation and is concerned almost exclusively with ethical conduct. It therefore falls within the tradition of Jewish wisdom literature, such as can be found in the Old Testament (Proverbs, Sirach) and in the extracanonical Jewish literature (Testaments of the Twelve Patriarchs, the Books of Enoch, the Manual of Discipline found at Qumran). More specifically, it consists of sequences of didactic proverbs, comparable to Tob 4:5–19, to many passages in Sirach, and to sequences of sayings in the synoptic gospels. Numerous passages in James treat of subjects that also appear in the synoptic sayings of Jesus, especially in Matthew's Sermon on the Mount, but the correspondences are too general to establish any literary dependence. James represents a type of early Christianity that emphasized sound teaching and responsible moral behavior. Ethical norms are derived not primarily from christology, as in Paul, but from a concept of salvation that involves conversion, baptism, forgiveness of sin, and expectation of judgment (Jas 1:17; 4:12).

Paradoxically, this very Jewish work is written in an excellent Greek style, which ranks among the best in the New Testament and appears to be the work of a trained Hellenistic writer. Those who continue to regard James of Jerusalem as its author are therefore obliged to suppose that a secretary must have put the letter into its present literary form. This assumption is not implausible in the light of ancient practice. Some regard the letter as one of the earliest writings in the New Testament and feel that its content accurately reflects what we would expect of the leader of Jewish Christianity. Moreover, they argue that the type of Jewish Christianity reflected in the letter cannot be situated historically after the fall of Jerusalem in A.D. 70.

Others, however, believe it more likely that James is a pseudonymous work of a later period. In addition to its Greek style, they observe further that (a) the prestige that the writer is assumed to enjoy points to the later legendary reputation of James; (b) the discussion of the importance of good works seems to presuppose a debate subsequent to that in Paul's own day; (c) the author does not rely upon prescriptions of the Mosaic law, as we would expect from the historical James; (d) the letter contains no allusions to James's own history and to his relationship with Jesus or to the early Christian community of Jerusalem. For these reasons, many recent interpreters assign James to the period A.D. 90–100.

The principal divisions of the Letter of James are the following:

I. Address (Jas 1:1)
II. The Value of Trials and Temptation (Jas 1:2–18)
III. Exhortations and Warnings (Jas 1:19–5:12)
IV. The Power of Prayer (Jas 5:13–20)

雅各伯書

I: Address

CHAPTER 1

1*James, a slave of God and of the Lord Jesus Christ, to the twelve tribes in the dispersion, greetings.

第一章

致候辭 1天主及主耶穌基督的僕人雅各伯，祝散居的十二支派安好。

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* [1:1] **James, a slave of God and of the Lord Jesus Christ**: a declaration of the writer's authority for instructing the Christian communities; cf Romans 1:1. Regarding the identity of the author, see Introduction. **Dispersion**: see Introduction.

II: The Value of Trials and Temptation

Perseverance in Trial. 2Consider it all joy, my brothers, when you encounter various trials,* 3for you know that the testing* of your faith produces perseverance. 4And let perseverance be perfect, so that you may be perfect and complete, lacking in nothing. 5But if any of you lacks wisdom,* he should ask God who gives to all generously and ungrudgingly, and he will be given it. 6But he should ask in faith, not doubting, for the one who doubts is like a wave of the sea that is driven and tossed about by the wind. 7For that person must not suppose that he will receive anything from the Lord, 8since he is a man of two minds, unstable in all his ways.

9The brother in lowly circumstances* should take pride in his high standing, 10and the rich one in his lowliness, for he will pass away "like the flower of the field." 11For the sun comes up with its scorching heat and dries up the grass, its flower droops, and the beauty of its appearance vanishes. So will the rich person fade away in the midst of his pursuits.

Temptation. 12Blessed is the man who perseveres in temptation,* for when he has been proved he will receive the

真正的喜樂

忍受患難 2我的弟兄們，幾時你們落在各種試探裡，要認為是大喜樂，3因為你們應知道：你們的信德受過考驗，纔能生出堅忍。4但這堅忍又必須有完美的實行，好使你們既成全而又完備，毫無缺欠。5你們中誰若缺乏智慧，就該向那慷慨施恩於眾人，而從不責斥的天主祈求，天主必賜給他。6不過，祈求時要有信心，決不可懷疑，因為懷疑的人，就像海裡的波濤，被風吹動，翻騰不已。7這樣的人，不要妄想從主那裡得到什麼。8三心兩意的人，在他一切的行徑上，易變無定。9貧賤的弟兄，要因高升而誇耀；10富有的，卻要因自卑而誇耀，因為他要過去，如同草上的花一樣：11太陽一出來，帶著熱風，將草曬枯，它的花便凋謝了，它的美麗也消失了；富有的人在自己的行為上，也要這樣衰落。12忍受試探的人是有福的，因為他既經得起考驗，必能得到主向愛他的人，所預許的生命之冠。

Jas 雅

* [1:2] **Consider it all joy . . . various trials**: a frequent teaching of the New Testament derived from the words and sufferings of Jesus (Matthew 5:10–12; John 10:11; Acts 5:41).
* [1:3–8] The sequence of testing, perseverance, and being perfect and complete indicates the manner of attaining spiritual maturity and full preparedness for the coming of Christ (James 5:7–12; cf 1 Peter 1:6–7; Romans 5:3–5). These steps require wisdom (James 1:5).
* [1:5] **Wisdom**: a gift that God readily grants to all who ask in faith and that sustains the Christian in times of trial. It is a kind of knowledge or understanding not accessible to the unbeliever or those who doubt, which gives the recipient an understanding of the real importance of events. In this way a Christian can deal with adversity with great calm and hope (cf 1 Cor 2:6–12).
* [1:9–11] Throughout his letter (see James 2:5; 4:10, 13–16; 5:1–6), the author reaffirms the teaching of Jesus that worldly prosperity is not necessarily a sign of God's favor but can even be a hindrance to proper humility before God (cf Luke 6:20–25; 12:16–21; 16:19–31).
* [1:12] **Temptation**: the Greek word used here is the same one used for "trials" in James 1:2. **The crown of life**: in ancient Palestine, crowns or wreaths of flowers were worn at festive occasions as signs of joy and honor. In the Hellenistic world, wreaths were given as a reward to great statesmen, soldiers, athletes. **Life**: here means eternal life. **He promised**: some manuscripts read "God" or "the Lord," while the best witnesses do not specify the subject of "promised."

crown of life that he promised to those who love him. 13*No one experiencing temptation should say, "I am being tempted by God"; for God is not subject to temptation to evil, and he himself tempts no one. 14Rather, each person is tempted when he is lured and enticed by his own desire. 15Then desire conceives and brings forth sin, and when sin reaches maturity it gives birth to death.

誘惑來自私慾 13人受誘惑，不可說：「我為天主所誘惑，」因為天主不會為惡事所誘惑，他也不誘惑人。14每個人受誘惑，都是為自己的私慾所勾引，所餌誘；15然後，私慾懷孕，便產生罪惡；罪惡完成之後，遂生出死亡來。

16*Do not be deceived, my beloved brothers: 17all good giving and every perfect gift* is from above, coming down from the Father of lights, with whom there is no alteration or shadow caused by change. 18He willed to give us birth by the word of truth that we may be a kind of firstfruits of his creatures.*

天主是諸恩之源 16我親愛的弟兄們，你們切不要錯誤！17一切美好的贈與，一切完善的恩賜，都是從上，從光明之父降下來的，在他內沒有變化或轉動的陰影。18他自願用真理之言生了我們，為使我們成為他所造之物中的初果。

III: Exhortations and Warnings

Doers of the Word. 19Know this, my dear brothers: everyone should be quick to hear,* slow to speak, slow to wrath, 20for the wrath of a man does not accomplish the righteousness of God. 21Therefore, put away all filth and evil excess and humbly welcome the word that has been planted in you and is able to save your souls.

要聽信並實行天主的聖言 19我親愛的弟兄們，你們要知道：每人都該敏於聽教，遲於發言，遲於動怒，20因為人的忿怒，並不成全天主的正義。21因此，你們要脫去一切不潔和種種惡習，而以柔順之心，接受那種在你們心

Jas 雅

* [1:13–15] It is contrary to what we know of God for God to be the author of human temptation (James 1:13). In the commission of a sinful act, one is first beguiled by passion (James 1:14), then consent is given, which in turn causes the sinful act. When sin permeates the entire person, it incurs the ultimate penalty of death (James 1:15).

* [1:16–18] The author here stresses that God is the source of all good and of good alone, and the evil of temptation does not come from him.

* [1:17] **All good giving and every perfect gift** may be a proverb written in hexameter. **Father of lights**: God is here called the Father of the heavenly luminaries, i.e., the stars, sun, and moon that he created (Genesis 1:14–18). Unlike orbs moving from nadir to zenith, he never changes or diminishes in brightness.

* [1:18] Acceptance of the gospel message, **the word of truth**, constitutes new birth (John 3:5–6) and makes the recipient the **firstfruits** (i.e., the cultic offering of the earliest grains, symbolizing the beginning of an abundant harvest) of a new creation; cf 1 Cor 15:20; Romans 8:23.

* [1:19–25] To **be quick to hear** the gospel is to accept it readily and to act in conformity with it, removing from one's soul whatever is opposed to it, so that it may take root and effect salvation (James 1:19–21). To listen to the gospel message but not practice it is failure to improve oneself (James 1:22–24). Only conformity of life to the perfect law of true freedom brings happiness (James 1:25).

22Be doers of the word and not hearers only, deluding yourselves. 23For if anyone is a hearer of the word and not a doer, he is like a man who looks at his own face in a mirror. 24He sees himself, then goes off and promptly forgets what he looked like. 25But the one who peers into the perfect law* of freedom and perseveres, and is not a hearer who forgets but a doer who acts, such a one shall be blessed in what he does.

裡，而能救你們靈魂的聖言。22不過，你們應按這聖言來實行，不要只聽，自己欺騙自己；23因為，誰若只聽聖言而不去實行，他就像一個人，對著鏡子照自己生來的面貌，24照完以後，就離去，遂即忘卻了自己是什麼樣子。25至於那細察賜予自由的完美法律，而又保持不變，不隨聽隨忘，卻實際力行的，這人因他的作為必是有福的。

26*If anyone thinks he is religious and does not bridle his tongue* but deceives his heart, his religion is vain. 27Religion that is pure and undefiled before God and the Father is this: to care for orphans and widows* in their affliction and to keep oneself unstained by the world.

真正的虔誠

真虔誠的所在 26誰若自以為虔誠，卻不箝制自己的唇舌，反而欺騙自己的心，這人的虔誠便是虛假的。27在天主父前，純正無瑕的虔誠，就是看顧患難中的孤兒和寡婦，保持自己不受世俗的玷污。

CHAPTER 2

Sin of Partiality. 1*My brothers, show no partiality as you adhere to the faith in our glorious Lord Jesus Christ. 2For if a man with gold rings on his fingers and in fine clothes comes into your assembly, and a poor person in shabby clothes also comes in, 3and you pay attention to the one wearing the fine clothes and say, "Sit here, please," while you say to the poor one, "Stand there,"

第二章

不要以貌取人 1我的弟兄們，你們既信仰我們已受光榮的主耶穌基督，就不該按外貌待人。2如果有一個人，戴著金戒指，穿著華美的衣服，進入你們的會堂，同時一個衣服骯髒的窮人也進來，3你們就專看那穿華美衣服的人，且對他說：「請坐在這邊好位上！」而對那窮人說：「你站在那裡！」或說：「坐在我的腳

* [1:25] **Peers into the perfect law**: the image of a person doing this is paralleled to that of hearing God's word. The **perfect law** applies the Old Testament description of the Mosaic law to the gospel of Jesus Christ that brings freedom.
* [1:26–27] A practical application of James 1:22 is now made.
* [1:26] For control of the tongue, see the note on James 3:1–12.
* [1:27] In the Old Testament, orphans and widows are classical examples of the defenseless and oppressed.
* [2:1–13] In the Christian community there must be no discrimination or favoritism based on status or wealth (James 2:2–4; *cf* Matthew 5:3; 11:5; 23:6; 1 Cor 1:27–29). Divine favor rather consists in God's election and promises (James 2:5). The rich who oppress the poor blaspheme the name of Christ (James 2:6–7). By violating one law of love of neighbor, they offend against the whole law (James 2:8–11). On the other hand, conscious awareness of the final judgment helps the faithful to fulfill the whole law (James 2:12).

or "Sit at my feet," 4have you not made distinctions among yourselves and become judges with evil designs?*

5Listen, my beloved brothers. Did not God choose those who are poor* in the world to be rich in faith and heirs of the kingdom that he promised to those who love him? 6But you dishonored the poor person. Are not the rich oppressing you? And do they themselves not haul you off to court? 7Is it not they who blaspheme the noble name that was invoked over you? 8However, if you fulfill the royal* law according to the scripture, "You shall love your neighbor as yourself," you are doing well. 9But if you show partiality, you commit sin, and are convicted by the law as transgressors. 10For whoever keeps the whole law, but falls short in one particular, has become guilty in respect to all of it. 11For he who said, "You shall not commit adultery," also said, "You shall not kill." Even if you do not commit adultery but kill, you have become a transgressor of the law. 12So speak and so act as people who will be judged by the law of freedom.* 13For the judgment is merciless to one who has not shown mercy; mercy triumphs over judgment.

Faith and Works. 14*What good is it, my brothers, if someone says he has faith but does not have works? Can

凳下邊！」4這豈不是你們自己立定區別，而按偏邪的心思判斷人嗎？

5我親愛的弟兄們，請聽！天主不是選了世俗視為貧窮的人，使他們富於信德，並繼承他向愛他的人所預許的國嗎？6可是你們，竟侮辱窮人！豈不是富貴人仗勢欺壓你們，親自拉你們上法庭嗎？7豈不是他們辱罵你們被稱的美名嗎？8的確，如果你們按照經書所說『你應當愛你的近人如你自己』的話，滿了最高的法律，你們便作的對了；9但若你們按外貌待人，那就是犯罪，就被法律指證為犯法者，10因為誰若遵守全部法律，但只觸犯了一條，就算是全犯了，11因為那說了『不可行姦淫』的，也說了『不可殺人』。縱然你不行姦淫，你卻殺人，你仍成了犯法的人。12你們要怎樣按照自由的法律受審判，你們就怎樣說話行事罷！13因為對不行憐憫的人，審判時也沒有憐憫；憐憫必得勝審判。

沒有行為的信德是死的 14我的弟兄們，若有人說自己有信德，卻沒有行為，有什麼益處？難

Jas 雅

* [2:4] When Christians show favoritism to the rich they are guilty of the worst kind of prejudice and discrimination. The author says that such Christians set themselves up as judges who judge not by divine law but by the basest, self-serving motives.
* [2:5] The poor, "God's poor" of the Old Testament, were seen by Jesus as particularly open to God for belief in and reliance on him alone (Luke 6:20). God's law cannot tolerate their oppression in any way (James 2:9).
* [2:8] **Royal**: literally, "kingly"; because the Mosaic law came from God, the universal king. There may be an allusion to Jesus' uses of this commandment in his preaching of the kingdom of God (Matthew 22:39; Mark 12:31; Luke 10:27).
* [2:12–13] The law upon which the last judgment will be based is the law of freedom. As Jesus taught, mercy (which participates in God's own loving mercy) includes forgiveness of those who wrong us (see Matthew 6:12, 14–15).
* [2:14–26] The theme of these verses is the relationship of faith and works (deeds). It has been argued that the teaching here contradicts that of Paul (see especially Romans 4:5–6). The problem can only be understood if the different viewpoints of the two authors are seen. Paul argues against those who claim

that faith save him? 15If a brother or sister has nothing to wear and has no food for the day, 16and one of you says to them, "Go in peace, keep warm, and eat well," but you do not give them the necessities of the body, what good is it? 17So also faith of itself, if it does not have works, is dead.

18Indeed someone might say, "You have faith and I have works." Demonstrate your faith to me without works, and I will demonstrate my faith to you from my works. 19You believe that God is one. You do well. Even the demons believe that and tremble. 20Do you want proof, you ignoramus, that faith without works is useless? 21Was not Abraham our father justified by works when he offered his son Isaac upon the altar? 22You see that faith was active along with his works, and faith was completed by the works. 23Thus the scripture was fulfilled that says, "Abraham believed God, and it was credited to him as righteousness," and he was called "the friend of God." 24See how a person is justified by works and not by faith alone. 25And in the same way, was not Rahab the harlot also justified by works when she welcomed the messengers and sent them out by a different route? 26For just as a body without a spirit is dead, so also faith without works is dead.

CHAPTER 3

Power of the Tongue. 1*Not many of you should become teachers, my brothers, for you realize that we will

道這信德能救他嗎？15假設有弟兄或姐妹赤身露體，且缺少日用糧，16即使你們中有人給他們說：「你們平安去罷！穿得暖暖的，吃得飽飽的！」卻不給他們身體所必需的，有什麼益處呢？17信德也是這樣：若沒有行為，自身便是死的。

18也許有人說：你有信德，我卻有行為；把你沒有行為的信德指給我看，我便會藉我的行為，叫你看我的信德。19你信只有一個天主嗎！你信得對，連魔鬼也信，且怕得打顫。20虛浮的人啊！你願意知道信德沒有行為是無用的嗎？21我們的祖宗亞巴郎，把他的兒子依撒格獻在祭壇上，不是由於行為而成為義人的嗎？22你看，他的信德是和他的行為合作，並且這信德由於行為纔得以成全，23這就應驗了經上所說的：『亞巴郎相信了天主，因而這事為他便算是正義，』得被稱為『天主的朋友』。24你們看，人成義是由於行為，不僅是由於信德。25接待使者，從別的路上將他們放走的辣哈布妓女，不也是同樣因行為而成義的嗎？26正如身體沒有靈魂是死的，同樣信德沒有行為也是死的。

第三章

箝制口舌 1我的弟兄們！你們作教師的人，不要太多，該知道

Jas 雅

to participate in God's salvation because of their good deeds as well as because they have committed themselves to trust in God through Jesus Christ (Paul's concept of faith). Paul certainly understands, however, the implications of true faith for a life of love and generosity (see Gal 5:6, 13–15). The author of James is well aware that proper conduct can only come about with an authentic commitment to God in faith (James 2:18, 26). Many think he was seeking to correct a misunderstanding of Paul's view.

* [3:1–12] The use and abuse of the important role of teaching in the church (James 3:1) are here related to the good and bad use of the tongue (James 3:9–12), the instrument through which teaching was chiefly conveyed (see Sirach 5:11–6:1; 28:12–26).

be judged more strictly, 2for we all fall short in many respects. If anyone does not fall short in speech, he is a perfect man, able to bridle his whole body also. 3If we put bits into the mouths of horses to make them obey us, we also guide their whole bodies. 4It is the same with ships: even though they are so large and driven by fierce winds, they are steered by a very small rudder wherever the pilot's inclination wishes. 5In the same way the tongue is a small member and yet has great pretensions. Consider how small a fire can set a huge forest ablaze. 6The tongue is also a fire. It exists among our members as a world of malice, defiling the whole body and setting the entire course of our lives on fire, itself set on fire by Gehenna. 7For every kind of beast and bird, of reptile and sea creature, can be tamed and has been tamed by the human species, 8but no human being can tame the tongue. It is a restless evil, full of deadly poison. 9With it we bless the Lord and Father, and with it we curse human beings who are made in the likeness of God. 10From the same mouth come blessing and cursing. This need not be so, my brothers. 11Does a spring gush forth from the same opening both pure and brackish water? 12Can a fig tree, my brothers, produce olives, or a grapevine figs? Neither can salt water yield fresh.

我們作教師的，要受更嚴厲的審判。2實在，我們眾人都犯許多過失；誰若在言語上不犯過失，他便是個完人，也必能控制全身。3試看，我們把嚼環放在馬嘴裡，就可叫牠們順服我們，調動牠們的全身。4又看，船隻雖然很大，又為大風所吹動，只用小小的舵，便會隨掌舵者的意思往前轉動；5同樣，舌頭雖然是一個小小的肢體，卻能誇大。看，小小的火，能燃著廣大的樹林！6舌頭也像是火。舌頭，這不義的世界，安置在我們的肢體中，玷污全身，由地獄取出火來，燃燒生命的輪子。7各類的走獸、飛禽、爬蟲、水族，都可以馴服，且已被人類馴服了；8至於舌頭，卻沒有人能夠馴服，且是個不止息的惡物，滿含致死的毒汁。9我們用它讚頌上主和父，也用它詛咒那照天主的肖像而受造的人；10讚頌與詛咒竟從同一口裡發出！我的弟兄們，這事決不該這樣！11泉源豈能從同一孔穴，湧出甜水和苦水來？12我的弟兄們，無花果樹豈能結橄欖，或者葡萄樹豈能結無花果？鹹水也不能產生甜水。

True Wisdom. 13*Who among you is wise and understanding? Let him show his works by a good life in the humility that comes from wisdom. 14But if you have bitter jealousy and selfish ambition in your hearts, do not boast and be false to the truth. 15Wisdom of this kind does not come down

真正的智慧

真智慧的特徵 13你們中誰是有智慧，有見識的呢？讓他用好品行，彰顯他的行為是出於智慧的溫和！14若你們心裡懷有惡毒的嫉妒和紛爭，就不可誇耀，不可說謊違反真理。15這種智慧不是從上而來的，而是屬於下地的，

* [3:13–18] This discussion of true wisdom is related to the previous reflection on the role of the teacher as one who is in control of his speech. The qualities of the wise man endowed from above are detailed (James 3:17–18; cf Gal 5:22–23), in contrast to the qualities of earthbound wisdom (James 3:14–16; cf 2 Cor 12:20).

from above but is earthly, unspiritual, demonic. 16For where jealousy and selfish ambition exist, there is disorder and every foul practice. 17But the wisdom from above is first of all pure, then peaceable, gentle, compliant, full of mercy and good fruits, without inconstancy or insincerity. 18And the fruit of righteousness is sown in peace for those who cultivate peace.

屬於血肉的，屬於魔鬼的；16因為那裡有嫉妒和紛爭，那裡就有擾亂和種種惡行。17至於從上而來的智慧，它首先是純潔的，其次是和平的，寬仁的，柔順的，滿有仁慈和善果的，不偏不倚的，沒有偽善的。18為締造和平的人，正義的果實，乃是在和平中種植的。

CHAPTER 4

Causes of Division. 1*Where do the wars and where do the conflicts among you come from? Is it not from your passions* that make war within your members? 2You covet but do not possess. You kill and envy but you cannot obtain; you fight and wage war. You do not possess because you do not ask. 3You ask but do not receive, because you ask wrongly, to spend it on your passions. 4Adulterers!* Do you not know that to be a lover of the world means enmity with God? Therefore, whoever wants to be a lover of the world makes himself an enemy of God. 5Or do you suppose that the scripture speaks without meaning when it says, "The spirit that he has made to dwell in us tends toward

第四章

爭端的根由 1你們中間的戰爭是從那裡來的？爭端是從那裡來的？豈不是從你們肢體中戰鬥的私慾來的嗎？2你們貪戀，若得不到，於是便要兇殺；你們嫉妒，若不能獲得，於是就要爭鬥，起來交戰。你們得不到，是因為你們不求；3你們求而不得，是因為你們求的不當，想要浪費在你們的淫樂中。

應歸向天主 4淫亂的人啊！你們不知道：與世俗友好，就是與天主為仇嗎？所以誰若願意作世俗的朋友，就成了天主的仇敵。5『天主以嫉妒愛慕他在我們內所安置的神靈』，或者你們以為聖

Jas 雅

* [4:1–12] The concern here is with the origin of conflicts in the Christian community. These are occasioned by love **of the world**, which **means enmity with God** (4). Further, the conflicts are bound up with failure to pray properly (cf Matthew 7:7–11; John 14:13; 15:7; 16:23), that is, not asking God at all or using God's kindness only for one's pleasure (James 4:2–3). In contrast, the proper dispositions are submission to God, repentance, humility, and resistance to evil (James 4:7–10).

* [4:1–3] **Passions**: the Greek word here (literally, "pleasures") does not indicate that pleasure is evil. Rather, as the text points out (James 4:2–3), it is the manner in which one deals with needs and desires that determines good or bad. The motivation for any action can be wrong, especially if one does not pray properly but seeks only selfish enjoyment (James 4:3).

* [4:4] **Adulterers**: a common biblical image for the covenant between God and his people is the marriage bond. In this image, breaking the covenant with God is likened to the unfaithfulness of adultery.

* [4:5] The meaning of this saying is difficult because the author of Jas cites, probably from memory, a passage that is not in any extant manuscript of the Bible. Other translations of the text with a completely different meaning are possible: "The Spirit that he (God) made to dwell in us yearns (for us) jealously," or, "He (God) yearns jealously for the spirit that he has made to dwell in us." If this last translation is correct, the author perhaps had in mind an apocryphal religious text that echoes the idea that God is zealous for his creatures; cf Exodus 20:5; Deut 4:24; Zech 8:2.

jealousy"?* 6But he bestows a greater grace; therefore, it says:

"God resists the proud,
but gives grace to the humble."*

7So submit yourselves to God. Resist the devil, and he will flee from you. 8Draw near to God, and he will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you of two minds. 9Begin to lament, to mourn, to weep. Let your laughter be turned into mourning and your joy into dejection. 10Humble yourselves before the Lord and he will exalt you.

11Do not speak evil of one another, brothers. Whoever speaks evil of a brother or judges his brother speaks evil of the law and judges the law.* If you judge the law, you are not a doer of the law but a judge. 12There is one lawgiver and judge who is able to save or to destroy. Who then are you to judge your neighbor?

Warning against Presumption. 13*Come now, you who say, "Today or tomorrow we shall go into such and such a town, spend a year there doing business, and make a profit"— 14you have no idea what your life will be like tomorrow.* You are a puff of smoke that appears briefly and then disappears. 15Instead you should say, "If the Lord wills it,* we shall live to do this or that." 16But now you are

經的這句話是白說的嗎？6但他還賜更大的恩寵呢，為此說：『天主拒絕驕傲人，卻賞賜恩寵於謙遜人。』7所以，你們要服從天主，對抗魔鬼，魔鬼就必逃避你們；8你們要親近天主，天主就必親近你們。罪人們，你們務要潔淨你們的手；三心兩意的人，你們務要清潔你們的心！9你們要感到可憐，要悲哀，要哭泣；讓你們的喜笑變成悲哀，歡樂變成憂愁。10你們務要在上主面前自謙自卑，他必要舉揚你們。

11弟兄們，你們不要彼此詆毀。詆毀弟兄或判斷自己弟兄的，就是詆毀法律，判斷法律；若是你判斷法律，你便不是守法者，而是審判者。12只有一位是立法者和審判者，就是那能拯救人，也能消滅人的天主；然而你是誰，你竟判斷近人？

擅自安排未來是愚妄的事 13好！現在你們說：「今天或明天，我們要往這城和那城去，在那裡住一年，作買賣獲利。」14其實，關於明天的事，你們還不知道；你們的生命是什麼？你們原來不過是一股蒸氣，出現片刻，以後就消失了。15你們倒不如這樣說：「上主若願意，我們就可以活著，就可以作這事或者那事。」16可是現在，你們卻猖狂

* [4:6] The point of this whole argument is that God wants the happiness of all, but that selfishness and pride can make that impossible. We must work with him in humility (James 4:10).
* [4:11] Slander of a fellow Christian does not break just one commandment but makes mockery of the authority of law in general and therefore of God.
* [4:13–17] The uncertainty of life (James 4:14), its complete dependence on God, and the necessity of submitting to God's will (James 4:15) all help one know and do what is right (James 4:17). To disregard this is to live in pride and arrogance (James 4:16); failure to do what is right is a sin (James 4:17).
* [4:14] Some important Greek manuscripts here have, "You who have no idea what tomorrow will bring. Why, what is your life?"
* [4:15] **If the Lord wills it**: often in piety referred to as the "*conditio Jacobaea*," the condition James says we should employ to qualify all our plans.

boasting in your arrogance. All such boasting is evil. 17So for one who knows the right thing to do and does not do it, it is a sin.*

自誇，這樣的自誇，都是邪惡的。17所以人若知道該行善，卻不去行，這就是他的罪了。

CHAPTER 5

Warning to the Rich. 1*Come now, you rich, weep and wail over your impending miseries. 2Your wealth has rotted away, your clothes have become moth-eaten, 3your gold and silver have corroded, and that corrosion will be a testimony against you; it will devour your flesh like a fire. You have stored up treasure for the last days. 4Behold, the wages you withheld from the workers who harvested your fields are crying aloud, and the cries of the harvesters have reached the ears of the Lord of hosts. 5You have lived on earth in luxury and pleasure; you have fattened your hearts for the day of slaughter. 6You have condemned; you have murdered the righteous one; he offers you no resistance.*

第五章

警戒富人 1好！你們富有的人啊，現在哭泣哀號罷！因為你們的災難快來到了。2你們的財產腐爛了，你們的衣服被蛀蟲吃了，3你們的金銀生了銹，這銹要作控告你們的證據，也要像火一樣吞食你們的肉。你們竟為末日積蓄了財寶！4看，工人們收割了你們的莊田，你們卻扣留他們的工資，這工資喊冤，收割工人的呼聲，已進入了萬軍上主的耳中。5你們在世上奢華宴樂，養肥了你們的心，等候宰殺的日子。6你們定了義人的罪，殺害了他，他卻沒有抵抗你們。

Patience and Oaths. 7*Be patient, therefore, brothers, until the coming of the Lord. See how the farmer waits for the precious fruit of the earth, being patient with it until it receives the early and the late rains.* 8You too must be patient. Make your hearts firm, because the coming of the Lord is at hand. 9Do not complain, brothers,

勸勉信友忍耐 7弟兄們，直到主的來臨，應該忍耐。看，農夫多麼忍耐，期待田地裡寶貴的出產，直到獲得時雨和晚雨。8你們也該忍耐，堅固你們的心，因為主的來臨已接近了。9弟兄們，不

* [4:17] **It is a sin**: those who live arrogantly, forgetting the contingency of life and our dependence on God (James 4:13–16), are guilty of sin.
* [5:1–6] Continuing with the theme of the transitory character of life on earth, the author points out the impending ruin of the godless. He denounces the unjust rich, whose victims cry to heaven for judgment on their exploiters (James 5:4–6). The decay and corrosion of the costly garments and metals, which symbolize wealth, prove them worthless and portend the destruction of their possessors (James 5:2–3).
* [5:6] The author does not have in mind any specific crime in his readers' communities but rather echoes the Old Testament theme of the harsh oppression of the righteous poor (see Prov 1:11; Wisdom 2:10, 12, 20).
* [5:7–11] Those oppressed by the unjust rich are reminded of the need for patience, both in bearing the sufferings of human life (James 5:9) and in their expectation of the coming of the Lord. It is then that they will receive their reward (James 5:7–8, 10–11; cf Hebrews 10:25; 1 John 2:18).
* [5:7] **The early and the late rains**: an expression related to the agricultural season in ancient Palestine (see Deut 11:14; Jer 5:24; Joel 2:23).

about one another, that you may not be judged. Behold, the Judge is standing before the gates. 10Take as an example of hardship and patience, brothers, the prophets who spoke in the name of the Lord. 11Indeed we call blessed those who have persevered. You have heard of the perseverance of Job, and you have seen the purpose of the Lord, because "the Lord is compassionate and merciful."

12But above all, my brothers, do not swear, either by heaven or by earth or with any other oath, but let your "Yes" mean "Yes" and your "No" mean "No," that you may not incur condemnation.*

IV: The Power of Prayer

Anointing of the Sick. 13Is anyone among you suffering? He should pray. Is anyone in good spirits? He should sing praise. 14Is anyone among you sick?* He should summon the presbyters of the church, and they should pray over him and anoint [him] with oil in the name of the Lord, 15and the prayer of faith will save the sick person, and the Lord will raise him up. If he has committed any sins, he will be forgiven.*

Confession and Intercession. 16Therefore, confess your sins to one another and pray for one another, that you may be healed. The fervent prayer of a righteous person is very powerful.

要彼此抱怨，免得你們受審判；看，審判者已站在門前。10弟兄們，應拿那些曾因上主的名，講話的先知們，作為受苦和忍耐的模範。11看，我們稱那些先前堅忍的人，是有福的：約伯的堅忍，你們聽見了；上主賜給他的結局，你們也看見了，因為上主是滿懷憐憫和慈愛的。

12可是我的弟兄們，最要緊的是不可起誓：不可指天起誓，不可指地起誓，不論什麼誓都不可起；你們說話，是就說是，非就說非，免得你們招致審判。

附錄

關於病傅聖事的公佈 13你們中間有受苦的嗎？他應該祈禱；有心安神樂的嗎？他應該歌頌。14你們中間有患病的嗎？他該請教會的長老們來；他們該為他祈禱，因主的名給他傅油：15出於信德的祈禱，必救那病人，主必使他起來；並且如果他犯了罪，也必得蒙赦免。16所以你們要彼此告罪，彼此祈禱，為得痊愈。義人懇切

Jas 雅

* [5:12] This is the threat of condemnation for the abuse of swearing oaths (cf Matthew 5:33–37). **By heaven or by earth**: these words were substitutes for the original form of an oath, to circumvent its binding force and to avoid pronouncing the holy name of God (see Exodus 22:10).

* [5:14] In case of sickness a Christian should ask for the presbyters of the church, i.e., those who have authority in the church (cf Acts 15:2, 22–23; 1 Tim 5:17; Titus 1:5). They are to pray over the person and anoint with oil; oil was used for medicinal purposes in the ancient world (see Isaiah 1:6; Luke 10:34). In Mark 6:13, the Twelve anoint the sick with oil on their missionary journey. **In the name of the Lord**: by the power of Jesus Christ.

* [5:15] The results of the prayer and anointing are physical health and forgiveness of sins. The Roman Catholic Church (Council of Trent, Session 14) declared that this anointing of the sick is a sacrament "instituted by Christ and promulgated by blessed James the apostle."

17Elijah was a human being like us;
yet he prayed earnestly that it might
not rain, and for three years and six
months it did not rain upon the land.
18Then he prayed again, and the sky
gave rain and the earth produced its
fruit.

Conversion of Sinners. 19My brothers,
if anyone among you should stray
from the truth and someone bring him
back, 20he should know that whoever
brings back a sinner from the error of
his way will save his soul from death
and will cover a multitude of sins.*

的祈禱，大有功效。17厄里亞與
我們是有同樣性情的人，他懇切
祈求不要下雨，雨就三年零六個
月沒有下在地上；18他又祈求，
天便降下雨來，地上也生出了果
實。

勸善規過的益處 19我的弟兄
們，你們中誰若迷失了真理，而
有人引他回頭，20該知道，那引
罪人從迷途回頭的人，必救自己
的靈魂免於死亡，並遮蓋許多罪
過。

* [5:20] When a Christian is instrumental in the conversion of a sinner, the result is forgiveness of sins and a reinstatement of the sinner to the life of grace.

伯多祿前後書引言

宗徒之長伯多祿的小史史料來源有二：一是聖經，一是教會的聖傳。伯多祿在蒙召之前，名叫西滿，伯多祿（「磐石」之意，希伯來文為刻法）是耶穌給他改的名字（若1:24）。他與胞兄安德肋出生於加里肋亞湖北岸的貝特賽達城，身為漁夫。在第一次捕魚的奇蹟後，耶穌纔召他為宗徒，為漁人的漁夫（路5:8-11）。伯多祿在眾宗徒中，連在耶穌的三位愛徒中，常居首位（瑪10:2; 17:1; 26:37；谷5:37）；他領受了元首職權（瑪16:13-19）和耶穌特為他祈禱的預許（路22:31,32）；在耶穌復活後，隆重地接受了管理全教會的元首職權（若21:15-17）；在耶穌升天後，由《宗徒大事錄》的前半部可知，他作了耶穌在世的代表，始終執行了他的元首職權。公元約43、44年，按宗12:17的記載：他「往別的地方去了」，大概是去了羅馬。公元49年又出現於耶京，主持宗徒會議。隨後曾到過安提約基雅（迦2:11-14）。再後，除知道他由羅馬寫了這兩封書信外，《新約》經書再沒有記載他的事蹟。按歐色彼和熱羅尼莫的記載，他以後定居於羅馬，在尼祿皇帝時，即公元67年，為主殉難而死，他的遺體葬於梵蒂岡山崗。聖教會每年6月29日慶祝他殉難的節日。

《伯多祿前書》的作者確實是伯多祿宗徒，因為在信首的致候辭內已明明寫出；此外，古傳說和書信內容也一致如此證明。若把本書內容和《宗》內伯多祿的講辭作一比較，彼此間也十分相合。

本書的收信人，是散居在小亞細亞北部的信友。寫本書的動機，是因為作者聽到該處的信友，不斷遭受教外與猶太人的迫害，受著背棄信德的威脅（2:12; 3:14-16; 4:12-16），所以宗徒寫了此信，為安慰他們的憂苦，堅固他們的信德，勸勉他們：困難無論如何重大，仍當善度真正信友的生活。

本書寫於巴比倫（5:13），即羅馬（以巴比倫指羅馬，見《默》17章以及初世紀猶太人的作品）。寫作的時間，大約是在尼祿教難之前，即公元63-64年間，其時保祿適在西班牙。

本書的希臘文雖間有閃族的語風，仍堪稱典雅。全書的中心思想既是勸勉信友保持信德，效法基督的德表，善度信友的生活，所以內容方面幾乎全是有關道德的言論，對教義問題，只偶然涉及而已（1:3; 3:18-22）。

本書除致候辭（1:1,2），序言（1:3-12）和結尾語外（5:12-14），可分為四段：第一段：泛論信友應該善度真正基督徒的生活（1:3-2:20）；第二段：分論信友對各級人士，以及彼此間應盡的義務（2:21-3:12）；第三段：勸勉信友要追隨基督的德表，忍受一切苦難與迫害（3:13-4:19）；第四段：幾項有關信友團體生活的特別勸言（5:1-11）。

由於《伯多祿後書》的語氣與文筆和《伯前》有顯著的不同，因而有不少人懷疑本書是出於伯多祿之手；不過這種懷疑實屬多餘，因本書信信首，明言寫信人是伯多祿宗徒（1:1），並且在信內作者曾說自己瞻仰過耶穌顯聖容（1:17,18）。前後二書的語氣與文筆之所以不同，聖熱羅尼莫認為是作者用了不同的代筆人，大部份學者皆以此說為是。

《伯後》的收信人與《伯前》相同。作者寫本書的動機，似乎是因接到了有關讀者的一些消息，得知他們所處的環境較前更為惡劣，此時，除遭受政府方面的迫害外，在教會以內也發生了不少錯誤思想，因有些假教師潛入教會，擾亂信友（2:1-3,11）。所以作者寫這信的目的，除安慰鼓勵信友外，特別是為駁斥那些假教師的謊言謬論。

本書寫作的時間，按1:14所記，應在作者逝世前不久，即約在公元66-67年間，其時保祿大約再度被捕入獄。寫作的地方仍是羅馬。

本書有不少地方與《猶達書》的內容相似，這極可能是伯多祿參考過《猶達書》，他認為《猶達書》所寫的，頗適合他的讀者所處的環境，因而採用了一些語句。

本書除致候辭（1:1-2）和結尾語外（3:17-18），可分為兩大段：第一段：勸勉信友注重修德行善的實際生活（1:3-21）；第二段：特別駁斥假教師們的邪說謬論（2:1-3:16）。此外，讀者讀本書時，應注意伯多祿在3:15,16對保祿的書信所說的話。

THE FIRST LETTER OF PETER

This letter begins with an address by Peter to Christian communities located in five provinces of Asia Minor (1 Pt 1:1), including areas evangelized by Paul (Acts 16:6–7; 18:23). Christians there are encouraged to remain faithful to their standards of belief and conduct in spite of threats of persecution. Numerous allusions in the letter suggest that the churches addressed were largely of Gentile composition (1 Pt 1:14, 18; 2:9–10; 4:3–4), though considerable use is made of the Old Testament (1 Pt 1:24; 2:6–7, 9–10, 22; 3:10–12).

The contents following the address both inspire and admonish these "chosen sojourners" (1 Pt 1:1) who, in seeking to live as God's people, feel an alienation from their previous religious roots and the society around them. Appeal is made to Christ's resurrection and the future hope it provides (1 Pt 1:3–5) and to the experience of baptism as new birth (1 Pt 1:3, 23–25; 3:21). The suffering and death of Christ serve as both source of salvation and example (1 Pt 1:19; 2:21–25; 3:18). What Christians are in Christ, as a people who have received mercy and are to proclaim and live according to God's call (1 Pt 2:9–10), is repeatedly spelled out for all sorts of situations in society (1 Pt 2:11–17), work (even as slaves, 1 Pt 2:18–20), the home (1 Pt 3:1–7), and general conduct (1 Pt 3:8–12; 4, 1–11). But over all hangs the possibility of suffering as a Christian (1 Pt 3:13–17). In 1 Pt 4:12–19 persecution is described as already occurring, so that some have supposed the letter was addressed both to places where such a "trial by fire" was already present and to places where it might break out.

The letter constantly mingles moral exhortation (*paraklēsis*) with its catechetical summaries of mercies in Christ. Encouragement to fidelity in spite of suffering is based upon a vision of the meaning of Christian existence. The emphasis on baptism and allusions to various features of the baptismal liturgy suggest that the author has incorporated into his exposition numerous homiletic, credal, hymnic, and sacramental elements of the baptismal rite that had become traditional at an early date.

From Irenaeus in the late second century until modern times, Christian tradition regarded Peter the apostle as author of this document. Since he was martyred at Rome during the persecution of Nero between A.D. 64 and 67, it was supposed that the letter was written from Rome shortly before his death. This is supported by its reference to "Babylon" (1 Pt 5:13), a code name for Rome in the early church.

Some modern scholars, however, on the basis of a number of features that they consider incompatible with Petrine authenticity, regard the letter as the work of a later Christian writer. Such features include the cultivated Greek in which it is written, difficult to attribute to a Galilean fisherman, together with its use of the Greek Septuagint translation when citing the Old Testament; the similarity in both thought and expression to the Pauline literature; and the allusions to widespread persecution of Christians, which did not occur until at least the reign of Domitian (A.D. 81–96). In this view the letter would date from the end of the first century or even the beginning of the second, when there is evidence for persecution of Christians in Asia Minor (the letter of Pliny the Younger to Trajan, A.D. 111–12).

Other scholars believe, however, that these objections can be met by appeal to use of a secretary, Silvanus, mentioned in 1 Pt 5:12. Such secretaries often gave literary expression to the author's thoughts in their own style and language. The persecutions may refer to local harassment rather than to systematic repression by the state. Hence there is nothing in the document incompatible with Petrine authorship in the 60s.

Still other scholars take a middle position. The many literary contacts with the Pauline literature, James, and 1 John suggest a common fund of traditional formulations rather than direct dependence upon Paul. Such liturgical and catechetical traditions must have been very ancient and in some cases of Palestinian origin.

Yet it is unlikely that Peter addressed a letter to the Gentile churches of Asia Minor while Paul was still alive. This suggests a period after the death of the two apostles, perhaps A.D. 70–90. The author would be a disciple of Peter in Rome, representing a Petrine group that served as a bridge between the Palestinian origins of Christianity and its flowering in the Gentile world. The problem addressed would not be official persecution but the difficulty of living the Christian life in a hostile, secular environment that espoused different values and subjected the Christian minority to ridicule and oppression.

The principal divisions of the First Letter of Peter are the following:

I. Address (1 Pt 1:1–2)
II. The Gift and Call of God in Baptism (1 Pt 1:3–2:10)
III. The Christian in a Hostile World (1 Pt 2:11–4:11)
IV. Advice to the Persecuted (1 Pt 4:12–5:11)
V. Conclusion (1 Pt 5:12–14)

I: Address

CHAPTER 1

Greeting. 1*Peter, an apostle of Jesus Christ, to the chosen sojourners of the dispersion* in Pontus, Galatia, Cappadocia, Asia, and Bithynia, 2in the foreknowledge of God the Father, through sanctification by the Spirit, for obedience and sprinkling with the blood of Jesus Christ: may grace and peace be yours in abundance.

II: The Gift and Call of God in Baptism

Blessing. 3*Blessed be the God and Father of our Lord Jesus Christ, who in his great mercy gave us a new birth to a living hope through the resurrection of Jesus Christ from the dead, 4to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you 5who by the power of God are safeguarded through faith, to a salvation that is ready to be revealed in the final time. 6*In this you rejoice, although now for a little while you may have to suffer through various trials, 7so that the genuineness of your faith, more precious than gold that is perishable even though tested by fire, may prove to be for praise, glory, and honor at the revelation of Jesus Christ. 8Although you have not

伯多祿前書

第一章

致候辭 1耶穌基督的宗徒伯多祿致書給散居在本都、迦拉達、卡帕多細雅、亞細亞和彼提尼雅作旅客的選民：2你們被召選，是照天主的預定；受聖神祝聖，是為服事耶穌基督，和分沾他寶血洗淨之恩。

願恩寵和平安豐富地賜予你們！

序言　得沾救恩的福分 3願我們的主耶穌基督的天主和父受讚美！他因自己的大仁慈，藉耶穌基督由死者中的復活，重生了我們，為獲得那充滿生命的希望，4為獲得那為你們已存留在天上的不壞、無瑕、不朽的產業，5因為你們原是為天主的能力所保護，為使你們藉著信德，而獲得那已準備好，在最後時期出現的救恩。6為此，你們要歡躍，雖然如今你們暫時還該在各種試探中受苦，7這是為使你們的信德，得以精煉，比經過火煉而仍易消失的黃金，更有價值，好在耶穌基督顯現時，堪受稱讚、光榮和尊敬。8你們雖然沒

1 Pt 伯前

* [1:1–2] The introductory formula names **Peter** as the writer (but see Introduction). In his comments to the presbyters (1 Peter 5:1), the author calls himself a "fellow presbyter." He addresses himself to the Gentile converts of Asia Minor. Their privileged status as a **chosen** and sanctified people makes them worthy of God's **grace** and **peace**. In contrast is their actual existence as aliens and **sojourners**, scattered among pagans, far from their true country.

* [1:1] **Dispersion**: literally, diaspora; see James 1:1 and Introduction to that letter. **Pontus . . . Bithynia**: five provinces in Asia Minor, listed in clockwise order from the north, perhaps in the sequence in which a messenger might deliver the letter.

* [1:3–5] A prayer of praise and thanksgiving to God who bestows the gift of new life and hope in baptism (**new birth**, 1 Peter 1:3) **through the resurrection of Jesus Christ from the dead**. The new birth is a sign of an **imperishable inheritance** (1 Peter 1:4), of **salvation** that is still in the future (**to be revealed in the final time**, 1 Peter 1:5).

* [1:6–9] As the glory of Christ's resurrection was preceded by his sufferings and death, the new life of faith that it bestows is to be subjected to many **trials** (1 Peter 1:6) while achieving its goal: the glory of the fullness of **salvation** (1 Peter 1:9) at the coming of Christ (1 Peter 1:7).

seen him you love him; even though you do not see him now yet believe in him, you rejoice with an indescribable and glorious joy, 9as you attain the goal of [your] faith, the salvation of your souls.

10*Concerning this salvation, prophets who prophesied about the grace that was to be yours searched and investigated it, 11investigating the time and circumstances that the Spirit of Christ within them indicated when it testified in advance to the sufferings destined for Christ and the glories to follow them. 12It was revealed to them that they were serving not themselves but you with regard to the things that have now been announced to you by those who preached the good news to you [through] the holy Spirit sent from heaven, things into which angels longed to look.

Obedience. 13*Therefore, gird up the loins of your mind,* live soberly, and set your hopes completely on the grace to be brought to you at the revelation of Jesus Christ. 14Like obedient children, do not act in compliance with the desires of your former ignorance* 15but, as he who called you is holy, be holy yourselves in every aspect of your conduct, 16for it is written, "Be holy because I [am] holy."

Reverence. 17Now if you invoke as Father him who judges impartially

有見過他，卻愛慕他；雖然你們如今仍看不見他，還是相信他；並且以不可言傳，和充滿光榮的喜樂而歡躍，9因為你們已把握住信仰的效果：靈魂的救恩。10關於這救恩，那些預言了你們要得恩寵的先知們，也曾經尋求過，考究過，11就是考究那在他們內的基督的聖神，預言那要臨於基督的苦難，和以後的光榮時，指的是什麼時期，或怎樣的光景。12這一切給他們啟示出來，並不是為他們自己，而是為給你們服務；這一切，如今藉著給你們宣傳福音的人，依賴由天上派遣來的聖神，傳報給你們；對於這一切奧蹟，連眾天使也都切望窺探。

信友對天主的義務

應度聖潔的生活 13為此，你們要束上腰，謹守心神；要清醒，要全心希望在耶穌基督顯現時，給你們帶來的恩寵；14要做順命的子女，不要符合你們昔日在無知中生活的慾望，15但要像那召叫你們的聖者一樣，在一切生活上是聖的，16因為經上記載：『你們應是聖的，因為我是聖的。』17你們既稱呼那不看情面，而只按每人的作為行審判者

1 Pt 伯前

* [1:10–12] The **Spirit of Christ** (1 Peter 1:11) is here shown to have been present in the prophets, moving them to search, investigate, and prophesy about the **grace** of **salvation** that was to come (1 Peter 1:10), and in the apostles impelling them to preach the fulfillment of salvation in the message of Christ's sufferings and glory (1 Peter 1:12).

* [1:13–25] These verses are concerned with the call of God's people to holiness and to mutual love by reason of their redemption through the blood of Christ (1 Peter 1:18–21).

* [1:13] **Gird up the loins of your mind**: a figure reminiscent of the rite of Passover when the Israelites were in flight from their oppressors (Exodus 12:11), and also suggesting the vigilance of the Christian people in expectation of the parousia of Christ (Luke 12:35).

* [1:14–16] The **ignorance** here referred to (1 Peter 1:14) was their former lack of knowledge of God, leading inevitably to godless conduct. Holiness (1 Peter 1:15–16), on the contrary, is the result of their call to the knowledge and love of God.

according to each one's works,
conduct yourselves with reverence
during the time of your sojourning,
18realizing that you were ransomed
from your futile conduct, handed on
by your ancestors, not with perishable
things like silver or gold 19but with
the precious blood of Christ as of a
spotless unblemished lamb.* 20He was
known before the foundation of the
world but revealed in the final time
for you, 21who through him believe
in God who raised him from the dead
and gave him glory, so that your faith
and hope are in God.

為父，就該懷著敬畏，度過你們
這旅居的時期。18該知道：你們
不是用能朽壞的金銀等物，由你
們祖傳的虛妄生活中被贖出來
的，19而是用寶血，即無玷無瑕
的羔羊基督的寶血。20他固然是在
創世以前就被預定了的，但在最
末的時期為了你們纔出現，21為
使你們因著他，而相信那使他由
死者中復活，並賜給他光榮的天
主：這樣你們的信德和望德，都
同歸於天主。

Mutual Love. 22*Since you have
purified yourselves by obedience to the
truth for sincere mutual love, love one
another intensely from a [pure] heart.
23You have been born anew, not from
perishable but from imperishable seed,
through the living and abiding word of
God,* 24for:

"All flesh is like grass,
and all its glory like the flower of
the field;
the grass withers,
and the flower wilts;
25but the word of the Lord remains
forever."

This is the word that has been
proclaimed to you.

赤誠相愛 22你們既因服從真理，
而潔淨了你們的心靈，獲得了真
實無偽的弟兄之愛，就該以赤誠
的心，熱切相愛，23因為你們原
是賴天主生活而永存的聖言，不
是由於能壞的，而是由於不能壞
的種子，得以重生。24因為『凡
有血肉的都似草，他的一切美麗
都似草上的花：草枯萎了，花也
就凋謝了；25但上主的話卻永遠常
存。』這話就是傳報給你們的福
音。

CHAPTER 2

God's House and People. 1*Rid
yourselves of all malice and all deceit,
insincerity, envy, and all slander;
2like newborn infants, long for pure
spiritual milk so that through it you

第二章

應以基督為基石 1所以你們應放
棄各種邪惡、各種欺詐、虛偽、
嫉妒和各種誹謗，2應如初生的
嬰兒貪求屬靈性的純奶，為使你

1 Pt 伯前

* [1:19] Christians have received the redemption prophesied by Isaiah (Isaiah 52:3), through the blood (Jewish symbol of life) of the spotless lamb (Isaiah 53:7, 10; John 1:29; Romans 3:24–25; cf 1 Cor 6:20).
* [1:22–25] The new birth of Christians (1 Peter 1:23) derives from Christ, the **imperishable seed** or sowing that produces a new and lasting existence in those who accept the gospel (1 Peter 1:24–25), with the consequent duty of loving **one another** (1 Peter 1:22).
* [1:23] **The living and abiding word of God**: or, "the word of the living and abiding God."
* [2:1–3] Growth toward salvation is seen here as two steps: first, stripping away all that is contrary to the new life in Christ; second, the nourishment (**pure spiritual milk**) that the newly baptized have received.

may grow into salvation, 3for you have
tasted that the Lord is good.* 4Come
to him, a living stone,* rejected by
human beings but chosen and precious
in the sight of God, 5and, like living
stones, let yourselves be built* into a
spiritual house to be a holy priesthood
to offer spiritual sacrifices acceptable
to God through Jesus Christ. 6For it
says in scripture:
"Behold, I am laying a stone in Zion,
a cornerstone, chosen and
precious,
and whoever believes in it shall not
be put to shame."
7Therefore, its value is for you who
have faith, but for those without faith:
"The stone which the builders
rejected
has become the cornerstone,"
8and
"A stone that will make people
stumble,
and a rock that will make them
fall."
They stumble by disobeying the word,
as is their destiny.
9*But you are "a chosen race, a royal
priesthood, a holy nation, a people of
his own, so that you may announce
the praises" of him who called you out
of darkness into his wonderful light.
10Once you were "no people"
but now you are God's people;
you "had not received mercy"
but now you have received mercy.

們靠著它生長，以致得救；3何況你們已嘗到了『主是何等的甘飴』。4你們接近了他，即接近了那為人所擯棄，但為天主所精選，所尊重的活石，5你們也就成了活石，建成一座屬神的殿宇，成為一班聖潔的司祭，以奉獻因耶穌基督而中悅天主的屬神的祭品。6這就是經上所記載的：『看，我要在熙雍安放一塊精選的，寶貴的基石，凡信賴他的，決不會蒙羞。』7所以為你們信賴的人，是一種榮幸；但為不信賴的人，是『匠人棄而不用的石頭，反而成了屋角的基石；』8並且是『一塊絆腳石，和一塊使人跌倒的磐石。』他們由於不相信天主的話，而絆倒了，這也是為他們預定了的。9至於你們，你們卻是特選的種族，王家的司祭，聖潔的國民，屬於主的民族，為叫你們宣揚那由黑暗中召叫你們，進入他奇妙之光者的榮耀。10你們從前不是天主的人民，如今卻是天主的人民；從前沒有蒙受愛憐，如今卻蒙受了愛憐。

* [2:3] **Tasted that the Lord is good**: cf Psalm 34:8.
* [2:4–8] Christ is the cornerstone (cf Isaiah 28:16) that is the foundation of the spiritual edifice of the Christian community (1 Peter 2:5). To unbelievers, Christ is an obstacle and a stumbling block on which they are destined to fall (1 Peter 2:8); cf Romans 11:11.
* [2:5] **Let yourselves be built**: the form of the Greek word could also be indicative passive, "you are being built" (cf 2 Peter 2:9).
* [2:9–10] The prerogatives of ancient Israel mentioned here are now more fully and fittingly applied to the Christian people: "a chosen race" (cf Isaiah 43:20–21) indicates their divine election (Eph 1:4–6); "a royal priesthood" (cf Exodus 19:6) to serve and worship God in Christ, thus continuing the priestly functions of his life, passion, and resurrection; "a holy nation" (Exodus 19:6) reserved for God, a people he claims for his own (cf Malachi 3:17) in virtue of their baptism into his death and resurrection. This transcends all natural and national divisions and unites the people into one community to glorify the one who led them from the darkness of paganism to the light of faith in Christ. From being "no people" deprived of all mercy, they have become the very people of God, the chosen recipients of his mercy (cf Hosea 1:9; 2:23).

III: The Christian in a Hostile World

Christian Examples. 11*Beloved, I urge you as aliens and sojourners,* to keep away from worldly desires that wage war against the soul. 12Maintain good conduct among the Gentiles, so that if they speak of you as evildoers, they may observe your good works and glorify God on the day of visitation.

Christian Citizens. 13*Be subject to every human institution for the Lord's sake, whether it be to the king as supreme 14or to governors as sent by him for the punishment of evildoers and the approval of those who do good. 15For it is the will of God that by doing good you may silence the ignorance of foolish people. 16Be free, yet without using freedom as a pretext for evil, but as slaves of God. 17Give honor to all, love the community, fear God, honor the king.

Christian Slaves. 18*Slaves, be subject to your masters with all reverence, not only to those who are good and equitable but also to those who are perverse. 19For whenever anyone bears the pain of unjust suffering because

應服從政權 11親愛的！我勸你們作僑民和作旅客的，應戒絕與靈魂作戰的肉慾；12在外教人中要常保持良好的品行，好使那些誹謗你們為作惡者的人，因見到你們的善行，而在主眷顧的日子，歸光榮於天主。13你們要為主的緣故，服從人立的一切制度：或是服從帝王為最高的元首，14或是服從帝王派遣來懲罰作惡者，獎賞行善者的總督，15因為這原是天主的旨意：要你們行善，使那些愚蒙無知的人，閉口無言。16你們要做自由的人，卻不可做以自由為掩飾邪惡的人，但該做天主的僕人；17要尊敬眾人，友愛弟兄，敬畏天主，尊敬君王。

僕人對主人應有的態度 18你們做家僕的，要以完全敬畏的心服從主人，不但對良善和溫柔的，就是對殘暴的，也該如此。19誰若明知是天主的旨意，而忍受不

* [2:11–3:12] After explaining the doctrinal basis for the Christian community, the author makes practical applications in terms of the virtues that should prevail in all the social relationships of the members of the community: good example to Gentile neighbors (1 Peter 2:11–12); respect for human authority (1 Peter 2:13–17); obedience, patience, and endurance of hardship in domestic relations (1 Peter 2:18–25); Christian behavior of husbands and wives (1 Peter 3:1–7); mutual charity (1 Peter 3:8–12).

* [2:11] **Aliens and sojourners**: no longer signifying absence from one's native land (Genesis 23:4), this image denotes rather their estrangement from the world during their earthly pilgrimage (see also 1 Peter 1:1, 17).

* [2:13–17] True Christian freedom is the result of being servants of God (16; see the note on 1 Peter 2:18–23). It includes reverence for God, esteem for every individual, and committed love for fellow Christians (1 Peter 2:17). Although persecution may threaten, subjection to human government as urged (1 Peter 2:13, 17) and concern for the impact of Christians' conduct on those who are not Christians (1 Peter 2:12, 15).

* [2:18–21] Most of the labor in the commercial cities of first-century Asia Minor was performed by a working class of slaves. The sense of freedom contained in the gospel undoubtedly caused great tension among Christian slaves: witness the special advice given concerning them here and in 1 Cor 7:21–24; Eph 6:5–8; Col 3:22–25; Phlm. The point made here does not have so much to do with the institution of slavery, which the author does not challenge, but with the nonviolent reaction (1 Peter 2:20) of slaves to unjust treatment. Their patient suffering is compared to that of Jesus (1 Peter 2:21), which won righteousness for all humanity.

of consciousness of God, that is a grace. 20But what credit is there if you are patient when beaten for doing wrong? But if you are patient when you suffer for doing what is good, this is a grace before God. 21For to this you have been called, because Christ also suffered* for you, leaving you an example that you should follow in his footsteps.

22"He committed no sin,
and no deceit was found in his mouth."*

23When he was insulted, he returned no insult; when he suffered, he did not threaten; instead, he handed himself over to the one who judges justly. 24He himself bore our sins in his body upon the cross, so that, free from sin, we might live for righteousness. By his wounds you have been healed. 25For you had gone astray like sheep, but you have now returned to the shepherd and guardian of your souls.*

義的痛苦：這纔是中悅天主的事。20若你們因犯罪被打而受苦，那還有什麼光榮？但若因行善而受苦，而堅心忍耐：這纔是中悅天主的事。21你們原是為此而蒙召的，因為基督也為你們受了苦，給你們留下了榜樣，叫你們追隨他的足跡。22『他沒有犯過罪，他口中也從未出過謊言；』23他受辱罵，卻不還罵；他受虐待，卻不報復，只將自己交給那照正義行審判的天主；24他在自己的身上，親自承擔了我們的罪過，上了木架，為叫我們死於罪惡，而活於正義；『你們是因他的創傷而獲得了痊愈』。25你們從前有如迷途的亡羊，如今卻被領回，歸依你們的靈牧和監督。

CHAPTER 3

Christian Spouses. 1*Likewise, you wives should be subordinate to your husbands so that, even if some disobey the word, they may be won over without a word by their wives' conduct 2when they observe your reverent and chaste behavior. 3Your adornment should not be an external one: braiding the hair, wearing gold jewelry, or dressing in fine clothes, 4but rather

第三章

夫婦間應遵守的義務 1同樣，你們做妻子的，應當服從自己的丈夫，好叫那些不信從天主話的，為了妻子無言的品行而受感化，2因為他們看見了你們懷有敬畏的貞潔品行。3你們的裝飾不應是外面的髮型、金飾或衣服的裝束，4而應是那藏於內心，基於不朽

* [2:21] **Suffered**: some ancient manuscripts and versions read "died" (cf 1 Peter 3:18).
* [2:22–25] After the quotation of Isaiah 53:9b, the passage describes Jesus' passion with phrases concerning the Suffering Servant from Isaiah 53:4–12, perhaps as employed in an early Christian confession of faith; cf 1 Peter 1:18–21 and 1 Peter 3:18–22.
* [2:25] **The shepherd and guardian of your souls**: the familiar shepherd and flock figures express the care, vigilance, and love of God for his people in the Old Testament (Psalm 23; Isaiah 40:11; Jer 23:4–5; Ezekiel 34:11–16) and of Jesus for all humanity in the New Testament (Matthew 18:10–14; Luke 15:4–7; John 10:1–16; Hebrews 13:20).
* [3:1–6] The typical marital virtues of women of the ancient world, obedience, reverence, and chastity (1 Peter 3:1–2), are outlined here by the author, who gives them an entirely new motivation: Christian wives are to be virtuous so that they may be instrumental in the conversion of their husbands. In imitation of **holy women** in the past (1 Peter 3:5) they are to cultivate the interior life (1 Peter 3:4) instead of excessive concern with their appearance (1 Peter 3:3).

the hidden character of the heart,
expressed in the imperishable beauty
of a gentle and calm disposition,
which is precious in the sight of God.
5For this is also how the holy women
who hoped in God once used to adorn
themselves and were subordinate to
their husbands; 6thus Sarah obeyed
Abraham, calling him "lord." You are
her children when you do what is
good and fear no intimidation.

7Likewise, you husbands should
live with your wives in understanding,
showing honor to the weaker female
sex, since we are joint heirs of the gift
of life, so that your prayers may not be
hindered.*

的溫柔，和寧靜心神的人格：這在天主前纔是寶貴的。5從前那些仰望天主的聖婦，正是這樣裝飾了自己，服從了自己的丈夫。6就如撒辣聽從了亞巴郎，稱他為「主」；你們如果行善，不害怕任何恐嚇，你們就是她的女兒。7同樣，你們作丈夫的，應該憑著信仰的智慧與妻子同居，待她們有如較為脆弱的器皿，尊敬她們，有如與你們共享生命恩寵的繼承人：這樣你們的祈禱便不會受到阻礙。

Christian Conduct. 8*Finally, all of
you, be of one mind, sympathetic,
loving toward one another,
compassionate, humble. 9Do not
return evil for evil, or insult for
insult; but, on the contrary, a blessing,
because to this you were called, that
you might inherit a blessing. 10For:

"Whoever would love life
and see good days
must keep the tongue from evil
and the lips from speaking deceit,
11must turn from evil and do good,
seek peace and follow after it.
12For the eyes of the Lord are on the
righteous
and his ears turned to their prayer,
but the face of the Lord is against
evildoers."

應以愛德與人相處 8總之，你們都該同心合意，互表同情，友愛弟兄，慈悲為懷，謙遜溫和；9總不要以惡報惡，以罵還罵；但要祝福，因為你們原是為繼承祝福而蒙召的。10所以『凡願意愛惜生命，和願意享見幸福日子的，就應謹守口舌，不說壞話，克制嘴唇，不言欺詐；11躲避邪惡，努力行善，尋求和平，全心追隨，12因為上主的雙目垂顧正義的人，他的兩耳俯聽他們的哀聲；但上主的威容敵視作惡的人。』

* [3:7] Husbands who do not respect their wives will have as little success in prayer as those who, according to Paul, have no love: their prayers will be "a resounding gong or a clashing cymbal" (1 Cor 13:1). Consideration for others is shown as a prerequisite for effective prayer also in Matthew 5:23–24; 1 Cor 11:20–22; James 4:3. After all, whatever the social position of women in the world and in the family, they are equal recipients of the gift of God's salvation. Paul is very clear on this point, too (see 1 Cor 11:11–12; Gal 3:28).

* [3:8–12] For the proper ordering of Christian life in its various aspects as described in 1 Peter 2:11–3:9, there is promised the blessing expressed in Psalm 34:13–17. In the Old Testament this refers to longevity and prosperity; here, it also refers to eternal life.

Christian Suffering. 13*Now who is going to harm you if you are enthusiastic for what is good? 14But even if you should suffer because of righteousness, blessed are you. Do not be afraid or terrified with fear of them, 15but sanctify Christ as Lord in your hearts. Always be ready to give an explanation to anyone who asks you for a reason for your hope, 16but do it with gentleness and reverence, keeping your conscience clear, so that, when you are maligned, those who defame your good conduct in Christ may themselves be put to shame. 17For it is better to suffer for doing good, if that be the will of God, than for doing evil.

18For Christ also suffered* for sins once, the righteous for the sake of the unrighteous, that he might lead you to God. Put to death in the flesh, he was brought to life in the spirit. 19In it he also went to preach to the spirits in prison,* 20who had once been disobedient while God patiently waited in the days of Noah during the building of the ark, in which a few persons, eight in all, were saved through water. 21This prefigured baptism, which saves you now. It is not a removal of dirt from the body but an appeal to God* for a clear conscience,

苦難中應有的態度

應安心受苦 13如果你們熱心行善，誰能加害你們呢？14但若你們為正義而受苦，纔是有福的。你們不要害怕人們的恐嚇，也不要心亂。15你們但要在心內尊崇基督為主；若有人詢問你們心中所懷希望的理由，你們要時常準備答覆，16且要以溫和、以敬畏之心答覆，保持純潔的良心，好使那些誣告你們在基督內有良好品行的人，在他們誹謗你們的事上，感到羞愧。

基督無辜受苦的模範 17若天主的旨意要你們因行善而受苦，自然比作惡而受苦更好，18因為基督也曾一次為罪而死，且是義人代替不義的人，為將我們領到天主面前；就肉身說，他固然被處死了；但就神魂說，他卻復活了。19他藉這神魂，曾去給那些在獄中的靈魂宣講過；20這些靈魂從前在諾厄建造方舟的時日，天主耐心期待之時，原是不信的人；當時賴方舟經過水而得救的不多，只有八個生靈。21這水所預表的聖洗，如今賴耶穌基督的復活拯救了你們，並不是滌除肉

1 Pt 伯前

* [3:13–22] This exposition, centering on 1 Peter 3:17, runs as follows: by his suffering and death Christ the righteous one saved the unrighteous (1 Peter 3:18); by his resurrection he received new life in the spirit, which he communicates to believers through the baptismal bath that cleanses their consciences from sin. As Noah's family was saved **through water**, so Christians are saved through the waters of baptism (1 Peter 3:19–22). Hence they need not share the fear of sinners; they should rather rejoice in suffering because of their hope in Christ. Thus their innocence disappoints their accusers (1 Peter 3:13–16; cf Matthew 10:28; Romans 8:35–39).

* [3:18] **Suffered**: very many ancient manuscripts and versions read "died." **Put to death in the flesh**: affirms that Jesus truly died as a human being. **Brought to life in the spirit**: that is, in the new and transformed existence freed from the limitations and weaknesses of natural human life (cf 1 Cor 15:45).

* [3:19] **The spirits in prison**: it is not clear just who these spirits are. They may be the spirits of the sinners who died in the flood, or angelic powers, hostile to God, who have been overcome by Christ (cf 1 Peter 3:22; Genesis 6:4; Enoch 6–36, especially 21:6; 2 Enoch 7:1–5).

* [3:21] **Appeal to God**: this could also be translated "pledge," that is, a promise on the part of Christians to live with a good conscience before God, or a pledge from God of forgiveness and therefore a good conscience for us.

through the resurrection of Jesus Christ, 22who has gone into heaven and is at the right hand of God, with angels, authorities, and powers subject to him.

體的污穢，而是向天主要求一純潔的良心。22至於耶穌基督，他升了天，坐在天主的右邊，眾天使、掌權者和異能者都屈伏在他權下。

CHAPTER 4

Christian Restraint. 1*Therefore, since Christ suffered in the flesh, arm yourselves also with the same attitude (for whoever suffers in the flesh has broken with sin), 2so as not to spend what remains of one's life in the flesh on human desires, but on the will of God. 3For the time that has passed is sufficient for doing what the Gentiles like to do: living in debauchery, evil desires, drunkenness, orgies, carousing, and wanton idolatry. 4They are surprised that you do not plunge into the same swamp of profligacy, and they vilify you; 5but they will give an account to him who stands ready to judge the living and the dead. 6For this is why the gospel was preached even to the dead* that, though condemned in the flesh in human estimation, they might live in the spirit in the estimation of God.

第四章

應度聖潔的生活 1基督既然在肉身上受了苦難，你們就應該具備同樣的見識，深信凡在肉身上受苦的，便與罪惡斷絕了關係；2今後不再順從人性的情慾，而只隨從天主的意願，在肉身內度其餘的時日。3過去的時候，你們實行外教人的慾望，生活在放蕩、情慾、酗酒、宴樂、狂飲和違法的偶像崇拜中，這已經夠了！4由於你們不再同他們狂奔於淫蕩的洪流中，他們便引以為怪，遂誹謗你們；5但他們要向那已準備審判生死者的主交賬。6也正是為此，給死者宣講了這福音：他們雖然肉身方面如同人一樣受了懲罰，可是神魂方面卻同天主一起生活。

Christian Charity. 7*The end of all things is at hand. Therefore, be serious and sober for prayers. 8Above all, let your love for one another be intense, because love covers a multitude of sins.* 9Be hospitable to one another without complaining. 10As each one

7萬事的結局已臨近了，所以你們應該慎重，應該醒寤祈禱。8最重要的是：你們應該彼此熱切相愛，因為愛德遮蓋許多罪過；9要彼此款待，而不出怨言。10各人應依照自己所領受的神恩，彼

1 Pt 伯前

* [4:1–6] Willingness to suffer with Christ equips the Christian with the power to conquer sin (1). Christ is here portrayed as the judge to whom those guilty of pagan vices must render an account (1 Peter 4:5; cf John 5:22–27; Acts 10:42; 2 Timothy 4:1).
* [4:6] **The dead**: these may be the sinners of the flood generation who are possibly referred to in 1 Peter 3:19. But many scholars think that there is no connection between these two verses, and that **the dead** here are Christians who have died since hearing the preaching of the gospel.
* [4:7–11] The inner life of the eschatological community is outlined as **the end** (the parousia of Christ) and the judgment draws near in terms of seriousness, sobriety, prayer, and love expressed through hospitality and the use of one's gifts for the glory of God and of Christ.
* [4:8] **Love covers a multitude of sins**: a maxim based on Prov 10:12; see also Psalm 32:1; James 5:20.

has received a gift, use it to serve one another as good stewards of God's varied grace. 11Whoever preaches, let it be with the words of God; whoever serves, let it be with the strength that God supplies, so that in all things God may be glorified through Jesus Christ, to whom belong glory and dominion forever and ever. Amen.*

IV: Advice to the Persecuted

Trial of Persecution. 12*Beloved, do not be surprised that a trial by fire is occurring among you, as if something strange were happening to you. 13But rejoice to the extent that you share in the sufferings of Christ, so that when his glory is revealed you may also rejoice exultantly. 14If you are insulted for the name of Christ, blessed are you, for the Spirit of glory and of God rests upon you. 15But let no one among you be made to suffer as a murderer, a thief, an evildoer, or as an intriguer. 16But whoever is made to suffer as a Christian should not be ashamed but glorify God because of the name. 17For it is time for the judgment to begin with the household of God; if it begins with us, how will it end for those who fail to obey the gospel of God?

18"And if the righteous one is barely saved,
where will the godless and the sinner appear?"

19As a result, those who suffer in accord with God's will hand their souls over to a faithful creator as they do good.

此服事，善做天主各種恩寵的管理員。11誰若講道，就該按天主的話講；誰若服事，就該本著天主所賜的德能服事，好叫天主在一切事上，因耶穌基督而受到光榮：願光榮和權能歸於他，至於無窮之世。阿們。

應樂於受苦 12親愛的，你們不要因為在你們中，有試探你們的烈火而驚異，好像遭遇了一件新奇的事；13反而要喜歡，因為分受了基督的苦難，這樣好使你們在他光榮顯現的時候，也能歡喜踴躍。14如果你們為了基督的名字，受人辱罵，便是有福的，因為光榮的神，即天主的神，就安息在你們身上。15惟願你們中誰也不要因做兇手，或強盜，或壞人，或做煽亂的人而受苦。16但若因為是基督徒而受苦，就不該以此為恥，反要為這名稱光榮天主，17因為時候已經到了，審判必從天主的家開始；如果先從我們開始，那些不信從天主福音者的結局，又將怎樣呢？18『如果義人還難以得救，那麼惡人和罪人，要有什麼結果呢？』19故此，凡照天主旨意受苦的人，也要把自己的靈魂託付給忠信的造物主，專務行善。

1 Pt 伯前

* [4:11] Some scholars feel that this doxology concludes the part of the homily addressed specifically to the newly baptized, begun in 1 Peter 1:3; others that it concludes a baptismal liturgy. Such doxologies do occur within a New Testament letter, e.g., Romans 9:5. Some propose that 1 Peter 4:11 was an alternate ending, with 1 Peter 4:12–5:14 being read in places where persecution was more pressing. But such doxologies usually do not occur at the end of letters (the only examples are 2 Peter 3:18, Jude 1:25, and Romans 16:27, the last probably a liturgical insertion).

* [4:12–19] The suffering to which the author has already frequently referred is presented in more severe terms. This has led some scholars to see these verses as referring to an actual persecution. Others see the heightening of the language as only a rhetorical device used at the end of the letter to emphasize the suffering motif.

CHAPTER 5

Advice to Presbyters. 1*So I exhort the presbyters* among you, as a fellow presbyter and witness to the sufferings of Christ and one who has a share in the glory to be revealed. 2Tend the flock of God in your midst, [overseeing] not by constraint but willingly, as God would have it, not for shameful profit but eagerly. 3Do not lord it over those assigned to you, but be examples to the flock. 4And when the chief Shepherd is revealed, you will receive the unfading crown of glory.*

Advice to the Community. 5*Likewise, you younger members,* be subject to the presbyters. And all of you, clothe yourselves with humility in your dealings with one another, for:

"God opposes the proud
but bestows favor on the humble."

6So humble yourselves under the mighty hand of God, that he may exalt you in due time. 7Cast all your worries upon him because he cares for you.

8Be sober and vigilant. Your opponent the devil is prowling around like a roaring lion looking for [someone] to devour. 9Resist him, steadfast in faith, knowing that your fellow believers throughout the world undergo the same sufferings. 10The God of all grace who called you to his eternal glory through Christ [Jesus] will himself restore, confirm,

各項勸言

第五章

司牧與信友間的義務 1所以我這同為長老的，為基督苦難作證的，以及同享那將要顯示的光榮的人，勸勉你們中間的眾長老：2你們務要牧放天主托付給你們的羊群；盡監督之職，不是出於不得已，而是出於甘心，隨天主的聖意；也不是出於貪卑鄙的利益，而是出於情願；3不是做托你們照管者的主宰，而是做群羊的模範：4這樣，當總司牧出現時，你們必領受那不朽的榮冠。

5同樣，你們青年人，應該服從長老；大家都該穿上謙卑作服裝，彼此侍候，因為『天主拒絕驕傲人，卻賞賜恩寵於謙遜人。』6為此，你們該屈服在天主大能的手下，這樣在適當的時候，他必舉揚你們；7將你們的一切掛慮都託給他，因為他必關照你們。

最後勸言 8你們要節制，要醒寤，因為，你們的仇敵魔鬼，如同咆哮的獅子巡遊，尋找可吞食的人；9應以堅固的信德抵抗他，也該知道：你們在世上的眾弟兄，都遭受同樣的苦痛。10那賜萬恩的天主，即在基督內召叫你們進入他永遠光榮的天主，在你

* [5:1–4] In imitation of Christ, the chief shepherd, those entrusted with a pastoral office are to tend the flock by their care and example.
* [5:1] **Presbyters**: the officially appointed leaders and teachers of the Christian community (cf 1 Timothy 5:17–18; Titus 1:5–8; James 5:14).
* [5:4] See the note on 1 Peter 2:25.
* [5:5–11] The community is to be subject to the presbyters and to show humility toward one another and trust in God's love and care (1 Peter 5:5–7). With sobriety, alertness, and steadfast faith they must resist the evil one; their sufferings are shared with Christians everywhere (1 Peter 5:8–9). They will be strengthened and called to eternal glory (1 Peter 5:10–11).
* [5:5] **Younger members**: this may be a designation for office-holders of lesser rank.

strengthen, and establish you after you have suffered a little. 11To him be dominion forever. Amen.

V: Conclusion

12I write you this briefly through Silvanus,* whom I consider a faithful brother, exhorting you and testifying that this is the true grace of God. Remain firm in it. 13The chosen one* at Babylon sends you greeting, as does Mark, my son. 14Greet one another with a loving kiss. Peace to all of you who are in Christ.

們受少許苦痛之後，必要親自使你們更為成全、堅定、強健、穩固。11願光榮與權能歸於他，至於無窮之世。阿們。

問安與祝福 12我藉忠信的弟兄息耳瓦諾，給你們寫了這封我認為簡短的書信，為勸勉你們，並為證明這實在是天主的恩寵：在這恩寵上你們應該站穩。13與你們一同被選的巴比倫教會問候你們；我兒馬爾谷也問候你們。14你們要以愛的親吻，彼此問候。願平安與在基督內的你們眾人同在。

* [5:12] **Silvanus**: the companion of Paul (see 2 Cor 1:19; 1 Thes 1:1; 2 Thes 1:1). Jews and Jewish Christians, like Paul, often had a Hebrew name (Saoul, Silas) and a Greek or Latin name (Paul, Silvanus). On Silvanus's possible role as amanuensis, see Introduction.

* [5:13] **The chosen one**: feminine, referring to the Christian community (*ekklēsia*) at **Babylon**, the code name for Rome in Rev 14:8; 17:5; 18:2. **Mark, my son**: traditionally a prominent disciple of Peter and co-worker at the church in Rome, perhaps the John Mark referred to in Acts 12:12, 25; 13:5, 13; and in Acts 15:37–39, a companion of Barnabas. Perhaps this is the same Mark mentioned as Barnabas's cousin in Col 4:10, a co-worker with Paul in Phlm 1:24 (see also 2 Tm 4:11).

THE SECOND LETTER OF PETER

This letter can be appreciated both for its positive teachings and for its earnest warnings. It seeks to strengthen readers in faith (2 Pt 1:1), hope for the future (2 Pt 3:1–10), knowledge (2 Pt 1:2, 6, 8), love (2 Pt 1:7), and other virtues (2 Pt 1:5–6). This aim is carried out especially by warning against false teachers, the condemnation of whom occupies the long central section of the letter (2 Pt 2:1–22). A particular crisis is the claim by "scoffers" that there will be no second coming of Jesus, a doctrine that the author vigorously affirms (2 Pt 3:1–10). The concept of God's "promises" is particularly precious in the theology of 2 Peter (2 Pt 1:4; 3:4, 9, 13). Closing comments at 2 Pt 3:17–18 well sum up the twin concerns: that you not "be led into" error and "fall" but instead "grow in grace" and "knowledge" of Jesus Christ.

Second Peter is clearly structured in its presentation of these points. It reminds its readers of the divine authenticity of Christ's teaching (2 Pt 1:3–4), continues with reflections on Christian conduct (2 Pt 1:5–15), then returns to the exalted dignity of Jesus by incorporating into the text the apostolic witness to his transfiguration (2 Pt 1:16–18). It takes up the question of the interpretation of scripture by pointing out that it is possible to misunderstand the sacred writings (2 Pt 1:19–21) and that divine punishment will overtake false teachers (2 Pt 2:1–22). It proclaims that the parousia is the teaching of the Lord and of the apostles and is therefore an eventual certainty (2 Pt 3:1–13). At the same time, it warns that the meaning of Paul's writings on this question should not be distorted (2 Pt 3:14–18).

In both content and style this letter is very different from 1 Peter, which immediately precedes it in the canon. The opening verse attributes it to "Symeon Peter, a slave and apostle of Jesus Christ." Moreover, the author in 2 Pt 3:1 calls his work a "second letter," referring probably to 1 Peter as his first, and in 2 Pt 1:18 counts himself among those present at the transfiguration of Jesus.

Nevertheless, acceptance of 2 Peter into the New Testament canon met with great resistance in the early church. The oldest certain reference to it comes from Origen in the early third century. While he himself accepted both Petrine letters as canonical, he testifies that others rejected 2 Peter. As late as the fifth century some local churches still excluded it from the canon, but eventually it was universally adopted. The principal reason for the long delay was the persistent doubt that the letter stemmed from the apostle Peter.

Among modern scholars there is wide agreement that 2 Peter is a pseudonymous work, i.e., one written by a later author who attributed it to Peter according to a literary convention popular at the time. It gives the impression of being more remote in time from the apostolic period than 1 Peter; indeed, many think it is the latest work in the New Testament and assign it to the first or even the second quarter of the second century.

The principal reasons for this view are the following. The author refers to the apostles and "our ancestors" as belonging to a previous generation, now dead (2 Pt 3:2–4). A collection of Paul's letters exists and appears to be well known, but disputes have arisen about the interpretation of them (2 Pt 3:14–16). The passage about false teachers (2 Pt 2:1–18) contains a number of literary contacts with Jud 1:4–16, and it is generally agreed that 2 Peter depends upon Jude, not vice versa. Finally, the principal problem exercising the author is the false teaching of "scoffers" who have concluded from the delay of the parousia that the Lord is not going to return. This could scarcely have been an issue during the lifetime of Simon Peter.

The Christians to whom the letter is addressed are not identified, though it may be the intent of 2 Pt 3:1 to identify them with the churches of Asia Minor to which 1 Peter was sent. Except for the epistolary greeting in 2 Pt 1:1–2:2 Peter does not have the features of a genuine letter at all, but is rather a general exhortation cast in the form of a letter. The author must have been a Jewish Christian of the dispersion for, while his Jewish heritage is evident in various features of his thought and style, he writes in the rather stilted literary Greek of the Hellenistic period. He appeals to tradition against the twin threat of doctrinal error and moral laxity, which appear to reflect an early stage of what later developed into full-blown gnosticism. Thus he forms a link between the apostolic period and the church of subsequent ages.

The principal divisions of the Second Letter of Peter are the following:

I. Address (2 Pt 1:1–2)
II. Exhortation to Christian Virtue (2 Pt 1:3–21)
III. Condemnation of the False Teachers (2 Pt 2:1–22)
IV. The Delay of the Second Coming (2 Pt 3:1–16)
V. Final Exhortation and Doxology (2 Pt 3:17–18)

I: Address

CHAPTER 1

Greeting. 1*Symeon Peter, a slave and apostle of Jesus Christ, to those who have received a faith of equal value to ours through the righteousness of our God and savior Jesus Christ: 2may grace and peace be yours in abundance through knowledge* of God and of Jesus our Lord.

II: Exhortation to Christian Virtue

The Power of God's Promise. 3*His divine power has bestowed on us everything that makes for life and devotion, through the knowledge of him who called us by his own glory and power.* 4Through these, he has bestowed on us the precious and very great promises, so that through them you may come to share in the divine nature, after escaping from the corruption that is in the world because of evil desire. 5*For this very reason, make every effort to supplement your faith with virtue, virtue with knowledge, 6knowledge with self-control, self-control with endurance, endurance with devotion, 7devotion with mutual affection, mutual affection with love. 8If these are yours and

伯多祿後書

第一章

致候辭 1耶穌基督的僕人和宗徒西滿伯多祿，致書給那些因我們的天主和救主耶穌基督的正義，與我們分享同樣寶貴信德的人。2願恩寵與平安，因認識天主和我們的主耶穌，豐富地賜予你們。

勸修德行

對聖召的義務 3因為我們認識了那藉自己的光榮和德能，召叫我們的基督，基督天主性的大能，就將各種關乎生命和虔敬的恩惠，賞給了我們，4並藉著自己的光榮和德能，將最大和寶貴的恩許賞給了我們，為使你們藉著這些恩許，在逃脫世界上所有敗壞的貪慾之後，能成為有分於天主性體的人。5正為了這個原故，你們要全力奮勉，在你們的信仰上還要加毅力，在毅力上加知識，6在知識上加節制，在節制上加忍耐，在忍耐上加虔敬，7在虔敬上加兄弟的友愛，在兄弟的友愛上加愛德。8實在，這些德行如果

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* [1:1] **Symeon Peter**: on the authorship of 2 Peter, see Introduction; on the spelling here of the Hebrew name Simon, cf Acts 15:14. The greeting is especially similar to those in 1 Peter and Jude. The words translated **our God and savior Jesus Christ** could also be rendered "our God and the savior Jesus Christ"; cf 2 Peter 1:11; 2:20; 3:2, 18.

2 Pt 伯後

* [1:2] **Knowledge**: a key term in the letter (2 Peter 1:3, 8; 2:20; 3:18), perhaps used as a Christian emphasis against gnostic claims.

* [1:3–4] Christian life in its fullness is a gift of divine power effecting a knowledge of Christ and the bestowal of divine promises (2 Peter 3:4, 9). **To share in the divine nature**, escaping from a corrupt world, is a thought found elsewhere in the Bible but expressed only here in such Hellenistic terms, since it is said to be accomplished through knowledge (2 Peter 1:3); cf 2 Peter 1:2; 2:20; but see also John 15:4; 17:22–23; Romans 8:14–17; Hebrews 3:14; 1 John 1:3; 3:2.

* [1:3] **By his own glory and power**: the most ancient papyrus and the best codex read "through glory and power."

* [1:5–9] Note the climactic gradation of qualities (2 Peter 1:5–7), beginning with faith and leading to the fullness of Christian life, which is love; cf Romans 5:3–4; Gal 5:6, 22 for a similar series of "virtues," though the program and sense here are different than in Paul. The fruit of these is knowledge of Christ (2 Peter 1:8) referred to in 2 Peter 1:3; their absence is spiritual blindness (2 Peter 1:9).

increase in abundance, they will keep you from being idle or unfruitful in the knowledge of our Lord Jesus Christ. 9Anyone who lacks them is blind and shortsighted, forgetful of the cleansing of his past sins. 10*Therefore, brothers, be all the more eager to make your call and election firm, for, in doing so, you will never stumble. 11For, in this way, entry into the eternal kingdom of our Lord and savior Jesus Christ will be richly provided for you.

存在你們內，且不斷增添，你們決不致於在認識我們的主耶穌基督上，成為不工作，不結果實的人，9因為那沒有這些德行的，便是瞎子，是近視眼，忘卻了他從前的罪惡已被清除。10為此，弟兄們，你們更要盡心竭力，使你們的蒙召和被選，賴善行而堅定不移；倘若你們這樣作，決不會跌倒。11的確，這樣你們便更有把握，進入我們的主和救主耶穌基督永遠的國。

Apostolic Witness. 12*Therefore, I will always remind you of these things, even though you already know them and are established in the truth you have. 13I think it right, as long as I am in this "tent,"* to stir you up by a reminder, 14since I know that I will soon have to put it aside, as indeed our Lord Jesus Christ has shown me. 15I shall also make every effort to enable you always to remember these things after my departure.

知死期已近 12為此，縱然你們已知道這些事，已堅定在所懷有的真理之上，我還是要常提醒你們。13我以為只要我還在這帳幕內，就有義務以勸言來鼓勵你們。14我知道我的帳幕快要拆卸了，一如我們的主耶穌基督指示給我的。15我要盡心竭力使你們在我去世以後，也時常記念這些事。

16We did not follow cleverly devised myths when we made known to you the power and coming* of our Lord Jesus Christ, but we had been eyewitnesses of his majesty. 17For he

基督再來的確證 16我們將我們的主耶穌基督的大能和來臨，宣告給你們，並不是依據虛構的荒誕故事，而是因為我們親眼見過他的威榮。17他實在由天主接

* [1:10–11] Perseverance in the Christian vocation is the best preventative against losing it and the safest provision for attaining its goal, the kingdom. **Kingdom of . . . Christ**, instead of "God," is unusual; cf Col 1:13 and Matthew 13:41, as well as the **righteousness of . . . Christ** (2 Peter 1:1).

* [1:12–19] The purpose in writing is to call to mind the apostle's witness to the truth, even as he faces the end of his life (2 Peter 1:12–15), his eyewitness testimony to Christ (1 Peter 1:16–18), and the true prophetic message (2 Peter 1:19) through the Spirit in scripture (2 Peter 1:20–21), in contrast to what false teachers are setting forth (2 Peter 2).

* [1:13] **Tent**: a biblical image for transitory human life (Isaiah 38:12), here combined with a verb that suggests not folding or packing up a tent but its being discarded in death (cf 2 Cor 5:1–4).

* [1:16] **Coming**: in Greek *parousia*, used at 2 Peter 3:4, 12 of the second coming of Christ. The word was used in the extrabiblical writings for the visitation of someone in authority; in Greek cult and Hellenistic Judaism it was used for the manifestation of the divine presence. That the apostles **made known** has been interpreted to refer to Jesus' transfiguration (2 Peter 1:17) or to his entire first coming or to his future coming in power (2 Peter 3).

* [1:17] The author assures the readers of the reliability of the apostolic message (including Jesus' power, glory, and coming; cf the note on 2 Peter 1:16) by appeal to the transfiguration of Jesus in glory (cf

received honor and glory from God the Father* when that unique declaration came to him from the majestic glory, "This is my Son, my beloved, with whom I am well pleased." 18We* ourselves heard this voice come from heaven while we were with him on the holy mountain. 19Moreover, we possess the prophetic message that is altogether reliable. You will do well to be attentive to it, as to a lamp shining in a dark place, until day dawns and the morning star rises in your hearts. 20*Know this first of all, that there is no prophecy of scripture that is a matter of personal interpretation, 21for no prophecy ever came through human will; but rather human beings moved by the holy Spirit spoke under the influence of God.

受了尊敬和光榮，因那時曾有這樣的聲音，從顯赫的光榮中發出來，向他說：「這是我的愛子，我所喜悅的。」18這來自天上的聲音，是我們同他在那座聖山上的時候，親自聽見的。19因此，我們認定先知的話更為確實，對這話你們當十分留神，就如留神在暗中發光的燈，直到天亮，晨星在你們的心中昇起的時候。20最主要的，你們應知道經上的一切預言，決不應隨私人的解釋，21因為預言從來不是由人的意願而發的，而是由天主所派遣的聖人，在聖神推動之下說出來的。

III: Condemnation of the False Teachers

CHAPTER 2

False Teachers. 1*There were also false prophets among the people, just as there will be false teachers among you, who will introduce destructive heresies and even deny the Master who ransomed them, bringing swift destruction on themselves. 2Many will follow their licentious ways, and because of them the way of truth will be reviled. 3In their greed they will exploit you with fabrications, but from

駁斥假教師

第二章

假教師必要出現 1從前連在選民中，也有過假先知；同樣，將來在你們中，也要出現假教師，他們要倡導使人喪亡的異端，連救贖他們的主，也都敢否認：這是自取迅速的喪亡。2有許多人將要隨從他們的放蕩，甚至真理之道，也要因他們而受到誹謗。3他們因貪吝成性，要以花言巧語在

2 Pt 伯後

Matthew 17:1–8 and parallels) and by appeal to the prophetic message (2 Peter 1:19; perhaps Numbers 24:17). Here, as elsewhere, the New Testament insists on continued reminders as necessary to preserve the historical facts about Jesus and the truths of the faith; cf 2 Peter 3:1–2; 1Cor 11:2; 15:1–3. **My Son, my beloved**: or, "my beloved Son."

* [1:18] **We**: at Jesus' transfiguration, referring to Peter, James, and John (Matthew 17:1).

* [1:20–21] Often cited, along with 2 Tim 3:16, on the "inspiration" of scripture or against private interpretation, these verses in context are directed against the false teachers of 2 Peter 2 and clever tales (2 Peter 1:16). The prophetic word in scripture comes admittedly through **human beings** (2 Peter 1:21), but **moved by the holy Spirit**, not from their own interpretation, and is a matter of what the author and Spirit intended, not the **personal interpretation** of false teachers. Instead of **under the influence of God**, some manuscripts read "holy ones of God."

* [2:1–3] The pattern of **false prophets** among the Old Testament people of God will recur through **false teachers** in the church. Such destructive opinions of heretical sects bring loss of faith in Christ, contempt for the way of salvation (cf 2 Peter 2:21), and immorality.

of old their condemnation has not
been idle and their destruction does
not sleep.

你們身上營利；可是他們的案件
自古以來，就未安閒，他們的喪
亡也決不稍息。

Lessons from the Past. 4*For if God
did not spare the angels when they
sinned, but condemned them to the
chains of Tartarus and handed them
over to be kept for judgment;* 5*and
if he did not spare the ancient world,
even though he preserved Noah, a
herald of righteousness, together
with seven others, when he brought
a flood upon the godless world; 6and
if he condemned the cities of Sodom
and Gomorrah [to destruction],
reducing them to ashes, making them
an example for the godless [people]
of what is coming; 7and if he rescued
Lot, a righteous man oppressed by the
licentious conduct of unprincipled
people 8(for day after day that
righteous man living among them was
tormented in his righteous soul at the
lawless deeds that he saw and heard),
9then the Lord knows how to rescue
the devout from trial and to keep the
unrighteous under punishment for
the day of judgment, 10*and especially

天主懲罰惡人的例證 4天主既
然沒有寬免犯罪的天使，把他們
投入了地獄，囚在幽暗的深坑，
拘留到審判之時；5既然沒有寬
免古時的世界，曾引來洪水淹滅
了惡人的世界，只保存了宣講正
義的諾厄一家八口；6又降罰了
索多瑪和哈摩辣城，使之化為灰
燼，至於毀滅，以作後世作惡者
的鑑戒，7只救出了那因不法之徒
的放蕩生活而悲傷的義人羅特——
8因為這義人住在他們中，他正直
的靈魂，天天因所見所聞的不法
行為，感到苦惱——9那麼，上主
自然也知道拯救虔誠的人，脫離
磨難，而存留不義的人，等候審
判的日子受處罰，10尤其是存留

* [2:4–6] The false teachers will be punished just as surely and as severely as were the fallen **angels** (2 Peter 2:4; cf Jude 1:6; Genesis 6:1–4), the sinners of Noah's day (2 Peter 2:5; Genesis 7:21–23), and the inhabitants of the cities of the Plain (2 Peter 2:6; Jude 1:7; Genesis 19:25). Whereas there are three examples in Jude 1:5–7 (Exodus and wilderness; rebellious angels; Sodom and Gomorrah), 2 Peter omitted the first of these, has inserted a new illustration about Noah (2 Peter 2:5) between Jude's second and third examples, and listed the resulting three examples in their Old Testament order (Genesis 6; 7; 19).

* [2:4] **Chains of Tartarus**: cf Jude 1:6; other manuscripts in 2 Peter read "pits of Tartarus." **Tartarus**: a term borrowed from Greek mythology to indicate the infernal regions.

* [2:5–10a] Although God did not spare the sinful, he kept and saved the righteous, such as **Noah** (2 Peter 2:5) and **Lot** (2 Peter 2:7), and **he knows how to rescue the devout** (2 Peter 2:9), who are contrasted with the false teachers of the author's day. On Noah, cf Genesis 5:32–9:29, especially 7:1. On Lot, cf Genesis 13 and 19.

* [2:10b–22] Some take 2 Peter 2:10b, 11 with the preceding paragraph. Others begin the new paragraph with 2 Peter 2:10a, supplying from 2 Peter 2:9 **The Lord knows how . . . to keep . . . under punishment**, with reference to God and probably specifically Christ (2 Peter 2:1). The conduct of the false teachers is described and condemned in language similar to that of Jude 1:8–16. This arrogance knows no bounds; animal-like, they are due to be caught and destroyed. They seduce even those who have knowledge of Christ (2 Peter 2:20).

* [2:10b] **Glorious beings**: literally, "glories"; cf Jude 1:8. While some think that illustrious personages are meant or even political officials behind whom (fallen) angels stand, it is more likely that the reference is to glorious angelic beings (cf Jude 1:9).

those who follow the flesh with its depraved desire and show contempt for lordship.*

那些隨從肉慾，而生活在污穢情慾中的人，以及那些輕視「主權者」的人。

False Teachers Denounced. Bold and arrogant, they are not afraid to revile glorious beings, 11*whereas angels, despite their superior strength and power, do not bring a reviling judgment against them from the Lord. 12But these people, like irrational animals born by nature for capture and destruction, revile things that they do not understand, and in their destruction they will also be destroyed, 13suffering wrong* as payment for wrongdoing. Thinking daytime revelry a delight, they are stains and defilements as they revel in their deceits while carousing with you. 14Their eyes are full of adultery and insatiable for sin. They seduce unstable people, and their hearts are trained in greed. Accursed children! 15Abandoning the straight road, they have gone astray, following the road of Balaam, the son of Bosor,* who loved payment for wrongdoing, 16but he received a rebuke for his own crime: a mute beast spoke with a human voice and restrained the prophet's madness.

17These people are waterless springs and mists driven by a gale; for them the gloom of darkness has been reserved. 18For, talking empty bombast, they seduce with licentious desires of the flesh those who have barely escaped* from people who live in error. 19They promise them freedom,

假教師的素描 他們都是些膽大驕傲的人，竟不怕褻瀆「眾尊榮者」，11就是連力量德能大於他們的天使，也不敢在上主面前，以侮辱的言詞對他們下判決。12然而這些人實在如無理性的牲畜，生來就是為受捉拿，受宰殺，凡他們不明白的事就要褻瀆；他們必要如牲畜一樣喪亡，13受他們不義的報應。他們只以一日的享受為快樂，實是些污穢骯髒的人；當他們同你們宴樂時，縱情於淫樂；14他們滿眼邪色，犯罪不饜，勾引意志薄弱的人；他們的心習慣了貪吝，真是些應受咒罵的人。15他們離棄正道，走入了歧途，隨從了貝敖爾的兒子巴郎的道路，他曾貪愛過不義的酬報，16可是也受了他作惡的責罰：一個不會說話的牲口，竟用人的聲音說了話，制止了這先知的妄為。17他們像無水的泉源，又像為狂風所飄颺的雲霧：為他們所存留的，是黑暗的幽冥。18因為他們好講虛偽的大話，用肉慾的放蕩為餌，勾引那些剛纔擺脫錯謬生活的人；19應許他們自由，自己卻是敗壞的奴

* [2:11] **From the Lord**: some manuscripts read "before the Lord"; cf Jude 1:9.
* [2:13] **Suffering wrong**: some manuscripts read "receiving a reward." **In their deceits**: some manuscripts read "in their love feasts" (Jude 1:12).
* [2:15] **Balaam, the son of Bosor**: in Numbers 22:5, Balaam is said to be the son of Beor, and it is this name that turns up in a few ancient Greek manuscripts by way of "correction" of the text. Balaam is not portrayed in such a bad light in Numbers 22. His evil reputation and his **madness** (2 Peter 2:16), and possibly his surname Bosor, may have come from a Jewish tradition about him in the first/second century, of which we no longer have any knowledge.
* [2:18] **Barely escaped**: some manuscripts read "really escaped."

though they themselves are slaves of corruption, for a person is a slave of whatever overcomes him. 20For if they, having escaped the defilements of the world through the knowledge of [our] Lord and savior Jesus Christ, again become entangled and overcome by them, their last condition is worse than their first. 21For it would have been better for them not to have known the way of righteousness than after knowing it to turn back from the holy commandment handed down* to them. 22*What is expressed in the true proverb has happened to them, "The dog returns to its own vomit," and "A bathed sow returns to wallowing in the mire."

IV: The Delay of the Second Coming

CHAPTER 3

Denial of the Parousia. 1*This is now, beloved, the second letter I am writing to you; through them by way of reminder I am trying to stir up your sincere disposition, 2to recall the words previously spoken by the holy prophets and the commandment of the Lord and savior through your apostles. 3Know this first of all, that in the last days scoffers* will come [to] scoff, living according to their own desires 4and saying, "Where is the promise of

隸，因為人被誰制勝，就是誰的奴隸。

背信者的不幸 20如果他們因認識主和救世者耶穌基督，而擺脫世俗的污穢以後，再為這些事所纏繞而打敗，他們末後的處境，就必比以前的更為惡劣，21因為不認識正義之道，比認識後而又背棄那傳授給他們的聖誡命，為他們倒好得多。22在他們身上正應驗了這句恰當的俗語：「狗嘔吐的，牠又回來再吃；」又「母豬洗淨了，又到污泥裡打滾。」

第三章

應堅持信仰 1親愛的諸位！這已是我給你們寫的第二封信，在這兩封信中，我都用提醒的話，來鼓勵你們應有赤誠的心，2叫你們想起聖先知們以前說過的話，以及你們的宗徒們傳授的主和救世者的誡命。3首先你們該知道：在末日要出現一些愛嘲笑戲弄，按照自己的私慾生活的人，4他們說：「那裡有他所應許的來臨？

* [2:21] **Commandment handed down**: cf 2 Peter 3:2 and Jude 1:3.
* [2:22] The second proverb is of unknown origin, while the first appears in Prov 26:11.
* [3:1–4] The false teachers not only flout Christian morality (cf Jude 1:8–19); they also deny the second coming of Christ and the judgment (2 Peter 3:4; cf 2 Peter 3:7). They seek to justify their licentiousness by arguing that the promised return of Christ has not been realized and the world is the same, no better than it was before (2 Peter 3:3–4). The author wishes to strengthen the faithful against such errors by reminding them in this **second letter** of the instruction in 1 Peter and of the teaching of the **prophets** and of Christ, conveyed through the **apostles** (2 Peter 3:1–2; cf Jude 1:17); cf 1 Peter 1:10–12, 16–21, especially 2 Peter 3:16–21; Eph 2:20.
* [3:3] **Scoffers**: cf Jude 18, where, however, only the passions of the scoffers are mentioned, not a denial on their part of Jesus' parousia.
* [3:4–7] The false teachers tried to justify their immorality by pointing out that the promised **coming** (parousia) of the Lord has not yet occurred, even though early Christians expected it in their day. They thus insinuate that God is not guiding the world's history anymore, since nothing has changed and the first generation of Christians, **our ancestors** (2 Peter 3:4), has all died by this time. The author replies that, just

his coming?* From the time when our ancestors fell asleep, everything has remained as it was from the beginning of creation." 5They deliberately ignore the fact that the heavens existed of old and earth was formed out of water and through water* by the word of God; 6through these the world that then existed was destroyed, deluged with water.* 7The present heavens and earth have been reserved by the same word for fire, kept for the day of judgment and of destruction of the godless.

因為自從我們的父老長眠以來，一切照舊存在，全如創造之初一樣。」

主的日子必要來臨 5他們故意忘記了：在太古之時，因天主的話，就有了天，也有了由水中出現，並在水中而存在的地；6又因天主的話和水，當時的世界為水所淹沒而消滅了；7甚至連現有的天地，還是因天主的話得以保存，直存到審判及惡人喪亡的日子，被火焚燒。

8*But do not ignore this one fact, beloved, that with the Lord one day is like a thousand years and a thousand years like one day.* 9The Lord does not delay his promise, as some regard "delay," but he is patient with you, not wishing that any should perish but that all should come to repentance. 10But the day of the Lord will come like a thief,* and then the heavens will pass away with a mighty roar and the elements will be dissolved by fire, and the earth and everything done on it will be found out.

8親愛的諸位，惟有這一件事你們不可忘記：就是在天主前一日如千年，千年如一日。9主決不遲延他的應許，有如某些人所想像的；其實是他對你們含忍，不願任何人喪亡，只願眾人回心轉意。10可是，主的日子必要如盜賊一樣來到；在那一日，天要轟然過去，所有的原質都要因烈火而溶化，大地及其中所有的工程，也都要被焚毀。

Exhortation to Preparedness. 11*Since everything is to be dissolved

應以善生等候主的來臨 11這一切既然都要這樣消失，那麼，

as God destroyed the earth by water in the flood (2 Peter 3:5–6, cf 2 Peter 2:5), so he will destroy it along with the false teachers on judgment day (7). **The word of God**, which called the world into being (Genesis 1; Psalm 33:6) and **destroyed** it by the waters of a flood, will destroy it again by fire on **the day of judgment** (2 Peter 3:5–7).

* [3:5] **Formed out of water and through water**: Genesis 1:2, 6–8 is reflected as well as Greek views that water was the basic element from which all is derived.

* [3:6] **Destroyed, deluged with water**: cf 2 Peter 2:5; Genesis 7:11–8:2.

* [3:8–10] The scoffers' objection (2 Peter 3:4) is refuted also by showing that **delay** of the Lord's second coming is not a failure to fulfill his word but rather a sign of his patience: God is giving time for repentance before the final judgment (cf Wisdom 11:23–26; Ezekiel 18:23; 33:11).

* [3:8] Cf Psalm 90:4.

* [3:10] **Like a thief**: Matthew 24:43; 1 Thes 5:2; Rev 3:3. **Will be found out**: cf 1 Cor 3:13–15. Some few versions read, as the sense may demand, "will not be found out"; many manuscripts read "will be burned up"; there are further variants in other manuscripts, versions, and Fathers. Total destruction is assumed (2 Peter 3:11).

* [3:11–16] The second coming of Christ and the judgment of the world are the doctrinal bases for the moral exhortation to readiness through vigilance and a virtuous life; cf Matthew 24:42, 50–51; Luke 12:40; 1 Thes 5:1–11; Jude 1:20–21.

in this way, what sort of persons ought [you] to be, conducting yourselves in holiness and devotion, 12*waiting for and hastening the coming of the day of God, because of which the heavens will be dissolved in flames and the elements melted by fire. 13But according to his promise we await new heavens and a new earth* in which righteousness dwells.

14Therefore, beloved, since you await these things, be eager to be found without spot or blemish before him, at peace. 15And consider the patience of our Lord as salvation, as our beloved brother Paul, according to the wisdom given to him, also wrote to you, 16speaking of these things* as he does in all his letters. In them there are some things hard to understand that the ignorant and unstable distort to their own destruction, just as they do the other scriptures.

V: Final Exhortation and Doxology

17*Therefore, beloved, since you are forewarned, be on your guard not to be led into the error of the unprincipled and to fall from your own stability. 18But grow in grace and in the knowledge of our Lord and savior Jesus Christ. To him be glory now and to the day of eternity. [Amen.]

你們應該怎樣以聖潔和虔敬的態度生活，12以等候並催促天主日子的來臨！在這日子上，天要為火所焚毀，所有的原質也要因烈火而溶化；13可是，我們卻按照他的應許，等候正義常住在其中的新天新地。14為此，親愛的諸位，你們既然等候這一切，就應該勉力，使他見到你們沒有玷污，沒有瑕疵，安然無懼；15並應以我們主的容忍當作得救的機會；這也是我們可愛的弟兄保祿，本著賜與他的智慧，曾給你們寫過的；16也正如他在談論這些事時，在一切書信內所寫過的。在這些書信內，有些難懂的地方，不學無術和站立不穩的人，便加以曲解，一如曲解其他經典一樣，而自趨喪亡。

最後勸勉與祝福 17所以，親愛的諸位，你們既預先知道了這些事，就應該提防，免得為不法之徒的錯謬所誘惑，而由自己的堅固立場跌下來。18你們卻要在恩寵及認識我們的主，和救世者耶穌基督上漸漸增長。願光榮歸於他，從如今直到永遠之日，阿們。

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* [3:12] **Flames . . . fire**: although this is the only New Testament passage about a final conflagration, the idea was common in apocalyptic and Greco-Roman thought. **Hastening**: eschatology is here used to motivate ethics (2 Peter 3:11), as elsewhere in the New Testament. Jewish sources and Acts 3:19–20 assume that proper ethical conduct can help bring the promised day of the Lord; cf 2 Peter 3:9. Some render the phrase, however, "desiring it earnestly."

* [3:13] **New heavens and a new earth**: cf Isaiah 65:17; 66:22. The divine promises will be fulfilled after the day of judgment will have passed. The universe will be transformed by the reign of God's **righteousness** or justice; cf Isaiah 65:17–18; Acts 3:21; Romans 8:18–25; Rev 21:1.

* [3:16] **These things**: the teachings of this letter find parallels in Paul, e.g., God's will to save (Romans 2:4; 9:22–23; 1 Cor 1:7–8), the coming of Christ (1 Thes 4:16–17; 1 Cor 15:23–52), and preparedness for the judgment (Col 1:22–23; Eph 1:4–14; 4:30; 5:5–14). **Other scriptures**: used to guide the faith and life of the Christian community. The letters of Paul are thus here placed on the same level as books of the Old Testament. Possibly other New Testament writings could also be included.

* [3:17] 3:17–18: To avoid the dangers **of error** and loss of **stability** Christians are **forewarned** to be **on guard** and to **grow in grace and knowledge** (2 Peter 1:2) of Christ. The doxology (2 Peter 3:18) recalls 1 Peter 4:11. Some manuscripts add **Amen**.

若望一書二書三書引言

按歷來的傳授，名為若望的三封書信是若望宗徒兼聖史寫的，並且由書信的內容，也可以證明這古傳授的可靠。因為這三書信的語言、詞彙、觀念、語氣和整個筆調，幾乎與《若望福音》全同。作者的名字固然不見於三書內，但在後二書中，作者自稱為「長老」，在審慎研究之後，敢斷定此「長老」應是若望宗徒。因為他在世壽數最長，在第一世紀末，宗徒中僅存的，也只有他一人。在初興教會內尊稱他為「長老」，他實當之而無愧。關於若望的小傳，已見於《若望福音》引言。茲僅就三書信的來歷分別論述如下。

若望一書

本書雖無致候辭，未提收信人是誰，但由作者對收信人的親切口吻看來（2:1,12-14,18,28; 3:7; 4:4），可知是若望寫給與自己有特殊關係的小亞細亞的信友（見默2;3）；從本書可知他們已是信德成熟的人（2:20,21,27），但因當時在那地方興起一種異端，危害他們的信德和道德，因此若望給他們寫了本書，一來為攻斥旁門左道，二來為護衛信友免受毒害。

本書的希臘文和文句十分平易淺近，但義理深邃，反覆用「光」，「黑暗」，「生命」，「真理」，「愛」等概念，闡明了神學的深奧道理，如基督的天主性（2:22,23; 5:1），降生的事實（1:1-3; 4:2-3），救贖的普遍性等（1:7; 2:1,2）。

本書既與第四《福音》有密切的關係（1:1-4 與若1:4,14; 15:11; 16:24等相比較），可說二者是同時著成的，即在第一世紀末，很可能都寫於厄弗所。

本書除序文（1:1-4）和結論（5:13-21）外，正文可分為三段：第一段：天主是光，所以信友應在光中行走（1:5-2:29）；第二段：天主是父，信友都是他的子女，所以應是聖善的，並應彼此相愛（3:1-4:6）；第三段：天主是愛，所以信友應在愛天主愛人之德上是成全的（4:7-5:12）。

若望二書

這是最短的一封信，僅有13節，是「長老」即若望宗徒寫給一位「蒙選的主母」。這名稱很可能是暗指小亞細亞的一教會。因作者有意前往該處視察，遂先以此信通知。此外，信中所論的即是應彼此相愛，應信耶穌降生成人的道理。可說此書是《若望一書》的提要；既是如此，本書當寫於《若望一書》之後，地點大概仍是厄弗所。

若望三書

本書也是很短的一封信，僅有15節，為前書的同一「長老」寫給一位名叫加約的熱心人。今不知此人究屬於那一教會。由本書可知若望之所以寫信給加約一人，可能是因他所處的教會，有位名叫狄約勒斐的教長，濫用神權，誹謗宗徒，不承認自己的地位，因此作者信中嘉許加約之所為，並勸他繼續資助傳教士（1-7），嚴責狄約勒斐而稱讚德默特琉（9-12）。本書大概亦是於第一世紀末寫於厄弗所的。

1 Jn 若一

THE FIRST LETTER OF JOHN

Early Christian tradition identified this work as a letter of John the apostle. Because of its resemblance to the fourth gospel in style, vocabulary, and ideas, it is generally agreed that both works are the product of the same school of Johannine Christianity. The terminology and the presence or absence of certain theological ideas in 1 John suggest that it was written after the gospel; it may have been composed as a short treatise on ideas that were developed more fully in the fourth gospel. To others, the evidence suggests that 1 John was written after the fourth gospel as part of a debate on

the proper interpretation of that gospel. Whatever its relation to the gospel, 1 John may be dated toward the end of the first century. Unlike 2 and 3 John, it lacks in form the salutation and epistolary conclusion of a letter. These features, its prologue, and its emphasis on doctrinal teaching make it more akin to a theological treatise than to most other New Testament letters.

The purpose of the letter is to combat certain false ideas, especially about Jesus, and to deepen the spiritual and social awareness of the Christian community (1 Jn 3:17). Some former members (1 Jn 2:19) of the community refused to acknowledge Jesus as the Christ (1 Jn 2:22) and denied that he was a true man (1 Jn 4:2). The specific heresy described in this letter cannot be identified exactly, but it is a form of docetism or gnosticism; the former doctrine denied the humanity of Christ to insure that his divinity was untainted, and the latter viewed the appearance of Christ as a mere stepping-stone to higher knowledge of God. These theological errors are rejected by an appeal to the reality and continuity of the apostolic witness to Jesus. The author affirms that authentic Christian love, ethics, and faith take place only within the historical revelation and sacrifice of Jesus Christ. The fullness of Christian life as fellowship with the Father must be based on true belief and result in charitable living; knowledge of God and love for one another are inseparable, and error in one area inevitably affects the other. Although the author recognizes that Christian doctrine presents intangible mysteries of faith about Christ, he insists that the concrete Christian life brings to light the deeper realities of the gospel.

The structure and language of the letter are straightforward yet repetitious. The author sets forth the striking contrasts between light and darkness, Christians and the world, and truth and error to illustrate the threats and responsibilities of Christian life. The result is not one of theological argument but one of intense religious conviction expressed in simple truths. The letter is of particular value for its declaration of the humanity and divinity of Christ as an apostolic teaching and for its development of the intrinsic connection between Christian moral conduct and Christian doctrine.

The principal divisions of the First Letter of John are the following:

I. Prologue (1 Jn 1:1–4)
II. God as Light (1 Jn 1:5–3:10)
III. Love for One Another (1 Jn 3:11–5:12)
IV. Epilogue (1 Jn 5:13–21)

I: Prologue

CHAPTER 1

The Word of Life.

1*What was from the beginning,
what we have heard,
what we have seen with our eyes,
what we looked upon
and touched with our hands
concerns the Word of life—
2for the life was made visible;
we have seen it and testify to it
and proclaim to you the eternal life
that was with the Father and was
made visible to us—
3what we have seen and heard
we proclaim now to you,
so that you too may have
fellowship with us;

若望一書

第一章

序言 1論到那從起初就有的生命的聖言，就是我們聽見過，我們親眼看見過，瞻仰過，以及我們親手摸過的生命的聖言——2這生命已顯示出來，我們看見了，也為他作證，且把這原與父同在，且已顯示給我們的永遠的生命，傳報給你們——3我們將所見所聞的傳報給你們，為使你們也同我們相

* [1:1–4] There is a striking parallel to the prologue of the gospel of John (John 1:1–18), but the emphasis here is not on the preexistent Word but rather on the apostles' witness to the incarnation of life by their experience of the historical Jesus. He is **the Word of life** (1 John 1:1; cf John 1:4), **the eternal life that was with the Father and was made visible** (1 John 1:2; cf John 1:14), and was **heard**, **seen**, **looked upon**, and **touched** by the apostles. The purpose of their teaching is to share that **life**, called **fellowship . . . with the Father and with his Son, Jesus Christ**, with those who receive their witness (1 John 1:3; John 1:14, 16).

for our fellowship is with the
Father
and with his Son, Jesus Christ.
4We are writing this so that our joy
may be complete.

II: God as Light

God is Light. 5Now this is the message that we have heard from him and proclaim to you: God is light,* and in him there is no darkness at all. 6If we say, "We have fellowship with him," while we continue to walk in darkness, we lie and do not act in truth. 7But if we walk in the light as he is in the light, then we have fellowship with one another, and the blood of his Son Jesus cleanses us from all sin. 8If we say, "We are without sin," we deceive ourselves,* and the truth is not in us. 9If we acknowledge our sins, he is faithful and just and will forgive our sins and cleanse us from every wrongdoing. 10If we say, "We have not sinned," we make him a liar, and his word is not in us.

CHAPTER 2

Christ and His Commandments. 1My children,* I am writing this to you so that you may not commit sin. But if anyone does sin, we have an Advocate with the Father, Jesus Christ the righteous one. 2He is expiation for our sins, and not for our sins only but

通；原來我們是同父和他的子耶穌基督相通的。4我們給你們寫這些事，是為叫我們的喜樂得以圓滿。

天主是光

人應在光中往來 5我們由他所聽見，而傳報給你們的，就是這個信息：天主是光，在他內沒有一點黑暗。6如果我們說我們與他相通，但仍在黑暗中行走，我們就是說謊，不履行真理。7但如果我們在光中行走，如同他在光中一樣，我們就彼此相通，他聖子耶穌的血就會洗淨我們的各種罪過。

8如果我們說我們沒有罪過，就是欺騙自己，真理也不在我們內。9但若我們明認我們的罪過，天主既是忠信正義的，必赦免我們的罪過，並洗淨我們的各種不義。10如果我們說我們沒有犯過罪，我們就是拿他當說謊者，他的話就不在我們內。

第二章

耶穌為人做了贖罪祭 1我的孩子們，我給你們寫這些事，是為叫你們不犯罪；但是，誰若犯了罪，我們在父那裡有正義的耶穌基督作護慰者。2他自己就是贖罪祭，贖我們的罪過，不但贖我

1 Jn 若一

* [1:5–7] **Light** is to be understood here as truth and goodness; **darkness** here is error and depravity (cf John 3:19–21; 17:17; Eph 5:8). To **walk** in light or darkness is to live according to truth or error, not merely intellectual but moral as well. Fellowship with God and with one another consists in a life according to the truth as found in God and in Christ.

* [1:8–10] Denial of the condition of sin is self-deception and even contradictory of divine revelation; there is also the continual possibility of sin's recurrence. Forgiveness and deliverance from sin through Christ are assured through acknowledgment of them and repentance.

* [2:1] **Children**: like the term "beloved," this is an expression of pastoral love (cf John 13:33; 21:5; 1 Cor 4:14). **Advocate**: for the use of the term, see John 14:16. Forgiveness of sin is assured through Christ's intercession and expiation or "offering"; the death of Christ effected the removal of sin.

for those of the whole world. 3The way we may be sure* that we know him is to keep his commandments. 4Whoever says, "I know him," but does not keep his commandments is a liar, and the truth is not in him. 5But whoever keeps his word, the love of God is truly perfected in him. This is the way we may know that we are in union with him: 6whoever claims to abide in him ought to live [just] as he lived.

The New Commandment. 7*Beloved, I am writing no new commandment to you but an old commandment that you had from the beginning. The old commandment is the word that you have heard. 8And yet I do write a new commandment to you, which holds true in him and among you,* for the darkness is passing away, and the true light is already shining. 9Whoever says he is in the light, yet hates his brother, is still in the darkness. 10Whoever loves his brother remains in the light, and there is nothing in him to cause a fall. 11Whoever hates his brother is in darkness; he walks in darkness and does not know where he is going because the darkness has blinded his eyes.

Members of the Community. 12*I am writing to you, children, because your sins have been forgiven for his name's sake.*

13I am writing to you, fathers,

們的，而且也贖全世界的罪過。

遵守愛德的命令 3如果我們遵守他的命令，由此便知道我們認識他。4那說「我認識他」，而不遵守他命令的，是撒謊的人，在他內沒有真理。5但是，誰若遵守他的話，天主的愛在他內纔得以圓滿；由此我們也知道，我們是在他內。6那說自己住在他內的，就應當照那一位所行的去行。7可愛的諸位，我給你們寫的，不是一條新命令，而是你們從起初領受的舊命令：這舊命令就是你們所聽的道理。8另一方面說，我給你們寫的也是一條新命令——就是在他和你們身上成為事實的——因為黑暗正在消逝，真光已在照耀。9誰說自己在光中，而惱恨自己的弟兄，他至今仍是在黑暗中。10凡愛自己弟兄的，就是存留在光中，對於他就沒有任何絆腳石；11但是惱恨自己弟兄的，就是在黑暗中，且在黑暗中行走，不知道自己往那裡去，因為黑暗弄瞎了他的眼睛。

遠離世俗 12孩子們，我給你們寫說：因他的名字，你們的罪已獲得赦免。13父老們，我給你們

* [2:3–6] **The way we may be sure**: to those who claim, "I have known Christ and therefore I know him," our author insists on not mere intellectual knowledge but obedience to God's commandments in a life conformed to the example of Christ; this confirms our knowledge of him and is **the love of God . . . perfected**. Disparity between moral life and the commandments proves improper belief.
* [2:7–11] The author expresses the continuity and freshness of mutual charity in Christian experience. Through Christ the commandment of love has become the **light** defeating the **darkness** of evil in a new age. All hatred as darkness is incompatible with the light and Christian life. Note also the characteristic Johannine polemic in which a positive assertion is emphasized by the negative statement of its opposite.
* [2:8] **Which holds true in him and among you**: literally, "a thing that holds true in him and in you."
* [2:12–17] The Christian community that has experienced the grace of God through forgiveness of sin and knowledge of Christ is armed against the evil one.
* [2:12] **For his name's sake**: because of Christ our sins are forgiven.

because you know him who is from the beginning.

I am writing to you, young men,
because you have conquered the evil one.

14I write to you, children, because you know the Father.

I write to you, fathers, because you know him who is from the beginning.

I write to you, young men, because you are strong and the word of God remains in you, and you have conquered the evil one.

15Do not love the world or the things of the world.* If anyone loves the world, the love of the Father is not in him. 16For all that is in the world, sensual lust,* enticement for the eyes, and a pretentious life, is not from the Father but is from the world. 17Yet the world and its enticement are passing away. But whoever does the will of God remains forever.

Antichrists. 18Children, it is the last hour;* and just as you heard that the antichrist was coming, so now many antichrists have appeared. Thus we know this is the last hour. 19They went out from us, but they were not really of our number;* if they had been, they would have remained with us. Their desertion shows that none of them

寫說：你們已認識了從起初就有的那一位。青年們，我給你們寫說：你們已得勝了那惡者。14小孩子們，我給你們寫過：你們已認識了父。父老們，我給你們寫過：你們已認識了從起初就有的那一位。青年們，我給你們寫過：你們是強壯的，天主的話存留在你們內，你們也得勝了那惡者。

15你們不要愛世界，也不要愛世界上的事；誰若愛世界，天父的愛就不在他內。16原來世界上的一切：肉身的貪慾，眼目的貪慾，以及人生的驕奢，都不是出於父，而是出於世界。17這世界和它的貪慾都要過去；但那履行天主旨意的，卻永遠存在。

提防假基督 18小孩子們，現在是最末的時期了！就如你們聽說過假基督要來，如今已經出了許多假基督，由此我們就知道現在是最末的時期了。19他們是出於我們中的，但不是屬於我們的，因為，如果是屬於我們的，必存留在我們中；但這是為顯示他們都不是屬於我們。

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* [2:15] **The world**: all that is hostile toward God and alienated from him. Love of the **world** and love of God are thus mutually exclusive; cf James 4:4.

* [2:16] **Sensual lust**: literally, "the lust of the flesh," inordinate desire for physical gratification. **Enticement for the eyes**: literally, "the lust of the eyes," avarice or covetousness; the eyes are regarded as the windows of the soul. **Pretentious life**: literally, "pride of life," arrogance or ostentation in one's earthly style of life that reflects a willful independence from God and others.

* [2:18] **It is the last hour**: literally, "a last hour," the period between the death and resurrection of Christ and his second coming. **The antichrist**: opponent or adversary of Christ; the term appears only in 1 John-2 John, but "pseudochrists" (translated "false messiahs") in Matthew 24:24 and Mark 13:22, and Paul's "lawless one" in 2 Thes 2:3, are similar figures. **Many antichrists**: Matthew, Mark, and Rev seem to indicate a collectivity of persons, here related to the false teachers.

* [2:19] **Not really of our number**: the apostate teachers only proved their lack of faith by leaving the community.

was of our number. 20But you have the anointing that comes from the holy one,* and you all have knowledge. 21I write to you not because you do not know the truth but because you do, and because every lie is alien to the truth. 22*Who is the liar? Whoever denies that Jesus is the Christ. Whoever denies the Father and the Son, this is the antichrist. 23No one who denies the Son has the Father, but whoever confesses the Son has the Father as well.

Life from God's Anointing. 24Let what you heard from the beginning remain in you. If what you heard from the beginning remains in you, then you will remain in the Son and in the Father.* 25And this is the promise that he made us: eternal life. 26I write you these things about those who would deceive you. 27As for you, the anointing that you received from him remains in you, so that you do not need anyone to teach you. But his anointing teaches you about everything and is true and not false; just as it taught you, remain in him.

Children of God. 28*And now, children, remain in him, so that when he appears we may have confidence and not be put to shame by him at his coming. 29If you consider that he is righteous, you also know that everyone who acts in righteousness is begotten by him.

20至於你們，你們由聖者領受了傅油，並且你們都曉得。21我給你們寫信，不是你們不明白真理，而是因為你們明白真理，並明白各種謊言不是出於真理。

22誰是撒謊的呢？豈不是那否認耶穌為默西亞的嗎？那否認父和子的，這人便是假基督。23凡否認子的，也否認父；那明認子的，也有父。24至於你們，應把從起初所聽見的，存留在你們內；如果你們從起初所聽見的，存留在你們內，你們必存留在子和父內。25這就是他給我們所預許的恩惠：即永遠的生命。

26這些就是我關於迷惑你們的人，給你們所寫的。27至於你們，你們由他所領受的傅油，常存在你們內，你們就不需要誰教訓你們，而是有他的傅油教訓你們一切。這傅油是真實的，決不虛假，所以這傅油怎樣教訓你們，你們就怎樣存留在他內。28現在，孩子們，你們常存在他內罷！為的是當他顯現時，我們可以放心大膽，在他來臨時，不至於在他面前蒙羞。29你們既然知道他是正義的，就該知道凡履行正義的，都是由他而生的。

1 Jn 若一

* [2:20] **The anointing that comes from the holy one**: this anointing is in the Old Testament sense of receiving the Spirit of God. The **holy one** probably refers to Christ. True knowledge is the gift of the Spirit (cf Isaiah 11:2), and the function of the Spirit is to lead Christians to the truth (John 14:17, 26; 16:13).
* [2:22–23] Certain gnostics denied that the earthly Jesus was the Christ; to deny knowledge of the Son is to deny the Father, since only through the Son has God been fully revealed (John 1:18; 14:8–9).
* [2:24] Continuity with the apostolic witness as proclaimed in the prologue is the safeguard of right belief.
* [2:28–29] Our confidence at his judgment is based on the daily assurance of salvation. Our actions reflect our true relation to him.

CHAPTER 3

1*See what love the Father has bestowed on us that we may be called the children of God. Yet so we are. The reason the world does not know us is that it did not know him. 2Beloved, we are God's children now; what we shall be has not yet been revealed. We do know that when it is revealed* we shall be like him, for we shall see him as he is. 3Everyone who has this hope based on him makes himself pure, as he is pure.

Avoiding Sin. 4Everyone who commits sin commits lawlessness, for sin is lawlessness.* 5You know that he was revealed to take away sins, and in him there is no sin. 6No one who remains in him sins; no one who sins has seen him or known him. 7Children, let no one deceive you. The person who acts in righteousness is righteous, just as he is righteous. 8Whoever sins belongs to the devil, because the devil has sinned from the beginning. Indeed, the Son of God was revealed to destroy the works of the devil. 9No one who is begotten by God commits sin, because God's seed remains in him; he cannot sin because he is begotten by God.* 10In this way, the children of God and the children of the devil are made plain; no one who fails to act in righteousness belongs to God, nor anyone who does not love his brother.

天主是父

第三章

天父的子女應相似天父 1請看父賜給我們何等的愛情，使我們得稱為天主的子女，而且我們也真是如此。世界所以不認識我們，是因為不認識父。2可愛的諸位，現在我們是天主的子女，但我們將來如何，還沒有顯明；可是我們知道：一顯明了，我們必要相似他，因為我們要看見他實在怎樣。3所以，凡對他懷著這希望的，必聖潔自己，就如那一位是聖潔的一樣。4凡是犯罪的，也就是作違法的事，因為罪過就是違法。5你們也知道，那一位曾顯示出來，是為除免罪過，在他身上並沒有罪過。6凡存在他內的，就不犯罪過；凡犯罪過的，是沒有看見過他，也沒有認識過他。

7孩子們，萬不要讓人迷惑你們！那行正義的，就是正義的人，正如那一位是正義的一樣。8那犯罪的，是屬於魔鬼，因為魔鬼從起初就犯罪：天主子所以顯現出來，是為消滅魔鬼的作為。9凡由天主生的，就不犯罪過，因為天主的種子存留在他內，他不能犯罪，因為他是由天主生的。10天主的子女和魔鬼的子女在這事上可以認出：就是凡不行正義的和不愛自己弟兄的，就不是出於天主。

1 Jn 若一

* [3:1–3] The greatest sign of God's love is the gift of his Son (John 3:16) that has made Christians true children of God. This relationship is a present reality and also part of the life to come; true knowledge of God will ultimately be gained, and Christians prepare themselves now by virtuous lives in imitation of the Son.
* [3:2] **When it is revealed**: or "when he is revealed" (the subject of the verb could be Christ).
* [3:4] **Lawlessness**: a reference to the activity of the antichrist, so it is expressed as hostility toward God and a rejection of Christ. The author goes on to contrast the states of sin and righteousness. Christians do not escape sin but realize that when they sin they cease to have fellowship with God. Virtue and sin distinguish the children of God from the children of the devil.
* [3:9] A habitual sinner is a child of the devil, while a child of God, who by definition is in fellowship with God, cannot sin. **Seed**: Christ or the Spirit who shares the nature of God with the Christian.

III: Love for One Another

11*For this is the message you
have heard from the beginning: we
should love one another, 12unlike
Cain who belonged to the evil one
and slaughtered his brother. Why
did he slaughter him? Because his
own works were evil, and those of
his brother righteous. 13Do not be
amazed, [then,] brothers, if the world
hates you. 14We know that we have
passed from death to life because we
love our brothers. Whoever does not
love remains in death. 15Everyone
who hates his brother is a murderer,
and you know that no murderer has
eternal life remaining in him. 16The
way we came to know love was that he
laid down his life for us; so we ought
to lay down our lives for our brothers.
17If someone who has worldly means
sees a brother in need and refuses him
compassion, how can the love of God
remain in him? 18Children, let us love
not in word or speech but in deed and
truth.

Confidence before God. 19*[Now]
this is how we shall know that we*
belong to the truth and reassure our
hearts before him 20in whatever our
hearts condemn, for God is greater
than our hearts and knows everything.
21Beloved, if [our] hearts do not
condemn us, we have confidence
in God 22and receive from him
whatever we ask, because we keep his

愛人的命令 11原來你們從起初
所聽的訓令就是：我們應彼此相
愛；12不可像那屬於惡者和殺害
自己兄弟的加音。加音究竟為什
麼殺了他？因為他自己的行為是
邪惡的，而他兄弟的行為是正義
的。

13弟兄們，如果世界惱恨你
們，不必驚奇。14我們知道，我
們已出死入生了，因為我們愛
弟兄們；那不愛的，就存在死亡
內。15凡惱恨自己弟兄的，便是
殺人的；你們也知道：凡殺人
的，便沒有永遠的生命存在他
內。16我們所以認識了愛，因為
那一位為我們捨棄了自己的生
命，我們也應當為弟兄們捨棄生
命。17誰若有今世的財物，看見
自己的弟兄有急難，卻對他關閉
自己憐憫的心腸，天主的愛怎能
存在他內？

18孩子們，我們愛，不可只用
言語，也不可只用口舌，而要用
行動和事實。19在這一點上我們
可以認出，我們是出於真理的，
並且在他面前可以安心；20縱然我
們的心責備我們，我們還可以安
心，因為天主比我們的心大，他
原知道一切。21可愛的諸位，假
使我們的心不責備我們，在天主
前便可放心大膽；22那麼我們無
論求什麼，必由他獲得，因為我

1 Jn 若一

* [3:11–18] Love, even to the point of self-sacrifice, is the point of the commandment. The story of Cain and Abel (1 John 3:12–15; Genesis 4:1–16) presents the rivalry of two brothers, in a contrast of evil and righteousness, where envy led to murder. For Christians, proof of deliverance is love toward others, after the example of Christ. This includes concrete acts of charity, out of our material abundance.

* [3:19–24] Living a life of faith in Jesus and of Christian love assures us of abiding in God no matter what our feelings may at times tell us. Our obedience gives us confidence in prayer and trust in God's judgment. This obedience includes our belief in Christ and love for one another.

* [3:19b–20] This difficult passage may also be translated "we shall be at peace before him in whatever our hearts condemn, for . . ." or "and before God we shall convince our hearts, if our hearts condemn us, that God is greater than our hearts."

commandments and do what pleases him. 23And his commandment is this: we should believe in the name of his Son, Jesus Christ, and love one another just as he commanded us. 24Those who keep his commandments remain in him, and he in them, and the way we know that he remains in us is from the Spirit that he gave us.

CHAPTER 4

Testing the Spirits. 1*Beloved, do not trust every spirit but test the spirits to see whether they belong to God, because many false prophets have gone out into the world. 2This is how you can know the Spirit of God: every spirit that acknowledges Jesus Christ come in the flesh belongs to God, 3and every spirit that does not acknowledge Jesus* does not belong to God. This is the spirit of the antichrist that, as you heard, is to come, but in fact is already in the world. 4You belong to God, children, and you have conquered them, for the one who is in you is greater than the one who is in the world. 5They belong to the world; accordingly, their teaching belongs to the world, and the world listens to them. 6We belong to God, and anyone who knows God listens to us, while anyone who does not belong to God refuses to hear us. This is how we know the spirit of truth and the spirit of deceit.

God's Love and Christian Life. 7*Beloved, let us love one another, because love is of God; everyone who loves is begotten by God and knows

1 Jn 若一

們遵守了他的命令，行了他所喜悅的事。23他的命令就是叫我們信他的子耶穌基督的名字，並按照他給我們所出的命令，彼此相愛。24那遵守他命令的，就住在他內，天主也住在這人內。我們所以知道他住在我們內，是藉他賜給我們的聖神。

第四章

真理的神和欺詐的神 1可愛的諸位，不要凡神就信，但要考驗那些神是否出於天主，因為有許多假先知來到了世界上。2你們憑此可認出天主的神：凡明認耶穌為默西亞，且在肉身內降世的神，便是出於天主；3凡否認耶穌的神，就不是出於天主，而是屬於假基督的；你們已聽說過他要來，現今他已在世界上了。4孩子們，你們出於天主，且已得勝了他們，因為那在你們內的，比那在世界上的更大。5他們屬於世界，因此講論屬於世界的事，而世界就聽從他們。6我們卻是出於天主的；那認識天主的，必聽從我們；那不出於天主的，便不聽從我們：由此我們可以認出真理的神和欺詐的神來。

天主是愛

以愛還愛 7可愛的諸位，我們應該彼此相愛，因為愛是出於天主；凡有愛的，都是生於天主，

* [4:1–6] Deception is possible in spiritual phenomena and may be tested by its relation to Christian doctrine (cf 1 Cor 12:3): those who fail to acknowledge Jesus Christ in the flesh are false prophets and belong to the antichrist. Even though these false prophets are well received in the world, the Christian who belongs to God has a greater power in the truth.

* [4:3] **Does not acknowledge Jesus**: some ancient manuscripts add "Christ" and/or "to have come in the flesh" (cf 1 John 4:2), and others read "every spirit that annuls (or severs) Jesus."

* [4:7–12] Love as we share in it testifies to the nature of God and to his presence in our lives. One who loves shows that one is a child of God and knows God, for God's very being is love; one without love is

God. 8Whoever is without love does not know God, for God is love. 9In this way the love of God was revealed to us: God sent his only Son into the world so that we might have life through him. 10In this is love: not that we have loved God, but that he loved us and sent his Son as expiation for our sins. 11Beloved, if God so loved us, we also must love one another. 12No one has ever seen God. Yet, if we love one another, God remains in us, and his love is brought to perfection in us.

13*This is how we know that we remain in him and he in us, that he has given us of his Spirit. 14Moreover, we have seen and testify that the Father sent his Son as savior of the world. 15Whoever acknowledges that Jesus is the Son of God, God remains in him and he in God. 16We have come to know and to believe in the love God has for us.

God is love, and whoever remains in love remains in God and God in him. 17In this is love brought to perfection among us, that we have confidence on the day of judgment because as he is, so are we in this world. 18There is no fear in love, but perfect love drives out fear because fear has to do with punishment, and so one who fears is not yet perfect in love. 19We

也認識天主；8那不愛的，也不認識天主，因為天主是愛。9天主對我們的愛在這事上已顯出來：就是天主把自己的獨生子，打發到世界上來，好使我們藉著他得到生命。10愛就在於此：不是我們愛了天主，而是他愛了我們，且打發自己的兒子，為我們做贖罪祭。

11可愛的諸位，既然天主這樣愛了我們，我們也應該彼此相愛。12從來沒有人瞻仰過天主；如果我們彼此相愛，天主就存留在我們內，他的愛在我們內纔是圓滿的。13我們所以知道我們存留在他內，他存留在我們內，就是由於他賜給了我們的聖神。14至於我們，我們卻曾瞻仰過，並且作證：父打發了子來作世界的救主。15誰若明認耶穌是天主子，天主就存在他內，他也存在天主內。16我們認識了，且相信了天主對我們所懷的愛。

天主是愛，那存留在愛內的，就存留在天主內，天主也存留在他內。17我們內的愛得以圓滿，即在於此：就是我們可在審判的日子放心大膽，因為那一位怎樣，我們在這世界上也怎樣。18在愛內沒有恐懼，反之，圓滿的愛把恐懼驅逐於外，因為恐懼內含著懲罰；那恐懼的，在愛內還沒有圓滿。

19我們應該愛，因為天主先愛

1Jn 若一

without God. The revelation of the nature of God's love is found in the free gift of his Son to us, so that we may share life with God and be delivered from our sins. The love we have for one another must be of the same sort: authentic, merciful; this unique Christian love is our proof that we know God and can "see" the invisible God.

* [4:13–21] The testimony of the Spirit and that of faith join the testimony of love to confirm our knowledge of God. Our love is grounded in the confession of Jesus as the Son of God and the example of God's love for us. Christian life is founded on the knowledge of God as love and on his continuing presence that relieves us from fear of judgment (1 John 4:16–18). What Christ is gives us confidence, even as we live and love in this world. Yet Christian love is not abstract but lived in the concrete manner of love for one another.

love because he first loved us. 20If anyone says, "I love God," but hates his brother, he is a liar; for whoever does not love a brother whom he has seen cannot love God* whom he has not seen. 21This is the commandment we have from him: whoever loves God must also love his brother.

了我們。20假使有人說：我愛天主，但他卻惱恨自己的弟兄，便是撒謊的；因為那不愛自己所看見的弟兄的，就不能愛自己所看不見的天主。21我們從他蒙受了這命令：那愛天主的，也該愛自己的弟兄。

CHAPTER 5

Faith is Victory over the World. 1*Everyone who believes that Jesus is the Christ is begotten by God, and everyone who loves the father loves [also] the one begotten by him. 2In this way we know that we love the children of God when we love God and obey his commandments. 3For the love of God is this, that we keep his commandments. And his commandments are not burdensome, 4for whoever is begotten by God conquers the world. And the victory that conquers the world is our faith. 5Who [indeed] is the victor over the world but the one who believes that Jesus is the Son of God?

6This is the one who came through water and blood,* Jesus Christ, not by water alone, but by water and blood. The Spirit is the one that testifies, and the Spirit is truth. 7So there are three that testify, 8the Spirit, the water, and the blood, and the three are of one accord. 9If we accept human testimony, the testimony of God is surely greater.

第五章

信德是得勝世界的力量和得永生的根基 1凡信耶穌為默西亞的，是由天主所生的；凡愛生他之父的，也必愛那由他所生的。2幾時我們愛天主，又遵行他的誡命，由此知道我們真愛天主的子女。3原來愛天主，就是遵行他的誡命，而他的誡命並不沉重，4因為凡是由天主所生的，必得勝世界；得勝世界的勝利武器，就是我們的信德。5誰是得勝世界的呢？不是那信耶穌為天主子的人嗎？

6這位就是經過水及血而來的耶穌基督，他不但以水，而且也是以水及血而來的；並且有聖神作證，因為聖神是真理。7原來作證的有三個：8就是聖神，水及血，而這三個是一致的。9人的證據，我們既然接受，但天主的證據更

* [4:20] **Cannot love God**: some ancient manuscripts read "how can he love . . . ?"
* [5:1–5] Children of God are identified not only by their love for others (1 John 4:7–9) and for God (1 John 5:1–2) but by their belief in the divine sonship of Jesus Christ. Faith, the acceptance of Jesus in his true character and the obedience in love to God's commands (1 John 5:3), is the source of the Christian's power in the world and conquers the world of evil (1 John 5:4–5), even as Christ overcame the world (John 16:33).
* [5:6–12] **Water and blood** (1 John 5:6) refers to Christ's baptism (Matthew 3:16–17) and to the shedding of his blood on the cross (John 19:34). **The Spirit** was present at the baptism (Matthew 3:16; Mark 1:10; Luke 3:22; John 1:32, 34). **The testimony** to Christ as the Son of God is confirmed by divine witness (1 John 5:7–9), greater by far than the two legally required human witnesses (Deut 17:6). To deny this is to deny God's truth; cf John 8:17–18. The gist of the divine witness or **testimony** is that **eternal life** (1 John 5:11–12) is given in Christ and nowhere else. To **possess the Son** is not acceptance of a doctrine but of a person who lives now and provides life.

Now the testimony of God is this, that he has testified on behalf of his Son. 10Whoever believes in the Son of God has this testimony within himself. Whoever does not believe God has made him a liar by not believing the testimony God has given about his Son. 11And this is the testimony: God gave us eternal life, and this life is in his Son. 12Whoever possesses the Son has life; whoever does not possess the Son of God does not have life.

大，因為天主的證據就是他為自己的子作證。10那信天主子的，在自己內就懷有這證據；那不信天主的，就是以天主為撒謊者，因為他不信天主為自己的子所作的證。11這證據就是天主將永遠的生命賜給了我們，而這生命是在自己的子內。12那有子的，就有生命；那沒有天主子的，就沒有生命。

IV: Epilogue

Prayer for Sinners. 13*I write these things to you so that you may know that you have eternal life, you who believe in the name of the Son of God. 14And we have this confidence in him, that if we ask anything according to his will, he hears us. 15And if we know that he hears us in regard to whatever we ask, we know that what we have asked him for is ours. 16If anyone sees his brother sinning, if the sin is not deadly, he should pray to God and he will give him life. This is only for those whose sin is not deadly. There is such a thing as deadly sin, about which I do not say that you should pray. 17All wrongdoing is sin, but there is sin that is not deadly.

結論　信友的崇高地位 13我給你們這些信天主子名字的人，寫了這些事，是為叫你們知道：你們已獲有永遠的生命。14我們對天主所懷的依恃之心就是：如果我們按他的旨意求什麼，他必俯聽我們。15我們既然知道：我們不拘向他祈求什麼，他會俯聽我們，我們也知道向他所祈求的，必要得到。16誰若看見自己的弟兄犯了不至於死的罪，就應當祈求，天主必賞賜他生命：這是為那些犯不至於死的罪人而說的；然而有的罪卻是至於死的罪，為這樣的罪，我不說要人祈求。17任何的不義都是罪過，但也有不至於死的罪過。

18We know that no one begotten by God sins; but the one begotten by God he protects, and the evil one cannot touch him. 19We know that we belong to God, and the whole world is under

18我們知道：凡由天主生的，就不犯罪過；而且由天主生的那一位必保全他，那惡者不能侵犯他。19我們知道我們屬於天主，

1 Jn 若一

* [5:13–21] As children of God we have confidence in prayer because of our intimate relationship with him (1 John 5:14–15). In love, we pray (1 John 5:16–17) for those who are in **sin**, but not in **deadly sin** (literally, "sin unto death"), probably referring to apostasy or activities brought on under the antichrist; cf Mark 3:29; Hebrews 6:4–6; 10:26–31. Even in the latter case, however, prayer, while not enjoined, is not forbidden. The letter concludes with a summary of the themes of the letter (1 John 5:18–20). There is a sharp antithesis between the children of God and those belonging to the world and to the evil one. The Son reveals the God of truth; Christians dwell in the true God, **in his Son**, and have eternal life. The final verse (1 John 5:21) voices a perennial warning about **idols**, any type of rival to God.

the power of the evil one. 20We also know that the Son of God has come and has given us discernment to know the one who is true. And we are in the one who is true, in his Son Jesus Christ. He is the true God and eternal life. 21Children, be on your guard against idols.

而全世界卻屈服於惡者。20我們也知道天主子來了，賜給了我們理智，叫我們認識那真實者；我們確實是在那真實者內，即在他的子耶穌基督內，他即是真實的天主和永遠的生命。21孩子們，你們要謹慎，遠避偶像！

THE SECOND LETTER OF JOHN

Written in response to similar problems, the Second and Third Letters of John are of the same length, perhaps determined by the practical consideration of the writing space on one piece of papyrus. In each letter the writer calls himself "the Presbyter," and their common authorship is further evidenced by internal similarities in style and wording, especially in the introductions and conclusions. The literary considerations that link 2 Jn and 3 Jn also link them with the First Letter and the Gospel of John. The concern with "truth," christology, mutual love, the new commandment, antichrist, and the integrity of witness to the earthly Jesus mark these works as products of the Johannine school. The identity of the Presbyter is problematic. The use of the title implies more than age, and refers to his position of leadership in the early church. The absence of a proper name indicates that he was well known and acknowledged in authority by the communities to which he writes. Although traditionally attributed to John the apostle, these letters were probably written by a disciple or scribe of an apostle. The traditional place and date of composition, Ephesus at the end of the first century, are plausible for both letters.

The Second Letter is addressed to "the chosen Lady" and "to her children." This literary image of a particular Christian community reflects the specific destination and purpose of the letter. Unlike 1 John, this brief letter is not a theological treatise but a reply to problems within the church. The Johannine themes of love and truth are used to support practical advice on Christian living. The Presbyter encourages community members to show their Christianity by adhering to the great commandment of mutual love and to the historical truth about Jesus. The false teaching present among them is a spiritualizing christology that may tempt some members to discount teachings about the incarnation and death of Jesus the Christ; cf 1 Jn 4:2. For their protection the Presbyter forbids hospitality toward unknown or "progressive" Christians to prevent their infiltration of the community. The Second Letter preserves the Johannine concerns of doctrinal purity and active love in the form of pastoral advice to a threatened community.

若望二書

1*The Presbyter to the chosen Lady
and to her children whom I love in
truth—and not only I but also all who
know the truth— 2because of the truth
that dwells in us and will be with us
forever. 3Grace, mercy, and peace* will
be with us from God the Father and
from Jesus Christ the Father's Son in
truth and love.

致候辭 1我長老致書給蒙選的主母和她的子女，就是我在真理內所愛的，不但我一個人，而且也是所有認識真理的人所愛的；2這愛的因由，就是那存在我們內，並永遠與我們同在的真理。3願恩寵、仁愛與平安由天主父及天父之子耶穌基督，在真理與愛情內與我們同在。

4I rejoiced greatly to find some of
your children* walking in the truth

應彼此相親相愛 4我很喜歡，因為我遇見了你的一些子女，照我

* [1] **The chosen Lady**: literally, "elected"; this could also be translated "Kyria (a woman's name) chosen (by God)" or "the lady Electa" or "Electa Kyria." The adjective "chosen" is applied to all Christians at the beginning of other New Testament letters (1 Peter 1:1; Titus 1:1). The description is of a specific community with "children" who are its members. **The truth**: the affirmation of Jesus in the flesh and in contrast to false teaching (1 John 1:7).

* [3] **Grace, mercy, and peace**: like 1 Tm; 2 Tm this letter adds mercy to the terms used frequently in a salutation to describe Christian blessing; it appears only here in the Johannine writings. The author also puts the blessing in relation to **truth** and **love**, the watchwords of the Johannine teaching. **The Father's Son**: the title that affirms the close relationship of Christ to God; similar variations of this title occur elsewhere (John 1:14; 3:35), but the precise wording is not found elsewhere in the New Testament.

* [4] **Some of your children**: this refers to those whom the Presbyter has recently encountered, but it may also indicate the presence of false doctrine in the community: the Presbyter encourages those who have remained faithful. **Walking in the truth**: an expression used in the Johannine writings to describe a way of living in which the Christian faith is visibly expressed; cf 1 John 1:6–7; 2:6, 11; 3 John 1:3.

just as we were commanded by the Father. 5But now, Lady, I ask you, not as though I were writing a new commandment but the one we have had from the beginning: let us love one another. 6For this is love, that we walk according to his commandments;* this is the commandment, as you heard from the beginning, in which you should walk.

7Many deceivers have gone out into the world, those who do not acknowledge Jesus Christ as coming in the flesh; such is the deceitful one and the antichrist.* 8Look to yourselves that you* do not lose what we worked for but may receive a full recompense. 9Anyone who is so "progressive"* as not to remain in the teaching of the Christ does not have God; whoever remains in the teaching has the Father and the Son. 10*If anyone comes to you and does not bring this doctrine, do not receive him in your house or even greet him; 11for whoever greets him shares in his evil works.

12*Although I have much to write to you, I do not intend to use paper and ink. Instead, I hope to visit you and to speak face to face so that our joy may be complete. 13The children of your chosen sister* send you greetings.

們由天父所領受的命令，在真理內生活。5主母，我現在請求你，我們應該彼此相愛；這不是我寫給你的一條新命令，而是我們從起初就有的命令。6我們按照他的命令生活，這就是愛；你們應在愛中生活，這就是那命令，正如你們從起初聽過的。

應謹慎預防假學士 7的確，有許多迷惑人的，來到了世界上，他們不承認耶穌基督是在肉身內降世的；這樣的人就是迷惑人的，就是假基督。8你們要謹慎，不要喪失你們勞苦所得的，反要領受圓滿的賞報。9凡是越規而不存在基督道理內的，就沒有天主；那存在這道理內的，這人有父也有子。10若有人來到你們中，不帶著這個道理，你們不要接他到家中，也不要向他請安，11因為誰若向他請安，就是有分於他的邪惡工作。

結尾語 12雖然我還有許多事，要寫給你們，但我不願意用紙用墨，只希望到你們那裡去，親口面談，好使我們的喜樂圓滿無缺。13你那蒙選的姊妹的子女問候你。

* [6] **His commandments**: cf 1 John 3:23; 2:7–8; 4:21; obedience to the commandment of faith and love includes all others.
* [7] **The antichrist**: see 1 John 2:18–19, 22; 4:3.
* [8] **You** (plural): it is not certain whether this means the Christians addressed or includes the Presbyter, since some of the ancient Greek manuscripts and Greek Fathers have "we."
* [9] **Anyone who is so "progressive"**: literally, "Anyone who goes ahead." Some gnostic groups held the doctrine of the Christ come in the flesh to be a first step in belief, which the more advanced and spiritual believer surpassed and abandoned in his knowledge of the spiritual Christ. The author affirms that fellowship with God may be gained only by holding to the complete doctrine of Jesus Christ (1 John 2:22–23; 4:2; 5:5–6).
* [10–11] At this time false teachers were considered so dangerous and divisive as to be shunned completely. From this description they seem to be wandering preachers. We see here a natural suspicion of early Christians concerning such itinerants and can envisage the problems faced by missionaries such as those mentioned in 3 John 1:10.
* [12] **Our joy**: a number of other Greek manuscripts read "your joy."
* [13] **Chosen sister**: the community of which the Presbyter is now a part greets you (singular), the community of the Lady addressed.

THE THIRD LETTER OF JOHN

The Third Letter of John preserves a brief glimpse into the problems of missionary activity and local autonomy in the early church. In contrast to the other two letters of John, this work was addressed to a specific individual, Gaius. This letter is less theological in content and purpose. The author's goal was to secure hospitality and material support for his missionaries, and the Presbyter is writing to another member of the church who has welcomed missionaries in the past. The Presbyter commends Gaius for his hospitality and encourages his future help. He indicates he may come to challenge the policy of Diotrephes that is based on evil gossip.

The problems of the Presbyter in this short letter provide us with valuable evidence of the flexible and personal nature of authority in the early church. The Presbyter writes to Gaius, whom perhaps he had converted or instructed, on the basis of their personal links. The brothers have also confirmed him as a loyal Christian in action and belief. Gaius accepted the missionaries from the Presbyter and presumably will accept Demetrius on the Presbyter's recommendation. In contrast, Diotrephes refuses to receive either letters or friends of the Presbyter. Although he is portrayed as ambitious and hostile, he perhaps exemplifies the cautious and sectarian nature of early Christianity; for its own protection the local community mistrusted missionaries as false teachers. Most interestingly, Diotrephes seems comfortable in ignoring the requests of the Presbyter. The Presbyter seems to acknowledge that only a personal confrontation with Diotrephes will remedy the situation (3 Jn 1:10). The division, however, may also rest on doctrinal disagreement in which Gaius and the other "friends" accept the teaching of the Presbyter, and Diotrephes does not; the missionaries are not received for suspicion of theological error. Diotrephes has thus been viewed by some as an overly ambitious local upstart trying to thwart the advance of orthodox Christianity, by others as an orthodox church official suspicious of the teachings of the Presbyter and those in the Johannine school who think as he does, or by still others as a local leader anxious to keep the debates in the Johannine community out of his own congregation. This brief letter and the situation that it mirrors show us how little we know about some details of early development in the church: schools of opinion existed around which questions of faith and life were discussed, and personal ties as well as doctrine and authority played a role in what happened amid divisions and unity.

若望三書

致候辭

1*The Presbyter to the beloved
Gaius whom I love in truth.
2Beloved, I hope you are prospering
in every respect and are in good
health, just as your soul is prospering.
3I rejoiced greatly when some of the
brothers* came and testified to how
truly you walk in the truth. 4Nothing
gives me greater joy than to hear that
my children are walking in the truth.
5Beloved, you are faithful in all
you do* for the brothers, especially
for strangers; 6they have testified to

1我長老致書給可愛的加約，就是我在真理內所愛的。2親愛的，祝你諸事順利，並祝你健康，就如你的靈魂常順利一樣。

讚美加約

3有些弟兄來，證明你在真理內，就是說你怎樣在真理內生活，我很是高興。4我聽說我的孩子們在真理內生活，我沒有比這再大的喜樂了。5親愛的，凡你對弟兄，尤其對旅客所行的，都是真信徒的行為。6他們在教

* [1] **Beloved Gaius**: a frequent form of address for fellow Christians in New Testament epistolary literature.
* [3] **The brothers**: in this letter, the term may refer to Christians who have been missionaries and received hospitality from Gaius (3 John 1:5–6). **Walk in the truth**: the common Johannine term to describe Christian living; this description presents Gaius as following the teachings of the Presbyter in contrast to Diotrephes.
* [5] **You are faithful in all you do**: Gaius's aid to the missionaries is a manifestation of his true Christian faith.
* [6] **Help them . . . to continue their journey**: the Presbyter asks Gaius not only to continue to welcome the missionaries to his community but also to equip them for further travels.

your love before the church. Please help them in a way worthy of God to continue their journey.* 7For they have set out for the sake of the Name* and are accepting nothing from the pagans. 8Therefore, we ought to support such persons, so that we may be co-workers in the truth.

會前證明了你的愛德。你若以相稱天主的態度，幫助他們走上旅途，就是做了善事，7因為他們出發是為主的名字，並沒有從外教人接受什麼；8所以我們應當款待這樣的人，為叫我們成為與真理合作的人。

9I wrote to the church, but Diotrephes, who loves to dominate,* does not acknowledge us. 10Therefore, if I come,* I will draw attention to what he is doing, spreading evil nonsense about us. And not content with that, he will not receive the brothers, hindering those who wish to do so and expelling them from the church.

責備狄約勒斐稱讚德默特琉 9我給教會寫過信，但是那在他們中間愛作首領的狄約勒斐，卻不承認我們。10為此，我若來到，必要指摘他所行的事，就是他用惡言惡語誹謗我們的事；但這為他還不夠：他自己不款待弟兄們，連那願意款待的，他也加以阻止，甚而將他們逐出教會。11親愛的，你不要效法惡，但要效法善：那行善的是出於天主，那作惡的是沒有見過天主。12眾人和真理本身都給德默特琉作證，我們自己也給他作證，而你也知道我們所作的證是真實的。

11Beloved, do not imitate evil* but imitate good. Whoever does what is good is of God; whoever does what is evil has never seen God. 12Demetrius* receives a good report from all, even from the truth itself. We give our testimonial as well, and you know our testimony is true.

13I have much to write to you, but I do not wish to write with pen and ink. 14Instead, I hope to see you soon, when we can talk face to face. 15Peace be with you. The friends greet you; greet the friends* there each by name.

結尾語 13我本來有許多事要寫給你，但是我不願意以筆墨給你寫；14只希望快見到你，我們好親口面談。15祝你平安！朋友都問候你。請你也一一問候各位朋友。

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* [7] **The Name**: of Jesus Christ (cf Acts 5:41; 1 John 2:12; 3:23; 5:13). **Accepting nothing**: not expecting support from the pagans to whom they preach the gospel, so that they will not be considered as beggars; they required support from other Christians; cf Paul's complaints to the Corinthians (1 Cor 9:3–12).

* [9] **Who loves to dominate**: the Presbyter does not deny Diotrephes' place as leader but indicates that his ambition may have caused him to disregard his letter and his influence.

* [10] **If I come**: the Presbyter may visit the community to challenge the actions of Diotrephes toward himself and the missionaries. **Will not receive the brothers**: Diotrephes may have been critical of the teachings of the Presbyter and sought to maintain doctrinal purity; cf 1 John 2:19 and 2 John 1:10–11.

* [11] **Do not imitate evil**: Gaius should not be influenced by the behavior of Diotrephes.

* [12] **Demetrius**: because of the fear of false teachers, Demetrius, perhaps the bearer of the letter, is provided with a recommendation from the Presbyter; cf 2 Cor 3:1; Romans 16:1. **Even from the truth itself**: this refers probably to the manner of Demetrius's life that testifies to his true belief; cf Gaius above (3 John 1:3).

* [15] **Friends**: although a Johannine term for Christians (John 15:15), the word here may refer to those in the community loyal to the Presbyter and to Gaius.

猶達書引言

《猶達書》作者的名字，在致候辭內即已標出：「雅各伯的兄弟猶達」。他是宗徒之一，在瑪10:3及谷3:18又名為達陡，在路6:15和宗1:13又稱為「雅各伯的猶達」。他自稱為「雅各伯的兄弟」，當然表示他和耶京的主教雅各伯宗徒有親戚的關係。他們二人究有什麼親戚關係，很難確定，恐怕僅是堂兄弟或表親而已，或者是同父異母的兄弟（瑪27:56；谷15:40），很可能他和繼雅各伯作耶京主教的西滿是同胞兄弟（瑪13:55；谷6:3），為此被列於「主的兄弟」中。關於他的生平事蹟，《新約》沒有特殊的記載，口傳關於他的記述也不多，且不可靠。他大概在敘利亞及其附近傳佈了福音，最後為主殉道。聖教會每年於10月28日慶祝他殉道的節日。

本書是寫給「在天主父內可愛的，為耶穌基督保存的蒙召者」：這樣的稱呼似乎是泛指一切信友；但從書信的內容來看，特別由作者屢次引用《舊約》和提及猶太民間傳說一點來看，可以推斷收信人應是由猶太教歸化的信友，由此也可明白作者為甚麼特稱自己為「雅各伯的兄弟」的原因。

猶達寫此信的動機，是因為他聽到這些信友已處在假學士和異端邪說的威脅下，所以寫下此信，為保衛信友的信德，指明這些假學士及其害人的異端邪說（4,8,10,12,16,23節）。

本書的文筆簡單，但生動有力，近似《舊約》中的先知文體。他喜用比喻，富於想像。作者為了容易表明真理，連猶太民間所流行而載於偽經上的事蹟言論也加以引用（9,14兩節），正如保祿也引用過外教作家和教外詩人的詩句一樣。

本書寫作的時期，大約是在64與65年間，即在次雅各伯死後（62年），《伯後》寫作之前。本書寫作的地點，大概是在巴力斯坦，或者就是在耶路撒冷。

本書僅有25節，可分為兩段：在前段中（5-16節），說出《舊約》中的前例，恐嚇假學士將要遭受天主的懲罰；在後段中（17-23節），勸告信友堅持信德，熱心發揮愛德的力量，遠避假學士的異端邪說。

THE LETTER OF
JUDE

This letter is by its address attributed to "Jude, a slave of Jesus Christ and brother of James" (Jude 1:1). Since he is not identified as an apostle, this designation can hardly be meant to refer to the Jude or Judas who is listed as one of the Twelve (Lk 6:16; Acts 1:13; cf Jn 14:22). The person intended is almost certainly the other Jude, named in the gospels among the relatives of Jesus (Mt 13:55; Mk 6:3), and the James who is listed there as his brother is the one to whom the Letter of James is attributed (see the Introduction to James). Nothing else is known of this Jude, and the apparent need to identify him by reference to his better-known brother indicates that he was a rather obscure personage in the early church.

The letter is addressed in the most general terms to "those who are called, beloved in God the Father and kept safe for Jesus Christ" (Jude 1:1), hence apparently to all Christians. But since its purpose is to warn the addressees against false teachers, the author must have had in mind one or more specific Christian communities located in the unidentified region where the errors in question constituted a danger. While the letter contains some Semitic features, there is nothing to identify the addressees specifically as Jewish Christians; indeed, the errors envisaged seem to reflect an early form of gnosticism, opposed to law, that points rather to the cultural context of the Gentile world. Like James and 2 Peter, the Letter of Jude manifests none of the typical features of the letter form except the address.

There is so much similarity between Jude and 2 Peter, especially Jude 1:4–16 and 2Peter 2:1–18, that there must be a literary relationship between them. Since there is no evidence for the view that both authors borrowed from the same source, it is usually supposed that one of them borrowed from the other. Most scholars believe that Jude is the earlier of the two, principally because he quotes two apocryphal Jewish works, the Assumption of Moses (Jude 1:9) and the Book of Enoch (Jude 1:14–15)

as part of his structured argument, whereas 2 Peter omits both references. Since there was controversy in the early church about the propriety of citing noncanonical literature that included legendary material, it is more probable that a later writer would omit such references than that he would add them.

Many interpreters today consider Jude a pseudonymous work dating from the end of the first century or even later. In support of this view they adduce the following arguments: (a) the apostles are referred to as belonging to an age that has receded into the past (Jude 1:17–18); (b) faith is understood as a body of doctrine handed down by a process of tradition (Jude 1:3); (c) the author's competent Greek style shows that he must have had a Hellenistic cultural formation; (d) the gnostic character of the errors envisaged fits better into the early second century than into a period several decades earlier. While impressive, these arguments are not entirely compelling and do not completely rule out the possibility of composition around the year A.D. 80, when the historical Jude may still have been alive.

This little letter is an urgent note by an author who intended to write more fully about salvation to an unknown group of readers, but who was forced by dangers from false teachers worming their way into the community (Jude 1:3–4) to dash off a warning against them (Jude 1:5–16) and to deliver some pressing Christian admonitions (Jude 1:17–23). The letter is justly famous for its majestic closing doxology (24–25).

猶達書

Address and Greeting. 1*Jude, a slave of Jesus Christ and brother of James, *to those who are called, beloved in God the Father and kept safe for Jesus Christ: 2may mercy, peace, and love be yours in abundance.

致候辭 1耶穌基督的僕人，雅各伯的兄弟猶達，致書給在天主父內蒙愛，為耶穌基督而保存的蒙召者。2願仁慈、平安、愛情豐富地賜予你們。

Occasion for Writing. 3Beloved, although I was making every effort to write to you about our common salvation,* I now feel a need to write to encourage you to contend for the faith that was once for all handed down to the holy ones. 4For there have been some intruders, who long ago were designated for this condemnation, godless persons, who pervert the grace of our God into licentiousness and who deny our only Master and Lord, Jesus Christ.

寫信的動機 3親愛的，我早已切望給你們寫信，討論我們共享的救恩；但現在不得不給你們寫信，勸勉你們應奮鬥，維護從前一次而永遠傳與聖徒的信仰。4因為有些早已被注定要受這審判的人，潛入你們中間；他們是邪惡的人，竟把我們天主的恩寵，變為放縱情慾的機會，並否認我們獨一的主宰和主耶穌基督。

The False Teachers. 5I wish to remind you, although you know all things, that [the] Lord who once saved a people from the land of Egypt later destroyed those who did not believe.*

引史事為戒 5雖然你們一次而永遠知道這一切，但我仍願提醒你們：主固然由埃及地救出了百姓，隨後卻把那些不信的人消滅

* [1] **Jude . . . brother of James**: for the identity of the author of this letter, see Introduction.
* [1] **To those who are called**: the vocation to the Christian faith is God's free gift to those whom he loves and whom he safely protects in Christ until the Lord's second coming.
* [3–4] **Our common salvation**: the teachings of the Christian faith derived from the apostolic preaching and to be kept by the Christian community.
* [5] For this first example of divine punishment on those who had been saved but did not then keep faith, see Numbers 14:28–29 and the note there. Some manuscripts have the word "once" (*hapax* as at Jude 1:3) after "you know"; some commentators have suggested that it means "knowing one thing" or "you know all things once for all." Instead of "[the] Lord" manuscripts vary, having "Jesus," "God," or no subject stated.

6The angels too, who did not keep to
their own domain but deserted their
proper dwelling, he has kept in eternal
chains, in gloom, for the judgment
of the great day.* 7Likewise, Sodom,
Gomorrah, and the surrounding towns,
which, in the same manner as they,
indulged in sexual promiscuity and
practiced unnatural vice,* serve as an
example by undergoing a punishment
of eternal fire.

8Similarly, these dreamers*
nevertheless also defile the flesh, scorn
lordship, and revile glorious beings.
9Yet the archangel Michael, when he
argued with the devil in a dispute over
the body of Moses, did not venture
to pronounce a reviling judgment*
upon him but said, "May the Lord
rebuke you!" 10But these people revile
what they do not understand and
are destroyed by what they know by
nature like irrational animals. 11Woe to
them! They followed the way of Cain,
abandoned themselves to Balaam's
error for the sake of gain, and perished
in the rebellion of Korah.* 12These

了；6至於那些沒有保持自己尊
位，而離棄自己居所的天使，主
也用永遠的鎖鏈，把他們拘留在
幽暗中，以等候那偉大日子的審
判；7同樣，索多瑪和哈摩辣及其
附近的城市，因為也和他們一樣
恣意行淫，隨從逆性的肉慾，至
今受著永火的刑罰，作為鑑戒。

異端人的素描 8可是這些作夢的
人照樣玷污肉身，拒絕主權者，
褻瀆眾尊榮者。9當總領天使彌
額爾，為了梅瑟的屍體和魔鬼激
烈爭辯時，尚且不敢以侮辱的言
詞下判決，而只說：「願主叱責
你！」10這些人卻不然，凡他們
所不明白的事就褻瀆，而他們按
本性所體驗的事，卻像無理性的
畜牲一樣，就在這些事上敗壞自
己。11這些人是有禍的！因為他
們走了加音的路，為圖利而自陷
於巴郎的錯誤，並因科辣黑一樣
的叛逆，而自取滅亡。12這些人

* [6] This second example draws on Genesis 6:1–4 as elaborated in the apocryphal Book of Enoch (cf Jude 1:14): heavenly beings came to earth and had sexual intercourse with women. God punished them by casting them out of heaven into darkness and bondage.

* [7] **Practiced unnatural vice**: literally, "went after alien flesh." This example derives from Genesis 19:1–25, especially Jude 1:4–11, when the townsmen of Sodom violated both hospitality and morality by demanding that Lot's two visitors (really messengers of Yahweh) be handed over to them so that they could abuse them sexually. **Unnatural vice**: this refers to the desire for intimacies by human beings with angels (the reverse of the example in Jude 1:6). Sodom (whence "sodomy") and Gomorrah became proverbial as object lessons for God's punishment on sin (Isaiah 1:9; Jer 50:40; Amos 4:11; Matthew 10:15; 2 Peter 2:6).

* [8] **Dreamers**: the writer returns to the false teachers of Jude 1:4, applying charges from the three examples in Jude 1:5, 6, 7. This may apply to claims they make for revelations they have received by night (to the author, hallucinations). **Defile the flesh**: this may mean bodily pollutions from the erotic dreams of sexual license (Jude 1:7). **Lordship . . . glorious beings**: these may reflect the Lord (Jude 1:5; Jesus, Jude 1:4) whom they spurn and the angels (Jude 1:6; cf the note on 2 Peter 2:10, here, as there, literally, "glories").

* [9] **The archangel Michael . . . judgment**: a reference to an incident in the apocryphal Assumption of Moses. Deut 34:6 had said of Moses, literally in Greek, "they buried him" or "he (God?) buried him" (taken to mean "he was buried"). The later account tells how Michael, who was sent to bury him, was challenged by the devil's interest in the body. Our author draws out the point that if an archangel refrained from reviling even the devil, how wrong it is for mere human beings to revile glorious beings (angels).

* [11] **Cain . . . Balaam . . . Korah**: examples of rebellious men and of the punishment their conduct incurred; cf Genesis 4:8–16; Numbers 16:1–35; 31:16. See the note on 2 Peter 2:15.

* [12] **Blemishes on your love feasts**: or "hidden rocks" or "submerged reefs" (cf Jude 1:13). The opponents engaged in scandalous conduct in connection with community gatherings called **love feasts** (agape meals), which were associated with eucharistic celebrations at certain stages of early Christian practice; cf 1 Cor 11:18–34 and the note on 2 Peter 2:13.

are blemishes on your love feasts,* as they carouse fearlessly and look after themselves. They are waterless clouds blown about by winds, fruitless trees in late autumn, twice dead and uprooted. 13They are like wild waves of the sea, foaming up their shameless deeds, wandering stars for whom the gloom of darkness has been reserved forever.

14*Enoch, of the seventh generation from Adam, prophesied also about them when he said, "Behold, the Lord has come with his countless holy ones 15to execute judgment on all and to convict everyone for all the godless deeds that they committed and for all the harsh words godless sinners have uttered against him." 16These people are complainers, disgruntled ones who live by their desires; their mouths utter bombast as they fawn over people to gain advantage.

Exhortations. 17But you, beloved, remember the words spoken beforehand by the apostles of our Lord Jesus Christ, 18for they told you, "In [the] last time there will be scoffers who will live according to their own godless desires."* 19These are the ones who cause divisions; they live on the natural plane, devoid of the Spirit. 20But you, beloved, build yourselves up in your most holy faith; pray in the holy Spirit. 21Keep yourselves in the love of God and wait for the mercy of our Lord Jesus Christ that leads to eternal life. 22On those who waver, have mercy;*

是你們愛宴上的污點，他們同人宴樂，毫無廉恥，只顧自肥；他們像無水的浮雲，隨風飄盪；又像晚秋不結果實，死了又死，該連根拔出來的樹木；13像海裡的怒濤，四下飛濺他們無恥的白沫；又像出軌的行星，為他們所存留的，乃是直到永遠的黑暗的幽冥。

14針對這些人，亞當後第七代聖祖哈諾客也曾預言說：「看，主帶著他千萬的聖者降來，15要審判眾人，指證一切惡人所行的一切惡事，和邪辟的人所說的一切褻瀆他的言語。」16這些人好出怨言，不滿命運；按照自己的私慾行事，他們的口好說大話，為了利益而奉承他人。

勸信友提防放蕩的人 17但是你們，親愛的，你們要記得我們的主，耶穌基督的宗徒所預言過的話，18他們曾向你們說過：「到末期，必有一些好嘲弄人的人，按照他們個人邪惡的私慾行事。」19這就是那些好分黨分派，屬於血肉，沒有聖神的人。

信友應如何持身待人 20可是你們，親愛的，你們要把自己建築在你們至聖的信德上，在聖神內祈禱；21這樣保存你們自己常在天主的愛內，期望賴我們的主耶穌基督的仁慈，入於永生。22對那些懷疑不信的人，你們要說服；

* [14–15] Cited from the apocryphal Book of Enoch 1:9.
* [18] This is the substance of much early Christian preaching rather than a direct quotation of any of the various New Testament passages on this theme (see Mark 13:22; Acts 20:30; 1 Tm 4:1–3; 2 Peter 3:3).
* [22] **Have mercy**: some manuscripts read "convince," "confute," or "reprove." Others have "even though you waver" or "doubt" instead of **who waver**.

23save others by snatching them out
of the fire; on others have mercy
with fear,* abhorring even the outer
garment stained by the flesh.

23對另一些人，你們要拯救，把
他們從火裡拉出來；但對另一些
人，你們固然要憐憫，可是應存
戒懼的心，甚至連他們肉身所玷
污了的內衣，也要憎惡。

Doxology. 24*To the one who is able
to keep you from stumbling and to
present you unblemished and exultant,
in the presence of his glory, 25to the
only God, our savior, through Jesus
Christ our Lord be glory, majesty,
power, and authority from ages past,
now, and for ages to come. Amen.

結語　致候辭 24願那能保護你
們不失足，並能叫你們無瑕地，
在歡躍中立在他光榮面前的，25惟
一的天主，我們的救主，藉我們
的主耶穌基督，獲享光榮、尊
威、主權和能力，於萬世之前，
現在，至於無窮之世。阿們。

* [23] **With fear**: some manuscripts connect the phrase "with fear" with the imperative "save" or with the participle "snatching." Other manuscripts omit the phrase "on others have mercy," so that only two groups are envisioned. Rescue of those led astray and caution in the endeavor are both enjoined. **Outer garment stained by the flesh**: the imagery may come from Zech 3:3–5, just as that of **snatching . . . out of the fire** comes from Zech 3:2; the very garments of the godless are to be abhorred because of their contagion.
* [24–25] With this liturgical statement about the power of God to keep the faithful from stumbling, and praise to him through Jesus Christ, the letter reaches its conclusion by returning to the themes with which it began (Jude 1:1–2).

若望默示錄引言

《若望默示錄》是新約經書中唯一的《先知書》。列於正經之末，好似以此書作印璽，封閉了天主對人類的公開啟示。照體裁而論，本書似乎是一封長函，其實是屬於先知書的一種默示錄文體。

《若望默示錄》的題名，並非出於原著；但由本書序言看來，意思是說：耶穌基督給若望的啟示。本書的作者若望一名，見於書中數次（1:1,4,9; 22:8），他就是若望宗徒。關於他的小史，見《若望福音》引言。

本書的對象很明顯是小亞細亞省的「七個教會」（2,3兩章）。作者以這「七個教會」象徵全教會。寫書的動機，固然是作者直接受命於天主（1:11），但也是為適合當時教會的需要，因為各處的信友，尤其小亞細亞的信友的處境極為惡劣，他們外受敵人的迫害和敵視，內受邪說和冷淡的威脅（2,3兩章）。由此可以明瞭本書的目的，即是以基督的光榮顯示和最後勝利，來堅固那些信德動搖的信友，並鼓勵為信德而受難的義士。

本書寫作的時間，如聖依肋乃所說，是在多米仙皇帝晚年。若望見神視的地方，無疑是在帕特摩島（1:9）。似乎他也在此島上寫了此書，時間大約是公元96年。

歷來講解本書的人都感覺十分困難，因為本書是一部先知書（22:18），所載的預言雖是「可信而真實的」（22:6），但在未實現之前，定難明瞭；何況大部份預言在末世時方能實現，又何況多是以神秘的異像、數字、比喻和象徵寫出的，更是難上加難。雖然如此，本書的寫成既是為了信友的神益，當然人人要讀，只是閱讀時應懷著信德和誠心敬意，如此其中的奧義方可彰明較著；如此，有關天主、基督、教會等異像，對於信徒，另外對於遭受迫害的人，纔有莫大的安慰；同時他們的明悟必受神光燭照，心中的愛火自然會漸漸燃起。的確，「那誦讀和那些聽了這預言而又遵行書中所記載的，是有福的」（1:3; 22:7）。

本書的結構緊湊嚴密，布局極有規律，段落亦甚分明。本書除序言（1:1-20）和結語（22:6-21）外，分為三部分：第一部分先以神視作為引論（1:9-20），以後是給七個教會的七封書信（2,3兩章）。第二部分詳列有關世末的神視，共分五組：即七印、七號角、七異兆、七金盂、以及基督與大巴比倫的戰爭（4:1-19:10）。第三部分記敘基督與教會的最後勝利（19:11-22:5）。

THE BOOK OF
REVELATION

The Apocalypse, or Revelation to John, the last book of the Bible, is one of the most difficult to understand because it abounds in unfamiliar and extravagant symbolism, which at best appears unusual to the modern reader. Symbolic language, however, is one of the chief characteristics of apocalyptic literature, of which this book is an outstanding example. Such literature enjoyed wide popularity in both Jewish and Christian circles from ca. 200 B.C. to A.D. 200.

This book contains an account of visions in symbolic and allegorical language borrowed extensively from the Old Testament, especially Ezekiel, Zechariah, and Daniel. Whether or not these visions were real experiences of the author or simply literary conventions employed by him is an open question.

This much, however, is certain: symbolic descriptions are not to be taken as literal descriptions, nor is the symbolism meant to be pictured realistically. One would find it difficult and repulsive to visualize a lamb with seven horns and seven eyes; yet Jesus Christ is described in precisely such words (Rev 5:6). The author used these images to suggest Christ's universal (seven) power (horns) and knowledge (eyes). A significant feature of apocalyptic writing is the use of symbolic colors, metals, garments (Rev 1:13–16; 3:18; 4:4; 6:1–8; 17:4; 19:8), and numbers (*four* signifies the world, *six* imperfection, *seven* totality or perfection, *twelve* Israel's tribes or the apostles, *one thousand* immensity).

Finally the vindictive language in the book (Rev 6:9–10; 18:1–19:4) is also to be understood symbolically and not literally. The cries for vengeance on the lips of Christian martyrs that sound so harsh are in fact literary devices the author employed to evoke in the reader and hearer a feeling of horror for apostasy and rebellion that will be severely punished by God.

The lurid descriptions of the punishment of Jezebel (Rev 2:22) and of the destruction of the great harlot, Babylon (Rev 16:9–19:2),are likewise literary devices. The metaphor of Babylon as harlot would be wrongly construed if interpreted literally. On the other hand, the stylized figure of the woman clothed with the sun (Rev 12:1–6), depicting the New Israel, may seem to be a negative stereotype. It is necessary to look beyond the literal meaning to see that these images mean to convey a sense of God's wrath at sin in the former case and trust in God's providential care over the church in the latter.

The Book of Revelation cannot be adequately understood except against the historical background that occasioned its writing. Like Daniel and other apocalypses, it was composed as resistance literature to meet a crisis. The book itself suggests that the crisis was ruthless persecution of the early church by the Roman authorities; the harlot Babylon symbolizes pagan Rome, the city on seven hills (17:9). The book is, then, an exhortation and admonition to Christians of the first century to stand firm in the faith and to avoid compromise with paganism, despite the threat of adversity and martyrdom; they are to await patiently the fulfillment of God's mighty promises. The triumph of God in the world of men and women remains a mystery, to be accepted in faith and longed for in hope. It is a triumph that unfolded in the history of Jesus of Nazareth and continues to unfold in the history of the individual Christian who follows the way of the cross, even, if necessary, to a martyr's death.

Though the perspective is eschatological—ultimate salvation and victory are said to take place at the end of the present age when Christ will come in glory at the parousia—the book presents the decisive struggle of Christ and his followers against Satan and his cohorts as already over. Christ's overwhelming defeat of the kingdom of Satan ushered in the everlasting reign of God (Rev 11:15; 12:10). Even the forces of evil unwittingly carry out the divine plan (Rev 17:17), for God is the sovereign Lord of history.

The Book of Revelation had its origin in a time of crisis, but it remains valid and meaningful for Christians of all time. In the face of apparently insuperable evil, either from within or from without, all Christians are called to trust in Jesus' promise, "Behold, I am with you always, until the end of the age" (Mt 28:20). Those who remain steadfast in their faith and confidence in the risen Lord need have no fear. Suffering, persecution, even death by martyrdom, though remaining impenetrable mysteries of evil, do not comprise an absurd dead end. No matter what adversity or sacrifice Christians may endure, they will in the end triumph over Satan and his forces because of their fidelity to Christ the victor. This is the enduring message of the book; it is a message of hope and consolation and challenge for all who dare to believe.

The author of the book calls himself John (Rev 1:1, 4, 9; 22:8), who because of his Christian faith has been exiled to the rocky island of Patmos, a Roman penal colony. Although he never claims to be John the apostle, whose name is attached to the fourth gospel, he was so identified by several of the early church Fathers, including Justin, Irenaeus, Clement of Alexandria, Tertullian, Cyprian, and Hippolytus. This identification, however, was denied by other Fathers, including Denis of Alexandria, Eusebius of Caesarea, Cyril of Jerusalem, Gregory Nazianzen, and John Chrysostom. Indeed, vocabulary, grammar, and style make it doubtful that the book could have been put into its present form by the same person(s) responsible for the fourth gospel. Nevertheless, there are definite linguistic and theological affinities between the two books. The tone of the letters to the seven churches (Rev 1:4–3:22) is indicative of the great authority the author enjoyed over the Christian communities in Asia. It is possible, therefore, that he was a disciple of John the apostle, who is traditionally associated with that part of the world. The date of the book in its present form is probably near the end of the reign of Domitian (A.D. 81–96), a fierce persecutor of the Christians.

The principal divisions of the Book of Revelation are the following:

I. Prologue (Rev 1:1–3)
II. Letters to the Churches of Asia (Rev 1:4–3:22)
III. God and the Lamb in Heaven (Rev 4:1–5:14)
IV. The Seven Seals, Trumpets, and Plagues, with Interludes (Rev 6:1–16:21)
V. The Punishment of Babylon and the Destruction of Pagan Nations (Rev 17:1–20:15)
VI. The New Creation (Rev 21:1–22:5)
VII. Epilogue (Rev 22:6–21)

I: Prologue

CHAPTER 1

1*The revelation of Jesus Christ, which
God gave to him, to show his servants
what must happen soon. He made it
known by sending his angel to his
servant John, 2who gives witness to
the word of God and to the testimony
of Jesus Christ by reporting what he
saw. 3Blessed is the one* who reads
aloud and blessed are those who listen
to this prophetic message and heed
what is written in it, for the appointed
time is near.

II: Letters to the Churches of Asia

Greeting. 4*John, to the seven
churches in Asia:* grace to you and
peace from him who is and who was
and who is to come, and from the
seven spirits before his throne, 5and
from Jesus Christ, the faithful witness,
the firstborn of the dead and ruler of
the kings of the earth. To him who
loves us and has freed us* from our
sins by his blood, 6who has made us
into a kingdom, priests for his God
and Father, to him be glory and power
forever [and ever]. Amen.

7Behold, he is coming amid the
clouds,
and every eye will see him,
even those who pierced him.

若望默示錄

第一章

序言 1耶穌基督的啟示，是天主賜給他，叫他把那些必須快要發生的事，指示給自己的僕人們；他遂打發天使，告訴自己的僕人若望；2若望便為天主的話和為耶穌基督作了見證，即對他所見到的一切作了證。3那誦讀和那些聽了這預言，而又遵行書中所記載的，是有福的！因為時期已臨近了。

致七教會書

致候辭 4若望致書給亞細亞的七個教會：願恩寵與平安由那今在、昔在及將來永在者，由在他寶座前的七神，5並由那原為忠實的見證，死者中的首生者，和地上萬王的元首耶穌基督賜與你們。願光榮與權能歸於那愛我們，並以自己的血解救我們脫離我們的罪過，6使我們成為國度，成為侍奉他的天主和父的司祭的那位，直到萬世萬代。阿們。

啟示的要義 7看，他乘著雲彩降來，眾目都要瞻望他，連那些刺透了他的人，也要瞻望他，地

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* [1:1–3] This prologue describes the source, contents, and audience of the book and forms an inclusion with the epilogue (Rev 22:6–21), with its similar themes and expressions.

* [1:3] **Blessed is the one**: this is the first of seven beatitudes in this book; the others are in Rev 14:13; 16:15; 19:9; 20:6; 22:7, 14. **This prophetic message**: literally, "the words of the prophecy"; so Rev 22:7, 10, 18, 19 by inclusion. **The appointed time**: when Jesus will return in glory; cf Rev 1:7; 3:11; 22:7, 10, 12, 20.

* [1:4–8] Although Revelation begins and ends (Rev 22:21) with Christian epistolary formulae, there is nothing between Rev 4; 22 resembling a letter. The author here employs the standard word order for greetings in Greek letter writing: "N. to N., greetings . . .."; see the note on Romans 1:1.

* [1:4] **Seven churches in Asia**: Asia refers to the Roman province of that name in western Asia Minor (modern Turkey); these representative churches are mentioned by name in Rev 1:11, and each is the recipient of a message (Rev 2:1–3:22). **Seven** is the biblical number suggesting fullness and completeness; thus the seer is writing for the whole church.

* [1:5] **Freed us**: the majority of Greek manuscripts and several early versions read "washed us"; but "freed us" is supported by the best manuscripts and fits well with Old Testament imagery, e.g., Isaiah 40:2.

All the peoples of the earth will
lament him.
Yes. Amen.
8"I am the Alpha and the Omega,"
* says the Lord God, "the one who is
and who was and who is to come, the
almighty."

上的各種族都要哀悼他。的確這樣。阿們。8「我是『阿耳法』和『敖默加』」，那今在、昔在及將來永在的全能者上主天主這樣說。

The First Vision. 9*I, John, your brother, who share with you the distress, the kingdom, and the endurance we have in Jesus, found myself on the island called Patmos* because I proclaimed God's word and gave testimony to Jesus. 10I was caught up in spirit on the Lord's day* and heard behind me a voice as loud as a trumpet, 11which said, "Write on a scroll* what you see and send it to the seven churches: to Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea." 12*Then I turned to see whose voice it was that spoke to me, and when I turned, I saw seven gold lampstands 13and in the midst of the lampstands one like a son of man,* wearing an ankle-length robe, with a gold sash around his chest. 14The hair of his head was as

人子的異像 9我若望，你們的弟兄，並在耶穌內與你們共患難，同王權和同忍耐的，為天主的話，並為給耶穌作證，曾到了一座名叫帕特摩的海島上。10在一個主日上，我在神魂超拔中，聽見在我背後有一個大聲音，好似號角的聲音，11說：「將你所聽見的寫在書上，送到厄弗所、斯米納、培爾加摩、提雅提辣、撒爾德、非拉德非雅和勞狄刻雅七個教會。」12我就轉過身來，要看看那同我說話的聲音；我一轉身就看見了七盞金燈臺，13在燈臺當中有似人子的一位，身穿長衣，胸間佩有金帶。14他的頭

* [1:8] **The Alpha and the Omega**: the first and last letters of the Greek alphabet. In Rev 22:13 the same words occur together with the expressions "the First and the Last, the Beginning and the End"; cf Rev 1:17; 2:8; 21:6; Isaiah 41:4; 44:6.
* [1:9–20] In this first vision, the seer is commanded to write what he sees to the seven churches (Rev 1:9–11). He sees Christ in glory, whom he depicts in stock apocalyptic imagery (Rev 1:12–16), and hears him describe himself in terms meant to encourage Christians by emphasizing his victory over death (Rev 1:17–20).
* [1:9] **Island called Patmos**: one of the Sporades islands in the Aegean Sea, some fifty miles south of Ephesus, used by the Romans as a penal colony. **Because I proclaimed God's word**: literally, "on account of God's word."
* [1:10] **The Lord's day**: Sunday. **As loud as a trumpet**: the imagery is derived from the theophany at Sinai (Exodus 19:16, 19; cf Hebrews 12:19 and the trumpet in other eschatological settings in Isaiah 27:13; Joel 2:1; Matthew 24:31; 1 Cor 15:52; 1 Thes 4:16).
* [1:11] **Scroll**: a papyrus roll.
* [1:12–16] A symbolic description of Christ in glory. The metaphorical language is not to be understood literally; cf Introduction.
* [1:13] **Son of man**: see the note on Mark 8:31. **Ankle-length robe**: Christ is priest; cf Exodus 28:4; 29:5; Wisdom 18:24; Zech 3:4. **Gold sash**: Christ is king; cf Exodus 28:4; 1 Macc 10:89; 11:58; Daniel 10:5.
* [1:14] **Hair . . . as white as white wool or as snow**: Christ is eternal, clothed with the dignity that belonged to the "Ancient of Days"; cf Rev 1:18; Daniel 7:9. **His eyes were like a fiery flame**: Christ is portrayed as all-knowing; cf Rev 2:23; Psalm 7:10; Jer 17:10; and similar expressions in Rev 2:18; 19:12; cf Daniel 10:6.

white as white wool or as snow,* and
his eyes were like a fiery flame. 15His
feet were like polished brass refined in
a furnace,* and his voice was like the
sound of rushing water. 16In his right
hand he held seven stars.* A sharp
two-edged sword came out of his
mouth, and his face shone like the sun
at its brightest.

17When I caught sight of him, I
fell down at his feet as though dead.*
He touched me with his right hand
and said, "Do not be afraid. I am the
first and the last, 18the one who lives.
Once I was dead, but now I am alive
forever and ever. I hold the keys to
death and the netherworld.* 19Write
down, therefore, what you have seen,
and what is happening, and what
will happen afterwards.* 20This is the
secret meaning* of the seven stars you
saw in my right hand, and of the seven
gold lampstands: the seven stars are
the angels of the seven churches, and
the seven lampstands are the seven
churches.

和頭髮皓白，有如潔白的羊毛，
又如同雪；他的眼睛有如火燄；
15他的腳相似在烈窯中燒煉的光
銅；他的聲音有如大水的響聲；
16他的右手持有七顆星；從他的
口中發出一把雙刃的利劍；他的
面容有如發光正烈的太陽。

17我一看見他，就跌倒在他腳
前，有如死人，他遂把右手按在
我身上說：「不要害怕！我是元
始，我是終末，18我是生活的；
我曾死過，可是，看，我如今卻
活著，一直到萬世萬代；我持
有死亡和陰府的鑰匙，19所以你
應把你看見的事，現今的，以及
這些事以後要發生的事，都寫下
來。20至於你看見在我右手中的
七顆星，和七盞金燈臺的奧義，
就是：七顆星是指七個教會的天
使，七盞燈臺是指七個教會。」

* [1:15] **His feet . . . furnace**: Christ is depicted as unchangeable; cf Ezekiel 1:27; Daniel 10:6. The Greek word translated "refined" is unconnected grammatically with any other word in the sentence. **His voice . . . water**: Christ speaks with divine authority; cf Ezekiel 1:24.

* [1:16] **Seven stars**: in the pagan world, Mithras and the Caesars were represented with seven stars in their right hand, symbolizing their universal dominion. **A sharp two-edged sword**: this refers to the word of God (cf Eph 6:17; Hebrews 4:12) that will destroy unrepentant sinners; cf Rev 2:16; 19:15; Wisdom 18:15; Isaiah 11:4; 49:2. **His face . . . brightest**: this symbolizes the divine majesty of Christ; cf Rev 10:1; 21:23; Jdgs 5:31; Isaiah 60:19; Matthew 17:2.

* [1:17] It was an Old Testament belief that for sinful human beings to see God was to die; cf Exodus 19:21; 33:20; Jdgs 6:22–23; Isaiah 6:5.

* [1:18] **Netherworld**: Greek Hades, Hebrew Sheol, the abode of the dead; cf Rev 20:13–14; Numbers 16:33.

* [1:19] **What you have seen, and what is happening, and what will happen afterwards**: the three parts of the Book of Revelation, the vision (Rev 1:10–20), the situation in the seven churches (Rev 2–3), and the events of Rev 6–22.

* [1:20] **Secret meaning**: literally, "mystery." **Angels**: these are the presiding spirits of the seven churches. Angels were thought to be in charge of the physical world (cf Rev 7:1; 14:18; 16:5) and of nations (Daniel 10:13; 12:1), communities (the seven churches), and individuals (Matthew 18:10; Acts 12:15). Some have seen in the "angel" of each of the seven churches its pastor or a personification of the spirit of the congregation.

CHAPTER 2

To Ephesus. 1*"To the angel of the church* in Ephesus, write this:*

"'The one who holds the seven stars in his right hand and walks in the midst of the seven gold lampstands says this: 2"I know your works, your labor, and your endurance, and that you cannot tolerate the wicked; you have tested those who call themselves apostles but are not, and discovered that they are impostors.* 3Moreover, you have endurance and have suffered for my name, and you have not grown weary. 4Yet I hold this against you: you have lost the love you had at first. 5Realize how far you have fallen. Repent, and do the works you did at first. Otherwise, I will come to you and remove your lampstand from its place, unless you repent. 6But you have this in your favor: you hate the works of the Nicolaitans,* which I also hate.

7""Whoever has ears ought to hear what the Spirit says to the churches. To the victor* I will give the right to eat from the tree of life that is in the garden of God.'"

第二章

致厄弗所教會書 1你給厄弗所教會的天使寫：「那右手握著七顆星，而在那七盞金燈臺當中行走的這樣說：2我知道你的作為、你的苦勞和你的堅忍；也知道你不能容忍惡人，並且你也曾查驗出那些自稱為宗徒而實非宗徒的人，發現他們是撒謊的人；3也知道你有堅忍，為了我的名字受了苦，而毫不厭倦。4可是，我有反對你的一條，就是你拋棄了你起初的愛德，5所以你該回想你是從那裡跌下的，你該悔改，行先前所行的事：若你不悔改，我就要臨於你，把你的燈臺從原處挪去。6不過你有一條：就是你惱恨了尼苛勞黨人的行為，這也是我所惱恨的。7有耳朵的，應聽聖神向各教會說的話：勝利的，我要把天主樂園中生命樹的果實，賜給他吃。」

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* [2:1–3:22] Each of the seven letters follows the same pattern: address; description of the exalted Christ; blame and/or praise for the church addressed; threat and/or admonition; final exhortation and promise to all Christians.

* [2:1–7] The letter to Ephesus praises the members of the church there for their works and virtues, including discerning false teachers (Rev 2:2–3), but admonishes them to repent and return to their former devotion (Rev 2:4–5). It concludes with a reference to the Nicolaitans (see the note on Rev 2:6) and a promise that the victor will have access to eternal life (Rev 2:7).

* [2:1] **Ephesus**: this great ancient city had a population of ca. 250,000; it was the capital of the Roman province of Asia and the commercial, cultural, and religious center of Asia. The other six churches were located in the same province, situated roughly in a circle; they were selected for geographical reasons rather than for the size of their Christian communities. **Walks in the midst of the seven gold lampstands**: this signifies that Christ is always present in the church; see the note on Rev 1:4.

* [2:2] **Who call themselves . . . impostors**: this refers to unauthorized and perverse missionaries; cf Acts 20:29–30.

* [2:6] **Nicolaitans**: these are perhaps the impostors of Rev 2:2; see the note on Rev 2:14–15. There is little evidence for connecting this group with Nicolaus, the proselyte from Antioch, mentioned in Acts 6:5.

* [2:7] **Victor**: referring to any Christian individual who holds fast to the faith and does God's will in the face of persecution. **The tree of life that is in the garden of God**: this is a reference to the tree in the primeval paradise (Genesis 2:9); cf Rev 22:2, 14, 19. The decree excluding humanity from the tree of life has been revoked by Christ.

To Smyrna. 8*"To the angel of the church in Smyrna,* write this:

"'The first and the last, who once died but came to life, says this: 9"I know your tribulation and poverty, but you are rich.* I know the slander of those who claim to be Jews and are not, but rather are members of the assembly of Satan. 10Do not be afraid of anything that you are going to suffer. Indeed, the devil will throw some of you into prison, that you may be tested, and you will face an ordeal for ten days. Remain faithful until death, and I will give you the crown of life.

11"'"Whoever has ears ought to hear what the Spirit says to the churches. The victor shall not be harmed by the second death."'*

致斯米納教會書 8你給斯米納教會的天使寫：「那身為元始和終末，曾死過而復生的這樣說：9我知道你的困苦和貧窮，其實你是富足的；也知道你由那些自稱為猶太人的人受的誹謗，其實他們不是猶太人，而是撒殫的會眾。10不要怕你要受的苦！看，魔鬼要把你們中的一些人投在監裡，叫你們受試探；你們要遭受困難十天之久。你應當忠信至死，我必要賜給你生命的華冠。11有耳朵的，應聽聖神向各教會說的話：勝利的必不受第二次死亡的害。」

To Pergamum. 12*"To the angel of the church in Pergamum,* write this:

"'The one with the sharp two-edged sword says this: 13"I know that you live where Satan's throne* is, and yet you hold fast to my name and have not denied your faith in me, not even in the days of Antipas, my faithful

致培爾加摩教會書 12你給培爾加摩教會的天使寫：「那持有雙刃利劍的這樣說：13我知道你居住的地方，在那裡有撒殫的寶座；當我忠信的見證安提帕在你們中間，即在撒殫居住的地方被殺的時日，你仍堅持了我的名

* [2:8–11] The letter to Smyrna encourages the Christians in this important commercial center by telling them that although they are impoverished, they are nevertheless rich, and calls those Jews who are slandering them members of the assembly of Satan (Rev 2:9). There is no admonition; rather, the Christians are told that they will suffer much, even death, but the time of tribulation will be short compared to their eternal reward (Rev 2:10), and they will thus escape final damnation (Rev 2:11).

* [2:8] **Smyrna**: modern Izmir, ca. thirty miles north of Ephesus, and the chief city of Lydia, with a temple to the goddess Roma. It was renowned for its loyalty to Rome, and it also had a large Jewish community very hostile toward Christians.

* [2:9–10] The church in Smyrna was materially poor but spiritually rich. Accusations made by Jewish brethren there occasioned the persecution of Christians; cf Acts 14:2, 19; 17:5, 13.

* [2:11] **The second death**: this refers to the eternal death, when sinners will receive their final punishment; cf Rev 20:6, 14–15; 21:8.

* [2:12–17] The letter to Pergamum praises the members of the church for persevering in their faith in Christ even in the midst of a pagan setting and in face of persecution and martyrdom (Rev 2:13). But it admonishes them about members who advocate an unprincipled morality (Rev 2:14; cf 2 Peter 2:15; Jude 1:11) and others who follow the teaching of the Nicolaitans (Rev 2:15; see the note there). It urges them to repent (Rev 2:16) and promises them the hidden manna and Christ's amulet (Rev 2:17).

* [2:12] **Pergamum**: modern Bergama, ca. forty-five miles northeast of Smyrna, a center for various kinds of pagan worship. It also had an outstanding library (the word **parchment** is derived from its name).

* [2:13] **Satan's throne**: the reference is to emperor worship and other pagan practices that flourished in Pergamum, perhaps specifically to the white marble altar erected and dedicated to Zeus by Eumenes II (197–160 B.C.).

witness, who was martyred among you, where Satan lives. 14*Yet I have a few things against you. You have some people there who hold to the teaching of Balaam, who instructed Balak to put a stumbling block before the Israelites: to eat food sacrificed to idols and to play the harlot. 15Likewise, you also have some people who hold to the teaching of [the] Nicolaitans. 16Therefore, repent. Otherwise, I will come to you quickly and wage war against them with the sword of my mouth.

17"'"Whoever has ears ought to hear what the Spirit says to the churches. To the victor I shall give some of the hidden manna;* I shall also give a white amulet upon which is inscribed a new name, which no one knows except the one who receives it."'

To Thyatira. 18*"To the angel of the church in Thyatira,* write this:

"'The Son of God, whose eyes are like a fiery flame and whose feet are like polished brass, says this: 19"I know your works, your love, faith, service, and endurance, and that your last works are greater than the first. 20Yet I hold this against you, that you tolerate the woman Jezebel, who calls herself a prophetess, who teaches and misleads my servants to play the harlot

字，從未否認對我的信仰。14可是，我有反對你的幾條，就是：在你們那裡，你容忍了一些堅持巴郎教訓的人；巴郎曾教巴拉克在以色列子民前安放了絆腳石，叫他們吃祭肉，行邪淫；15同樣，你也容忍了一些堅持尼苛勞黨人教訓的人。16所以你應當悔改，不然，我就要迅速臨於你，用我口中的利劍攻擊他們。17有耳朵的，應聽聖神向各教會說的話：勝利的，我要賜給他隱藏的『瑪納』，也要賜給他一塊刻有新名號的白石，除領受的人外，誰也不認得這名號。」

致提雅提辣教會書 18你給提雅提辣教會的天使寫：「那位眼睛有如火燄，雙腳有如光銅的天主子這樣說：19我知道你的作為、你的愛德、信德、服務和堅忍，也知道你末後的作為比先前的更多。20可是我有反對你的一條，就是你曾容許那自稱為先知的婦人依則貝耳教訓我的僕人，並引誘

* [2:14–15] Like Balaam, the biblical prototype of the religious compromiser (cf Numbers 25:1–3; 31:16; 2 Peter 2:15; Jude 1:11), the Nicolaitans in Pergamum and Ephesus (Rev 2:6) accommodated their Christian faith to paganism. They abused the principle of liberty enunciated by Paul (1 Cor 9:19–23).

* [2:17] **The hidden manna**: this is the food of life; cf Psalm 78:24–25. **White amulet**: literally, "white stone," on which was written a magical name, whose power could be tapped by one who knew the secret name. It is used here as a symbol of victory and joy; cf Rev 3:4–5. **New name**: this is a reference to the Christian's rebirth in Christ; cf Rev 3:12; 19:12; Isaiah 62:2; 65:15.

* [2:18–29] The letter to Thyatira praises the progress in virtue of this small Christian community (Rev 2:19) but admonishes them for tolerating a false prophet who leads them astray (Rev 2:20). Her fate is sealed, but there is hope of repentance for her followers (Rev 2:21–22). Otherwise, they too shall die (Rev 2:23). They are warned against Satanic power or knowledge (Rev 2:24–25). Those who remain faithful will share in the messianic reign, having authority over nations (Rev 2:26–27), and will in fact possess Christ himself (Rev 2:8).

* [2:18] **Thyatira**: modern Akhisar, ca. forty miles southeast of Pergamum, a frontier town famous for its workers' guilds (cf Acts 16:14), membership in which may have involved festal meals in pagan temples.

* [2:20] The scheming and treacherous Jezebel of old (cf 1 Kings 19:1–2; 21:1–14; 2 Kings 9:22, 30–34) introduced pagan customs into the religion of Israel; this new Jezebel was doing the same to Christianity.

and to eat food sacrificed to idols.* 21I
have given her time to repent, but she
refuses to repent of her harlotry. 22So I
will cast her on a sickbed and plunge
those who commit adultery with her
into intense suffering unless they
repent of her works. 23I will also put
her children* to death. Thus shall all
the churches come to know that I am
the searcher of hearts and minds and
that I will give each of you what your
works deserve. 24But I say to the rest
of you in Thyatira, who do not uphold
this teaching and know nothing of
the so-called deep secrets of Satan:*
on you I will place no further burden,
25except that you must hold fast to
what you have until I come.

26"'"To the victor,* who keeps to my
ways* until the end,
I will give authority over the
nations.
27He will rule them with an iron
rod.
Like clay vessels will they be
smashed,
28just as I received authority from
my Father. And to him I will give the
morning star.

29"'"Whoever has ears ought to hear
what the Spirit says to the churches."'

他們行邪淫，吃祭肉。21我原給了她悔改的時間，可是她不肯悔改自己的淫行。22看，我要把她投在病床上，並且把那些與她行邪淫的人，若他們對她的惡行不予以悔改，也投到重大的困苦中，23並將她的子女置於死地；這樣各教會都知道我是洞察人心和肺腑的主，並且我要按照你們的行為，報應你們每一個人。24至於你們其餘的提雅提辣人，凡不隨從這種教訓，不認識那所謂『撒殫奧義』的人，我對你們說：我不再把別的重擔加在你們身上，25可是你們應該堅持已有的，直到我來。26勝利的，並且到最末堅守我事業的人，我必賜給他治理萬民的權柄——27他將用鐵杖管轄他們，有如打碎瓦器——28正如我由我父所領受的權柄一樣；我還要賜給他那顆晨星。29有耳朵的，應聽聖神向各教會說的話。」

CHAPTER 3

To Sardis. 1*"To the angel of the
church in Sardis,* write this:
"'The one who has the seven spirits
of God and the seven stars says this:

第三章

致撒爾德教會書 1你給撒爾德教會的天使寫：「那持有天主的七神和七顆星的這樣說：我知道你

* [2:23] **Children**: spiritual descendants.
* [2:24] **The so-called deep secrets of Satan**: literally, "the deep things of Satan," a scathing reference to the perverse teaching of the Nicolaitans (Rev 2:15).
* [2:26–28] The Christian who perseveres in faith will share in Christ's messianic authority (cf Psalm 2:8–9) and resurrection victory over death, symbolized by the morning star; cf Rev 22:16.
* [2:26] **Who keeps to my ways**: literally, "who keeps my works."
* [3:1–6] The letter to Sardis does not praise the community but admonishes its members to watchfulness, mutual support, and repentance (Rev 3:2–3). The few who have remained pure and faithful will share Christ's victory and will be inscribed in the book of life (Rev 3:4–5).
* [3:1] **Sardis**: this city, located ca. thirty miles southeast of Thyatira, was once the capital of Lydia, known for its wealth at the time of Croesus (6th century B.C.). Its citadel, reputed to be unassailable, was captured by surprise, first by Cyrus and later by Antiochus. The church is therefore warned to be on guard.

"I know your works, that you have the reputation of being alive, but you are dead. 2Be watchful and strengthen what is left, which is going to die, for I have not found your works complete in the sight of my God. 3Remember then how you accepted and heard; keep it, and repent. If you are not watchful, I will come like a thief, and you will never know at what hour I will come upon you. 4However, you have a few people in Sardis who have not soiled their garments; they will walk with me dressed in white, because they are worthy.

5"'"The victor will thus be dressed in white,* and I will never erase his name from the book of life but will acknowledge his name in the presence of my Father and of his angels.

6"'"Whoever has ears ought to hear what the Spirit says to the churches."'

To Philadelphia. 7*"To the angel of the church in Philadelphia,* write this:

"'The holy one, the true,
who holds the key of David,
who opens and no one shall close,
who closes and no one shall open,
says this:

8"'"I know your works (behold, I have left an open door* before you, which no one can close). You have limited strength, and yet you have kept my word and have not denied my name. 9Behold, I will make those

的作為，也知道你有生活之名，其實你是死的。2你該儆醒，堅固其餘將要死的人，因為我沒有發現你的作為，在我天主面前是齊全的，3所以你應回想當初你是怎樣接受了，是怎樣聽了天主的道：你該遵守，又該悔改；假如你不儆醒，我必要像盜賊一樣來臨，你也不知道我何時臨於你。4可是，在撒爾德你還有幾個沒有玷污自己的衣服，他們必要穿上白衣，與我同行，因為他們當得起。5勝利的必要這樣穿上白衣，我決不將他的名字從生命冊上抹去；反之，我要在我父面前，在他的天使面前，承認他的名字。6有耳朵的，應聽聖神向各教會說的話。」

致非拉德非雅教會書 7你給非拉德非雅教會的天使寫：「那聖潔而真實的，掌有達味鑰匙的，開了無人能關，關了無人能開的這樣說：8我知道你的作為；看，我在你面前安置了一個敞開的門，誰也不能關閉它；我知道你能力雖小，卻遵守了我的話，沒有否認我的名字。9看，我要從撒殫的

* [3:5] **In white**: white is a sign of victory and joy as well as resurrection; see the note on Rev 2:17. **The book of life**: the roll in which the names of the redeemed are kept; cf Rev 13:8; 17:8; 20:12, 15; 21:27; Phil 4:3; Daniel 12:1. They will be acknowledged by Christ in heaven; cf Matthew 10:32.

* [3:7–13] The letter to Philadelphia praises the Christians there for remaining faithful even with their limited strength (Rev 3:8). Members of the assembly of Satan are again singled out (Rev 3:9; see Rev 2:9). There is no admonition; rather, the letter promises that they will be kept safe at the great trial (Rev 3:10–11) and that the victors will become pillars of the heavenly temple, upon which three names will be inscribed: God, Jerusalem, and Christ (Rev 3:12).

* [3:7] **Philadelphia**: modern Alasehir, ca. thirty miles southeast of Sardis, founded by Attalus II Philadelphus of Pergamum to be an "open door" (Rev 3:8) for Greek culture; it was destroyed by an earthquake in A.D. 17. Rebuilt by money from the Emperor Tiberius, the city was renamed Neo-Caesarea; this may explain the allusions to "name" in Rev 3:12. **Key of David**: to the heavenly city of David (cf Isaiah 22:22), "the new Jerusalem" (Rev 3:12), over which Christ has supreme authority.

* [3:8] **An open door**: opportunities for sharing and proclaiming the faith; cf Acts 14:27; 1 Cor 16:9; 2 Cor 2:12.

of the assembly of Satan who claim
to be Jews and are not, but are lying,
behold I will make them come and fall
prostrate at your feet, and they will
realize that I love you. 10Because you
have kept my message of endurance,*
I will keep you safe in the time of trial
that is going to come to the whole
world to test the inhabitants of the
earth. 11I am coming quickly. Hold fast
to what you have, so that no one may
take your crown.

12"'"The victor I will make into a
pillar* in the temple of my God, and
he will never leave it again. On him I
will inscribe the name of my God and
the name of the city of my God, the
new Jerusalem, which comes down
out of heaven from my God, as well as
my new name.

13"'"Whoever has ears ought to hear
what the Spirit says to the churches."'

會眾，即從那些自稱為猶太人的
人中——其實不是，而只是撒謊的
人——把一些人交給你；看，我
要使他們前來，俯伏在你腳前，
使他們承認我愛了你。10因為你
遵守了我論堅忍的訓言，我也要
在試探期中保存你，這時期將要
臨於全世界，為試探世界上的居
民。11我快要來；你應堅持你所
有的，免得人拿去你的花冠。
12勝利的，我要使他成為我天主
殿宇的柱子，決不再讓他到外面
去；我還要把我天主的名號，和
從天上我天主那裡降下的我天主
的城邑，即新耶路撒冷的名號，
以及我的新名號，寫在他身上。
13有耳朵的，應聽聖神向各教會
說的話。」

To Laodicea. 14*"To the angel of the
church in Laodicea,* write this:

"'The Amen, the faithful and true
witness, the source of God's creation,
says this: 15"I know your works; I
know that you are neither cold nor
hot.* I wish you were either cold or
hot. 16*So, because you are lukewarm,

致勞狄刻雅教會書 14你給勞狄
刻雅教會的天使寫：「那做『阿
們』，做忠信而真實見證的，做
天主創造萬物根源的這樣說：15我
知道你的作為：你也不冷，也不
熱；巴不得你或冷或熱！16但是，

* [3:10] **My message of endurance**: this does not refer to a saying of Jesus about patience but to the example of Christ's patient endurance. **The inhabitants of the earth**: literally, "those who live on the earth." This expression, which also occurs in Rev 6:10; 8:13; 11:10; 13:8, 12, 14; 17:2, 8, always refers to the pagan world.
* [3:12] **Pillar**: this may be an allusion to the rebuilding of the city; see the note on v 7. **New Jerusalem**: it is described in Rev 21:10–22:5.
* [3:14–22] The letter to Laodicea reprimands the community for being lukewarm (Rev 3:15–16), but no particular faults are singled out. Their material prosperity is contrasted with their spiritual poverty, the violet tunics that were the source of their wealth with the white robe of baptism, and their famous eye ointment with true spiritual perception (Rev 3:17–18). But Christ's chastisement is inspired by love and a desire to be allowed to share the messianic banquet with his followers in the heavenly kingdom (Rev 3:9–21).
* [3:14] **Laodicea**: ca. forty miles southeast of Philadelphia and ca. eighty miles east of Ephesus, a wealthy industrial and commercial center, with a renowned medical school. It exported fine woolen garments and was famous for its eye salves. It was so wealthy that it was proudly rebuilt without outside aid after the devastating earthquake of A.D. 60/61. **The Amen**: this is a divine title (cf Hebrew text of Isaiah 65:16) applied to Christ; cf 2 Cor 1:20. **Source of God's creation**: literally, "the beginning of God's creation," a concept found also in John 1:3; Col 1:16–17, Hebrews 1:2; cf Prov 8:22–31; Wisdom 9:1–2.
* [3:15–16] Halfhearted commitment to the faith is nauseating to Christ; cf Romans 12:11.
* [3:16] **Spit**: literally, "vomit." The image is that of a beverage that should be either hot or cold. Perhaps there is an allusion to the hot springs of Hierapolis across the Lycus river from Laodicea, which would have been lukewarm by the time they reached Laodicea.

neither hot nor cold, I will spit you out of my mouth. 17*For you say, 'I am rich and affluent and have no need of anything,' and yet do not realize that you are wretched, pitiable, poor, blind, and naked. 18I advise you to buy from me gold refined by fire* so that you may be rich, and white garments to put on so that your shameful nakedness may not be exposed, and buy ointment to smear on your eyes so that you may see. 19Those whom I love, I reprove and chastise. Be earnest, therefore, and repent.

20"""Behold, I stand at the door and knock. If anyone hears my voice and opens the door, [then] I will enter his house and dine with him, and he with me.* 21I will give the victor the right to sit with me on my throne, as I myself first won the victory and sit with my Father on his throne.

22"""Whoever has ears ought to hear what the Spirit says to the churches."""

III: God and the Lamb in Heaven

CHAPTER 4

Vision of Heavenly Worship. 1*After this I had a vision of an open door* to heaven, and I heard the trumpetlike voice that had spoken to me before, saying, "Come up here and I will show you what must happen afterwards." 2*At once I was caught up in spirit. A throne was there in heaven, and on the throne sat 3one whose appearance

你既然是溫的，也不冷，也不熱，我必要從我口中把你吐出去。17你說：我是富有的，我發了財，什麼也不缺少；殊不知你是不幸的，可憐的，貧窮的，瞎眼的，赤身裸體的。18我給你出個主意：你要向我買用火煉好的黃金，為使你富有，也買件白衣穿上，為不顯露你裸體的羞恥，又買點眼藥，抹在你的眼上，為使你能看見。19凡我所疼愛的人，我要譴責他，管教他；所以你應當發奮熱心，痛悔改過！20看，我立在門口敲門，誰若聽見我的聲音而給我開門，我要進到他那裡，同他坐席，他也要同我一起坐席。21勝利的，我要賜他同我坐在我的寶座上，就如我得勝了，同我的父坐在他的寶座上一樣。22有耳朵的，應聽聖神向各教會說的話。」

今後之事

第四章

天廷的異像 1這些事以後，我看見天上有一個門開了，並且有我初次聽見，那同我說話像似號角的聲音，說：「你上到這裡來，我要指示給你，這些事以後必須要發生的事。」2我立刻神魂超拔了。看，在天上安置了一個寶座，有一位坐在那寶座上的。3那

* [3:17] Economic prosperity occasioned spiritual bankruptcy.
* [3:18] **Gold . . . fire**: God's grace. **White garments**: symbol of an upright life; the city was noted for its violet/purple cloth. **Ointment . . . eyes**: to remove spiritual blindness; one of the city's exports was eye ointment (see the note on Rev 3:14).
* [3:20] Christ invites all to the messianic banquet in heaven; cf Isaiah 25:6; Luke 14:15; 22:30.
* [4:1–11] The seer now describes a vision of the heavenly court in worship of God enthroned. He reverently avoids naming or describing God but pictures twenty-four elders in priestly and regal attire (Rev 4:4) and God's throne and its surroundings made of precious gems and other symbols that traditionally express the majesty of God (Rev 4:5–6). Universal creation is represented by the four living creatures (Rev 4:6–7). Along with the twenty-four elders, they praise God unceasingly in humble adoration (Rev 4:8–11).
* [4:1] The ancients viewed heaven as a solid vault, entered by way of actual doors.
* [4:2–8] Much of the imagery here is taken from Ezekiel 1:10.

sparkled like jasper and carnelian. Around the throne was a halo as brilliant as an emerald. 4Surrounding the throne I saw twenty-four other thrones on which twenty-four elders* sat, dressed in white garments and with gold crowns on their heads. 5From the throne came flashes of lightning, rumblings, and peals of thunder.* Seven flaming torches burned in front of the throne, which are the seven spirits of God. 6In front of the throne was something that resembled a sea of glass like crystal.*

In the center and around the throne, there were four living creatures covered with eyes in front and in back. 7The first creature resembled a lion, the second was like a calf, the third had a face like that of a human being, and the fourth looked like an eagle* in flight. 8The four living creatures, each of them with six wings,* were covered with eyes inside and out. Day and night they do not stop exclaiming:

"Holy, holy, holy is the Lord God
almighty,
who was, and who is, and who is
to come."

9Whenever the living creatures give glory and honor and thanks to the one who sits on the throne, who lives forever and ever,

10the twenty-four elders fall down before the one who sits on the throne and worship him, who lives forever

位坐著的，看來好似水蒼玉和紅瑪瑙；圍繞寶座的虹霓，看來好似翡翠。4寶座周圍還有二十四個寶座，寶座上坐著二十四位長老：身穿白衣，頭戴金冠。5有閃電、響聲和雷霆從那寶座發出來；在寶座前還燃著七個火炬，那就是天主的七神。6寶座前面有如玻璃海，彷彿水晶；在寶座每一面當中，在寶座周圍，有四個活物，前後都滿了眼睛：7第一個活物像獅子，第二個活物像牛犢，第三個活物面貌像人，第四個活物像飛鷹。8那四個活物，個個都有六個翅膀，周圍內外都滿了眼睛，日夜不停地說：「聖！聖！聖！上主，全能的天主，是昔在、今在、及將來永在者。」9每逢那些活物將光榮、尊威和頌謝歸於那坐在寶座上的，萬世萬代的永生者時，10二十四位長老就俯伏在坐於寶座的那位前，朝拜那萬世萬代的永生者，且把他

* [4:4] **Twenty-four elders**: these represent the twelve tribes of Israel and the twelve apostles; cf Rev 21:12–14.

* [4:5] **Flashes of lightning, rumblings, and peals of thunder**: as in other descriptions of God's appearance or activity; cf Rev 8:5; 11:19; 16:18; Exodus 19:16; Ezekiel 1:4, 13. **The seven spirits of God**: the seven "angels of the presence" as in Rev 8:2 and Tobit 12:15.

* [4:6] **A sea of glass like crystal**: an image adapted from Ezekiel 1:22–26. **Four living creatures**: these are symbols taken from Ezekiel 1:5–21; they are identified as cherubim in Ezekiel 10:20. **Covered with eyes**: these suggest God's knowledge and concern.

* [4:7] **Lion . . . calf . . . human being . . . eagle**: these symbolize, respectively, what is noblest, strongest, wisest, and swiftest in creation. **Calf**: traditionally translated "ox," the Greek word refers to a heifer or young bull. Since the second century, these four creatures have been used as symbols of the evangelists Mark, Luke, Matthew, and John, respectively.

* [4:8] **Six wings**: like the seraphim of Isaiah 6:2.

and ever. They throw down their crowns before the throne, exclaiming:
11"Worthy are you, Lord our God,
to receive glory and honor and power,
for you created all things;
because of your will they came to be and were created."

們的榮冠投在寶座前說：11「上主，我們的天主！你是堪享光榮、尊威和權能的，因為你創造了萬物，萬物都是因了你的旨意而存在，而造成的。」

CHAPTER 5

The Scroll and the Lamb. 1*I saw a scroll* in the right hand of the one who sat on the throne. It had writing on both sides and was sealed with seven seals. 2Then I saw a mighty angel who proclaimed in a loud voice, "Who is worthy to open the scroll and break its seals?" 3But no one in heaven or on earth or under the earth was able to open the scroll or to examine it. 4I shed many tears because no one was found worthy to open the scroll or to examine it. 5One of the elders said to me, "Do not weep. The lion of the tribe of Judah, the root of David,* has triumphed, enabling him to open the scroll with its seven seals."

第五章

密封的書卷 1我看見在那坐於寶座者的右手上，有一書卷，內外都寫著字，用七個印密封著。2我又看見一位強有力的天使大聲宣佈說：「誰當得起展開這書卷，開啟它的印呢？」3但是，不論在天上、地上、或地下，沒有一個能展開那書卷的，沒有能閱讀它的。4我就大哭起來，因為沒有找著一位當得起展開那書卷，和閱讀它的。5長老中有一位對我說：「不要哭！看，那出於猶大支派中的獅子，達味的苗裔已得了勝利，他能展開那書卷和那七個印。」

6Then I saw standing in the midst of the throne and the four living creatures and the elders, a Lamb* that seemed to have been slain. He had seven horns and seven eyes; these are the [seven]

羔羊取書受讚揚 6我就看見在寶座和四個活物中間，並在長老們中間，站著一隻羔羊，好像被宰殺過的，他有七個角和七隻眼：

* [5:1–14] The seer now describes a papyrus roll in God's right hand (Rev 5:1) with seven seals indicating the importance of the message. A mighty angel asks who is worthy to open the scroll, i.e., who can accomplish God's salvific plan (Rev 5:2). There is despair at first when no one in creation can do it (Rev 5:3–4). But the seer is comforted by an elder who tells him that Christ, called the lion of the tribe of Judah, has won the right to open it (Rev 5:5). Christ then appears as a Lamb, coming to receive the scroll from God (Rev 5:6–7), for which he is acclaimed as at a coronation (Rev 5:8–10). This is followed by a doxology of the angels (Rev 5:11–12) and then finally by the heavenly church united with all of creation (Rev 5:13–14).

* [5:1] **A scroll**: a papyrus roll possibly containing a list of afflictions for sinners (cf Ezekiel 2:9–10) or God's plan for the world. **Sealed with seven seals**: it is totally hidden from all but God. Only the Lamb (Rev 5:7–9) has the right to carry out the divine plan.

* [5:5] **The lion of the tribe of Judah, the root of David**: these are the messianic titles applied to Christ to symbolize his victory; cf Rev 22:16; Genesis 49:9; Isaiah 11:1, 10; Matthew 1:1.

* [5:6] Christ is the Paschal Lamb without blemish, whose blood saved the new Israel from sin and death; cf Exodus 12; Isaiah 53:7; John 1:29, 36; Acts 8:32; 1 Peter 1:18–19. This is the main title for Christ in Rev, used twenty-eight times. **Seven horns and seven eyes**: Christ has the fullness (see the note on Rev 1:4) of power (horns) and knowledge (eyes); cf Zech 4:7. **[Seven] spirits**: as in Rev 1:4; 3:1; 4:5.

spirits of God sent out into the whole
world. 7He came and received the
scroll from the right hand of the one
who sat on the throne. 8When he took
it, the four living creatures and the
twenty-four elders fell down before the
Lamb. Each of the elders held a harp
and gold bowls filled with incense,
which are the prayers of the holy ones.
9They sang a new hymn:

"Worthy are you to receive the scroll
and to break open its seals,
for you were slain and with your
blood you purchased for God
those from every tribe and
tongue, people and nation.
10You made them a kingdom and
priests for our God,
and they will reign on earth."

11I looked again and heard the voices
of many angels who surrounded the
throne and the living creatures and
the elders. They were countless* in
number, 12and they cried out in a loud
voice:

"Worthy is the Lamb that was slain
to receive power and riches,
wisdom and strength,
honor and glory and blessing."

13Then I heard every creature in
heaven and on earth and under the
earth and in the sea, everything in the
universe, cry out:

"To the one who sits on the throne
and to the Lamb
be blessing and honor, glory and
might,
forever and ever."

14The four living creatures answered,
"Amen," and the elders fell down and
worshiped.

那眼睛就是被派往全地的天主的
七神。7他於是前來，從坐在寶座
上的那位右手中接了那書卷。8當
他接那書卷的時候，那四個活物
和那二十四位長老，都俯伏在羔
羊前，各拿著弦琴和盛滿了香料
的金盂——這香料即是眾聖徒的祈
禱，9並唱新歌說：「惟有你當得
起接受那書卷和開啟它的印，因
為你曾被宰殺，曾用你的血，從
各支派、各異語、各民族、各邦
國中，把人贖來歸於天主，10並
使他們成為國度和司祭，事奉我
們的天主；他們必要為王，統治
世界。」

11我又看見，且聽見在寶座、
活物和長老的四周，有許多天使
的聲音，他們的數目千千萬萬，
12大聲喊說：「被宰殺的羔羊堪
享權能、富裕、智慧、勇毅、尊
威、光榮、和讚頌！」

13此後我又聽見一切受造物，
即天上、地上、地下和海中的萬
物都說：「願讚頌、尊威、光榮
和權力，歸於坐在寶座上的那位
和羔羊，至於無窮之世！」14那
四個活物就答說：「阿們。」長
老們遂俯伏朝拜。

Rev 默

* [5:11] **Countless**: literally, "100,000,000 plus 1,000,000," used by the author to express infinity.

*IV: The Seven Seals, Trumpets, and Plagues, with Interludes**

CHAPTER 6

The First Six Seals. 1*Then I watched while the Lamb broke open the first of the seven seals, and I heard one of the four living creatures cry out in a voice like thunder, "Come forward."* 2I looked, and there was a white horse, and its rider had a bow.* He was given a crown, and he rode forth victorious to further his victories.

3When he broke open the second seal, I heard the second living creature cry out, "Come forward." 4*Another horse came out, a red one. Its rider was given power to take peace away from the earth, so that people would slaughter one another. And he was given a huge sword.

5When he broke open the third seal, I heard the third living creature cry out, "Come forward." I looked, and there was a black horse,* and its rider held a scale in his hand. 6I heard what

第六章

開前四印 1以後我看見：當羔羊開啟七個印中第一個印的時候，我聽見四個活物中第一個，如打雷的響聲說：「來！」2我就看見，有一匹白馬出現，騎馬的持著弓，並給了他一頂冠冕；他像勝利者出發，必百戰百勝。

3當羔羊開啟第二個印的時候，我聽見第二個活物說：「來！」4就出來了另一匹馬，是紅色的，騎馬的得到從地上除去和平的權柄，為使人彼此殘殺；於是給了他一把大刀。

5當羔羊開啟第三個印的時候，我聽見第三個活物說：「來！」我就看見，出來了一匹黑馬，騎馬的手中拿著天秤。6我聽見在

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* [6:1–16:21] A series of seven disasters now begins as each seal is broken (Rev 6:1–8:1), followed by a similar series as seven trumpets sound (Rev 8:2–11:19) and as seven angels pour bowls on the earth causing plagues (Rev 15:1–16:21). These gloomy sequences are interrupted by longer or shorter scenes suggesting the triumph of God and his witnesses (e.g., Rev 7; 10; 11; 12; 13; 14).

* [6:1–17] This chapter provides a symbolic description of the contents of the sealed scroll. The breaking of the first four seals reveals four riders. The first rider (of a white horse) is a conquering power (Rev 6:1–2), the second (red horse) a symbol of bloody war (Rev 6:3–4), the third (black horse) a symbol of famine (Rev 6:5–6), the fourth (pale green horse) a symbol of Death himself, accompanied by Hades (the netherworld) as his page (Rev 6:7–8). Rev 6:8b summarizes the role of all four riders. The breaking of the fifth seal reveals Christian martyrs in an attitude of sacrifice as blood poured out at the foot of an altar begging God for vindication, which will come only when their quota is filled; but they are given a white robe symbolic of victory (Rev 6:9–11). The breaking of the sixth seal reveals typical apocalyptic signs in the sky and the sheer terror of all people at the imminent divine judgment (Rev 6:12–17).

* [6:1–8] The imagery is adapted from Zech 1:8–10; 6:1–8.

* [6:2] **White horse . . . bow**: this may perhaps allude specifically to the Parthians on the eastern border of the Roman empire. Expert in the use of the bow, they constantly harassed the Romans and won a major victory in A.D. 62; see the note on Rev 9:13–21. But the Old Testament imagery typifies the history of oppression of God's people at all times.

* [6:4] **Huge sword**: this is a symbol of war and violence; cf Ezekiel 21:14–17.

* [6:5] **Black horse**: this is a symbol of famine, the usual accompaniment of war in antiquity; cf Lev 26:26; Ezekiel 4:12–13. The scale is a symbol of shortage of food with a corresponding rise in price.

* [6:6] **A day's pay**: literally, "a denarius," a Roman silver coin that constitutes a day's wage in Matthew 20:2. Because of the famine, food was rationed and sold at an exorbitant price. A liter of flour was considered a day's ration in the Greek historians Herodotus and Diogenes Laertius. **Barley**: food of the poor (John 6:9, 13; cf 2 Kings 7:1, 16, 18); it was also used to feed animals; cf 1 Kings 5:8. **Do not damage**: the olive and the vine are to be used more sparingly in time of famine.

seemed to be a voice in the midst of the four living creatures. It said, "A ration of wheat costs a day's pay,* and three rations of barley cost a day's pay. But do not damage the olive oil or the wine."

那四個活物當中彷彿有聲音說：「麥子一升值一『德納』，大麥三升也值一『德納』，只不可糟蹋了油和酒。」

7When he broke open the fourth seal, I heard the voice of the fourth living creature cry out, "Come forward." 8I looked, and there was a pale green* horse. Its rider was named Death, and Hades accompanied him. They were given authority over a quarter of the earth, to kill with sword, famine, and plague, and by means of the beasts of the earth.

7當羔羊開啟第四個印的時候，我聽見第四個活物的聲音說：「來！」8我就看見，出來了一匹青馬，騎馬的名叫「死亡」，陰間也跟著他；並給了他們統治世界四分之一的權柄，好藉刀劍、饑荒、瘟疫，並藉地上的野獸，去執行殺戮。

9When he broke open the fifth seal, I saw underneath the altar* the souls of those who had been slaughtered because of the witness they bore to the word of God. 10They cried out in a loud voice, "How long will it be, holy and true master,* before you sit in judgment and avenge our blood on the inhabitants of the earth?" 11Each of them was given a white robe, and they were told to be patient a little while longer until the number was filled of their fellow servants and brothers who were going to be killed as they had been.

開第五印 殉道者的喊冤 9當羔羊開啟第五個印的時候，我看見在祭壇下面，那些曾為了天主的話，並為了他們所持守的證言，而被宰殺者的靈魂，10大聲喊說：「聖潔而真實的主啊！你不行審判，不向世上的居民為我們的血伸冤，要到幾時呢？」11遂給了他們每人一件白衣，並告訴他們還要靜候片時，直到他們的同僕，和那些將要如他們一樣被殺的弟兄，達到了圓滿的數目為止。

12*Then I watched while he broke open the sixth seal, and there was a great earthquake; the sun turned as black as dark sackcloth* and the whole moon became like blood. 13The stars in the sky fell to the earth like

開第六印 天地動搖 12以後我看見，當羔羊開啟第六個印的時候，發生了大地震，太陽變黑，有如粗毛衣；整個月亮變得像血，13天上的星辰墜落在地上，

* [6:8] **Pale green**: symbol of death and decay; cf Ezekiel 14:21.
* [6:9] **The altar**: this altar corresponds to the altar of holocausts in the temple in Jerusalem; see also Rev 11:1. **Because of the witness . . . word of God**: literally, "because of the word of God and the witness they had borne."
* [6:10] **Holy and true master**: Old Testament usage as well as the context indicates that this is addressed to God rather than to Christ.
* [6:12–14] Symbolic rather than literal description of the cosmic upheavals attending the day of the Lord when the martyrs' prayer for vindication (Rev 6:10) would be answered; cf Amos 8:8–9; Isaiah 34:4; 50:3; Joel 2:10; 3:3–4; Matthew 24:4–36; Mark 13:5–37; Luke 21:8–36.
* [6:12] **Dark sackcloth**: for mourning, sackcloth was made from the skin of a black goat.
* [6:13] **Unripe figs**: literally, "summer (or winter) fruit."

unripe figs* shaken loose from the tree in a strong wind. 14Then the sky was divided* like a torn scroll curling up, and every mountain and island was moved from its place. 15The kings of the earth, the nobles,* the military officers, the rich, the powerful, and every slave and free person hid themselves in caves and among mountain crags. 16They cried out to the mountains and the rocks, "Fall on us and hide us from the face of the one who sits on the throne and from the wrath of the Lamb, 17because the great day of their* wrath has come and who can withstand it?"

有如無花果樹為大風所動搖而墜下的未熟的果實；14天也隱退，有如捲起的書卷；一切山嶺和島嶼都移了本位。15世上的君王、首領、軍長、富人、勇士，以及一切為奴的和自由的人，都隱藏在洞穴和山嶺的巖石中，16向山嶺和巖石說：「倒在我們身上，遮蓋我們罷！好避免那坐在寶座上的面容和那羔羊的震怒，17因為他們發怒的大日子來臨了，有誰能站立得住？」

CHAPTER 7

The 144,000 Sealed. 1*After this I saw four angels standing at the four corners of the earth,* holding back the four winds of the earth so that no wind could blow on land or sea or against any tree. 2Then I saw another angel come up from the East,* holding the seal of the living God. He cried out in a loud voice to the four angels who were given power to damage the land and the sea, 3"Do not damage the land or the sea or the trees until we put the seal on the foreheads of the servants of our God." 4I heard the number of those who had been marked with

第七章

額上受印的人 1這事以後，我看見了四位天使，站在大地的四角上，握住地上的四股風，不讓風吹向大地、海洋和各種樹木。2我又看見了另一位天使，從太陽出升之地上來，拿著永生天主的印，大聲向那領了傷害大地和海洋權柄的四位天使呼喊，3說：「你們不可傷害大地、海洋和樹木，等我們在我們天主的眾僕額上，先蓋上印。」4以後，我聽見蓋了印的數目：在以色列子孫

* [6:14] **Was divided**: literally, "was split," like a broken papyrus roll torn in two, each half then curling up to form a roll on either side.
* [6:15] **Nobles**: literally, "courtiers," "grandees." **Military officers**: literally, "commanders of 1,000 men," used in Josephus and other Greek authors as the equivalent of the Roman *tribunus militum*. The listing of various ranks of society represents the universality of terror at the impending doom.
* [6:17] **Their**: this reading is attested in the best manuscripts, but the vast majority read "his" in reference to the wrath of the Lamb in the preceding verse.
* [7:1–17] An interlude of two visions precedes the breaking of the seventh seal, just as two more will separate the sixth and seventh trumpets (Rev 10). In the first vision (Rev 7:1–8), the elect receive the seal of the living God as protection against the coming cataclysm; cf Rev 14:1; Ezekiel 9:4–6; 2 Cor 1:22; Eph 1:13; 4:30. The second vision (Rev 7:9–17) portrays the faithful Christians before God's throne to encourage those on earth to persevere to the end, even to death.
* [7:1] **The four corners of the earth**: the earth is seen as a table or rectangular surface.
* [7:2] **East**: literally, "rising of the sun." The east was considered the source of light and the place of paradise (Genesis 2:8). **Seal**: whatever was marked by the impression of one's signet ring belonged to that person and was under his protection.
* [7:4–9] **One hundred and forty-four thousand**: the square of twelve (the number of Israel's tribes)

the seal, one hundred and forty-four thousand marked* from every tribe of the Israelites: 5twelve thousand were marked from the tribe of Judah,* twelve thousand from the tribe of Reuben, twelve thousand from the tribe of Gad, 6twelve thousand from the tribe of Asher, twelve thousand from the tribe of Naphtali, twelve thousand from the tribe of Manasseh, 7twelve thousand from the tribe of Simeon, twelve thousand from the tribe of Levi, twelve thousand from the tribe of Issachar, 8twelve thousand from the tribe of Zebulun, twelve thousand from the tribe of Joseph, and twelve thousand were marked from the tribe of Benjamin.

各支派中蓋了印的，共有十四萬四千。

被選者的數目 5由猶大支派中蓋上印的有一萬二千；勒烏本支派一萬二千；加得支派一萬二千；6阿協爾支派一萬二千；納斐塔里支派一萬二千；默納協支派一萬二千；7西默盎支派一萬二千；肋未支派一萬二千；依撒加爾支派一萬二千；8則步隆支派一萬二千；若瑟支派一萬二千；由本雅明支派中蓋上印的有一萬二千。

Triumph of the Elect. 9After this I had a vision of a great multitude, which no one could count, from every nation, race, people, and tongue. They stood before the throne and before the Lamb, wearing white robes and holding palm branches* in their hands. 10They cried out in a loud voice:

"Salvation comes from* our God,
who is seated on the throne,
and from the Lamb."

11All the angels stood around the throne and around the elders and the four living creatures. They prostrated themselves before the throne, worshiped God, 12and exclaimed:

"Amen. Blessing and glory, wisdom
and thanksgiving,
honor, power, and might
be to our God forever and ever.
Amen."

13Then one of the elders spoke up and

被選者的歌聲和歡樂 9在這些事以後，我看見有一大夥群眾，沒有人能夠數清，是來自各邦國、各支派、各民族、各異語的，他們都站在寶座和羔羊面前，身穿白衣，手持棕櫚枝，10大聲呼喊說：「救恩來自那坐在寶座上的我們的天主，並來自羔羊！」11於是所有站在寶座、長老和那四個活物周圍的天使，在寶座前俯伏於地，朝拜天主，12說：「阿們。願讚頌、光榮、智慧、稱謝、尊威、權能和勇毅，全歸於我們的天主，至於無窮之世。阿們。」13長老中

multiplied by a thousand, symbolic of the new Israel (cf Rev 14:1–5; Gal 6:16; James 1:1) that embraces people **from every nation, race, people, and tongue** (Rev 7:9).

* [7:5–8] Judah is placed first because of Christ; cf "the Lion of the tribe of Judah" (Rev 5:5). Dan is omitted because of a later tradition that the antichrist would arise from it.

* [7:9] **White robes . . . palm branches**: symbols of joy and victory; see the note on Rev 3:5.

* [7:10] **Salvation comes from**: literally, "(let) salvation (be ascribed) to." A similar hymn of praise is found at the fall of the dragon (Rev 12:10) and of Babylon (Rev 19:1).

said to me, "Who are these wearing white robes, and where did they come from?" 14I said to him, "My lord, you are the one who knows." He said to me, "These are the ones who have survived the time of great distress;* they have washed their robes and made them white in the blood of the Lamb.

15"For this reason they stand before God's throne
and worship him day and night in his temple.
The one who sits on the throne will shelter them.
16They will not hunger or thirst anymore,
nor will the sun or any heat strike them.
17For the Lamb who is in the center of the throne will shepherd them
and lead them to springs of life-giving water,*
and God will wipe away every tear from their eyes."

有一位問我說：「這些穿白衣的人是誰？他們是從那裡來的？」14我回答他說：「我主，你知道。」於是他告訴我說：「這些人是由大災難中來的，他們曾在羔羊的血中洗淨了自己的衣裳，使衣裳雪白，15因此，他們得站在天主的寶座前，且在他的殿宇內日夜事奉他；那坐在寶座上的，也必要住在他們中間。16他們再也不餓，再也不渴，烈日和任何炎熱，再也不損傷他們，17因為，那在寶座中間的羔羊要牧放他們，要領他們到生命的水泉那裡；天主也要從他們的眼上拭去一切淚痕。」

CHAPTER 8

The Seven Trumpets. 1*When he broke open the seventh seal, there was silence in heaven* for about half an hour. 2And I saw that the seven angels who stood before God were given seven trumpets.

The Gold Censer. 3Another angel came and stood at the altar,* holding

第八章

開第七印 1當羔羊開啟了第七個印的時候，天上靜默了約半小時。

七位天使接受號角 2然後，我看見那站在天主面前的七位天使；給了他們七個號角。3又來了另一位天使，持著金香爐，站在祭壇

* [7:14] **Time of great distress**: fierce persecution by the Romans; cf Introduction.
* [7:17] **Life-giving water**: literally, "the water of life," God's grace, which flows from Christ; cf Rev 21:6; 22:1, 17; John 4:10, 14.
* [8:1–13] The breaking of the seventh seal produces at first silence and then seven symbolic disasters, each announced by a trumpet blast, of which the first four form a unit as did the first four seals. A minor liturgy (Rev 8:3–5) is enclosed by a vision of seven angels (Rev 8:2, 6). Then follow the first four trumpet blasts, each heralding catastrophes modeled on the plagues of Egypt affecting the traditional prophetic third (cf Ezekiel 5:12) of the earth, sea, fresh water, and stars (Rev 8:7–12). Finally, there is a vision of an eagle warning of the last three trumpet blasts (Rev 8:13).
* [8:1] **Silence in heaven**: as in Zeph 1:7, a prelude to the eschatological woes that are to follow; cf introduction.
* [8:3] **Altar**: there seems to be only one altar in the heavenly temple, corresponding to the altar of holocausts in Rev 6:9, and here to the altar of incense in Jerusalem; cf also Rev 9:13; 11:1; 14:18; 16:7.

a gold censer. He was given a great quantity of incense to offer, along with the prayers of all the holy ones, on the gold altar that was before the throne. 4The smoke of the incense along with the prayers of the holy ones went up before God from the hand of the angel. 5Then the angel took the censer, filled it with burning coals from the altar, and hurled it down to the earth. There were peals of thunder, rumblings, flashes of lightning, and an earthquake.

旁；給了他許多乳香，為同眾聖徒的祈禱，一起獻在寶座前的金壇上。4乳香的煙與聖徒的祈禱，遂由那位天使的手中，升到天主面前。5此後，那位天使提起香爐，盛滿了祭壇上的火，拋到地上，遂發生了雷霆、響聲、閃電和地動。

The First Four Trumpets. 6The seven angels who were holding the seven trumpets prepared to blow them.

7When the first one blew his trumpet, there came hail and fire mixed with blood, which was hurled down to the earth. A third of the land was burned up, along with a third of the trees and all green grass.*

8*When the second angel blew his trumpet, something like a large burning mountain was hurled into the sea. A third of the sea turned to blood, 9a third of the creatures living in the sea* died, and a third of the ships were wrecked.

10When the third angel blew his trumpet, a large star burning like a torch fell from the sky. It fell on a third of the rivers and on the springs of water. 11The star was called "Wormwood,"* and a third of all the water turned to wormwood. Many people died from this water, because it was made bitter.

12When the fourth angel blew his trumpet, a third of the sun, a third of the moon, and a third of the stars were struck, so that a third of them became

吹前四號角 6以後，那七位持著七個號角的天使，就準備著吹號角。7第一位一吹號角，就有攙著血的冰雹和火拋到地上；於是大地被燒毀了三分之一，樹木也被燒毀了三分之一，青草全被燒盡。

8第二位天使一吹號角，就好像有一座燃著火的大山，投入海中；於是海的三分之一便成了血，9海裡一切有生命之物也死了三分之一，船隻也毀壞了三分之一。

10第三位天使一吹號角，就有一顆大星，熾燃有如火把，從天上落下來，落在河的三分之一和水泉上。11這星的名字叫「苦艾」；於是水的三分之一變成苦的，許多人因水變苦了而死去。

12第四位天使一吹號角，太陽的三分之一，月亮的三分之一和星辰的三分之一，都受了打擊，

* [8:7] This woe resembles the seventh plague of Egypt (Exodus 9:23–24); cf Joel 3:3.
* [8:8–11] The background of these two woes is the first plague of Egypt (Exodus 7:20–21).
* [8:9] **Creatures living in the sea**: literally, "creatures in the sea that had souls."
* [8:11] **Wormwood**: an extremely bitter and malignant plant symbolizing the punishment God inflicts on the ungodly; cf Jer 9:12–14; 23:15.

dark. The day lost its light for a third of the time, as did the night.

以致它們的三分之一黑暗了，白日三分之一失了光，黑夜也是一樣。

13Then I looked again and heard an eagle flying high overhead cry out in a loud voice, "Woe! Woe! Woe* to the inhabitants of the earth from the rest of the trumpet blasts that the three angels are about to blow!"

三種災禍的預報 13以後，我看見，也聽見在天空中飛翔的一隻鷹大聲說：「還有另三位吹號角的天使，當他們發出號聲時，禍哉！禍哉！禍哉，地上的居民！」

CHAPTER 9

The Fifth Trumpet. 1*Then the fifth angel blew his trumpet, and I saw a star* that had fallen from the sky to the earth. It was given the key for the passage to the abyss. 2It opened the passage to the abyss, and smoke came up out of the passage like smoke from a huge furnace. The sun and the air were darkened by the smoke from the passage. 3Locusts came out of the smoke onto the land, and they were given the same power as scorpions* of the earth. 4They were told not to harm the grass of the earth or any plant or any tree, but only those people who did not have the seal of God on their foreheads. 5They were not allowed to kill them but only to torment them for five months;* the torment they inflicted was like that of a scorpion when it stings a person. 6During that time these people will seek death but will not find it, and they will long to die but death will escape them.

第九章

第五號角 精神的困擾 1第五位天使一吹號角，我看見有一顆星從天上落到地上；並給了他深淵洞穴的鑰匙。2他一開了深淵的洞穴，就有煙從洞穴裡冒上來，像大火窯裡的煙，太陽和天空都因那洞穴裡的煙昏暗了，3遂有蝗蟲從煙裡，來到地上；又賦給了牠們，好似地上的蠍子具有的權柄，4且吩咐牠們不可傷害地上的草：凡青物，凡樹木都不可傷害，只可傷害那些在額上沒有天主印號的人；5並且吩咐蝗蟲不可殺死他們，但要使他們受痛苦五個月，他們所受的痛苦，就如人被蠍子螫著時所受的痛苦。6在那日期內，人求死而不得；渴望死，死卻避開他們。

* [8:13] **Woe! Woe! Woe**: each of the three woes pronounced by the angel represents a separate disaster; cf Rev 9:12; 11:14. The final woe, released by the seventh trumpet blast, includes the plagues of Rev 16.
* [9:1–12] The fifth trumpet heralds a woe containing elements from the eighth and ninth plagues of Egypt (Exodus 10:12–15, 21–23) but specifically reminiscent of the invasion of locusts in Joel 1:4–2:10.
* [9:1] **A star**: late Judaism represented fallen powers as stars (Isaiah 14:12-15; Luke 10:18; Jude 1:13), but a comparison with Rev 1:20 and Rev 20:1 suggests that here it means an angel. **The passage to the abyss**: referring to Sheol, the netherworld, where Satan and the fallen angels are kept for a thousand years, to be cast afterwards into the pool of fire; cf Rev 20:7–10. The abyss was conceived of as a vast subterranean cavern full of fire. Its only link with the earth was a kind of passage or mine shaft, which was kept locked.
* [9:3] **Scorpions**: their poisonous sting was proverbial; Ezekiel 2:6; Luke 11:12.
* [9:5] **For five months**: more or less corresponding to the life-span of locusts.

7*The appearance of the locusts was
like that of horses ready for battle. On
their heads they wore what looked
like crowns of gold; their faces were
like human faces, 8and they had hair
like women's hair. Their teeth were
like lions' teeth, 9and they had chests
like iron breastplates. The sound of
their wings was like the sound of
many horse-drawn chariots racing into
battle. 10They had tails like scorpions,
with stingers; with their tails they had
power to harm people for five months.
11They had as their king the angel of
the abyss, whose name in Hebrew is
Abaddon* and in Greek Apollyon.
12The first woe has passed, but there
are two more to come.

7蝗蟲的形狀彷彿準備上陣的
戰馬，牠們的頭上好似有像黃金
的榮冠，面貌有如人的面貌；8牠
們的頭髮好似女人的頭髮，牙好
似獅子的牙；9牠們的胸甲有如
鐵甲，牠們翅膀的響聲，有如許
多馬車奔馳上陣的響聲；10牠們
有相似蠍子的尾和刺；牠們的尾
能傷害世人，五個月之久。11牠
們以深淵的使者為牠們的王子，
他的名字，希伯來文叫「阿巴
冬」，希臘文叫「阿頗隆」。12第
一種災禍過去了，看，還有兩種
災禍隨後而來。

The Sixth Trumpet. 13*Then the sixth
angel blew his trumpet, and I heard a
voice coming from the [four]* horns
of the gold altar before God, 14telling
the sixth angel who held the trumpet,
"Release the four angels* who are
bound at the banks of the great river
Euphrates." 15So the four angels were
released, who were prepared for this
hour, day, month, and year to kill a
third of the human race. 16The number
of cavalry troops was two hundred
million; I heard their number. 17Now
in my vision this is how I saw the
horses and their riders. They wore red,
blue, and yellow breastplates,* and the
horses' heads were like heads of lions,
and out of their mouths came fire,

第六號角 戰爭的災禍 13第六位
天使一吹了號角，我聽見有一種
聲音，由天主前的金祭壇四角發
出，14向那持有號角的第六位天
使說：「放開那在幼發拉的大河
所捆著的四位天使罷！」15於是
那四位天使被放開了；他們已準
備於某年、某月、某日、某時，
把世人殺死三分之一。16那馬隊
的數目共有兩萬萬；我也聽見了
他們的這個數目。17我在異像中
看見的馬和騎馬的是這樣：他們
穿著火紅、紫青和硫磺色的鎧
甲；馬頭像獅子頭，從牠們的口

* [9:7–10] Eight characteristics are listed to show the eschatological and diabolical nature of these locusts.
* [9:11] **Abaddon**: Hebrew (more precisely, Aramaic) for destruction or ruin. **Apollyon**: Greek for the "Destroyer."
* [9:13–21] The sixth trumpet heralds a woe representing another diabolical attack symbolized by an invasion by the Parthians living east of the Euphrates; see the note on Rev 6:2. At the appointed time (Rev 9:15), the frightful horses act as God's agents of judgment. The imaginative details are not to be taken literally; see Introduction and the note on Rev 6:12–14.
* [9:13] **[Four]**: many Greek manuscripts and versions omit the word. The horns were situated at the four corners of the altar (Exodus 27:2; 30:2–3); see the note on Rev 8:3.
* [9:14–15] **The four angels**: they are symbolic of the destructive activity that will be extended throughout the universe.
* [9:17] **Blue**: literally, "hyacinth-colored." **Yellow**: literally, "sulfurous."

smoke, and sulfur. 18By these three plagues of fire, smoke, and sulfur that came out of their mouths a third of the human race was killed. 19For the power of the horses is in their mouths and in their tails; for their tails are like snakes, with heads that inflict harm.

20The rest of the human race, who were not killed by these plagues, did not repent of the works of their hands,* to give up the worship of demons and idols made from gold, silver, bronze, stone, and wood, which cannot see or hear or walk. 21Nor did they repent of their murders, their magic potions, their unchastity, or their robberies.

中射出火、煙和硫磺。18由於從牠們口中所射出的火、煙和硫磺這三種災害，世人被殺死了三分之一。19馬的能力就在牠們的口和牠們的尾上；牠們的尾相似蛇，並且有害人的頭。20可是，其餘沒有被這災害殺死的人，仍然沒有悔改，離開他們手所作的，仍舊去崇拜邪魔和那看不見，聽不見，走不動的金、銀、銅、石、木神像；21他們也沒有悔改，放棄各種兇殺、邪術、姦淫和偷竊。

CHAPTER 10

The Angel with the Small Scroll. 1*Then I saw another mighty angel come down from heaven wrapped in a cloud, with a halo around his head; his face was like the sun and his feet were like pillars of fire.* 2In his hand he held a small scroll that had been opened. He placed his right foot on the sea and his left foot on the land,* 3and then he cried out in a loud voice as a lion roars. When he cried out, the seven thunders raised their voices, too. 4When the seven thunders had spoken, I was about to write it down; but I heard a voice from heaven say, "Seal up what the seven thunders have spoken, but do not write it down." 5Then the angel I saw standing on the sea and on the land raised his right

第十章

吞小書的異像 1以後，我看見了另一位強有力的天使，由天降下，身披雲彩，頭上有虹，容貌像太陽，兩腿像火柱，2手中拿著一卷展開的小書，右腳踏海，左腳踏地。3他大聲呼喊，有如獅子怒吼。正當他呼喊時，就有七個雷霆發出說話的聲音。4那七個雷霆說話以後，我正要寫出來，就聽見有聲音從天上說：「你應把那七個雷霆所說的話，密封起來，不要寫出來。」

5我看見的那位踏著海和踏著地

* [9:20] **The works of their hands**: i.e., the gods their hands had made.
* [10:1–11:14] An interlude in two scenes (Rev 10:1–11 and Rev 11:1–14) precedes the sounding of the seventh trumpet; cf Rev 7:1–17. The first vision describes an angel astride sea and land like a colossus, with a small scroll open, the contents of which indicate that the end is imminent (Rev 10). The second vision is of the measuring of the temple and of two witnesses, whose martyrdom means that the kingdom of God is about to be inaugurated.
* [10:1] **The seven thunders**: God's voice announcing judgment and doom; cf Psalm 29:3–9, where thunder, as the voice of Yahweh, is praised seven times.
* [10:2] **He placed . . . on the land**: this symbolizes the universality of the angel's message, as does the figure of the small scroll open to be read.

hand to heaven 6and swore by the one who lives forever and ever, who created heaven and earth and sea* and all that is in them, "There shall be no more delay. 7At the time when you hear the seventh angel blow his trumpet, the mysterious plan of God* shall be fulfilled, as he promised to his servants the prophets."

8Then the voice that I had heard from heaven spoke to me again and said, "Go, take the scroll that lies open in the hand of the angel who is standing on the sea and on the land." 9So I went up to the angel and told him to give me the small scroll. He said to me, "Take and swallow it. It will turn your stomach sour, but in your mouth it will taste as sweet* as honey." 10I took the small scroll from the angel's hand and swallowed it. In my mouth it was like sweet honey, but when I had eaten it, my stomach turned sour. 11Then someone said to me, "You must prophesy again about many peoples, nations, tongues, and kings."*

CHAPTER 11

The Two Witnesses. 1*Then I was given a measuring rod like a staff and I was told, "Come and measure the temple of God and the altar, and count those who are worshiping in it. 2But exclude the outer court* of

的天使，向天舉起了右手，6指著那創造天及天上的一切，地及地上的一切，海及海中的一切的萬世萬代的永生者起誓說：「時候不再延長了！7但當第七位天使將要吹號角發聲的日期，天主的奧秘必定完成，正如天主向自己的眾僕先知所宣告的。」

8我聽見那從天上來的聲音，又對我說道：「你去，從那踏著海和踏著地的天使手中，取過那卷展開的小書來！」9我便往那位天使跟前去，請他給我那卷小書。他就對我說：「你拿去吞下它罷！它必使你肚子發苦，但在你的嘴裡卻甘甜如蜜。」10我就從天使手中接過那卷小書來，吞下它，果然它在我嘴裡甘甜如蜜；但我一吃下去，我的肚子就苦起來了。11隨後有聲音對我說：「關於諸民族、諸邦國、諸異語人民和諸君王，你應再講預言。」

第十一章

測量聖殿與兩見證的異像 1然後給了我一根長蘆葦，當作測量杖說：「你起來，去測量天主的聖殿和祭壇，計算在殿內朝拜的人！2聖殿外面的庭院要除外，

* [10:6] **Heaven and earth and sea**: the three parts of the universe. **No more delay**: cf Daniel 12:7; Hebrews 2:3.
* [10:7] **The mysterious plan of God**: literally, "the mystery of God," the end of the present age when the forces of evil will be put down (Rev 17:1–19:4, 11–21; 20:7–10; cf 2 Thes 2:6–12; Romans 16:25–26), and the establishment of the reign of God when all creation will be made new (Rev 21:1–22:5).
* [10:9–10] The small scroll was sweet because it predicted the final victory of God's people; it was sour because it also announced their sufferings. Cf Ezekiel 3:1–3.
* [10:11] This further prophecy is contained in chs 12–22.
* [11:1] The temple and altar symbolize the new Israel; see the note on Rev 7:4–9. The worshipers represent Christians. The measuring of the temple (cf Ezekiel 40:3–42:20; 47:1–12; Zech 2:5–6) suggests that God will preserve the faithful remnant (cf Isaiah 4:2–3) who remain true to Christ (Rev 14:1–5).
* [11:2] **The outer court**: the Court of the Gentiles. **Trample . . . forty-two months**: the duration of the vicious persecution of the Jews by Antiochus IV Epiphanes (Daniel 7:25; 12:7); this persecution of three and a half years (half of seven, counted as 1260 days in Rev 11:3; 12:6) became the prototype of periods of trial for God's people; cf Luke 4:25; James 5:17. The reference here is to the persecution by the Romans; cf Introduction.

the temple; do not measure it, for it has been handed over to the Gentiles, who will trample the holy city for forty-two months. 3I will commission my two witnesses* to prophesy for those twelve hundred and sixty days, wearing sackcloth." 4These are the two olive trees and the two lampstands* that stand before the Lord of the earth. 5*If anyone wants to harm them, fire comes out of their mouths and devours their enemies. In this way, anyone wanting to harm them is sure to be slain. 6They have the power to close up the sky so that no rain can fall during the time of their prophesying. They also have power to turn water into blood and to afflict the earth with any plague as often as they wish.

7When they have finished their testimony, the beast that comes up from the abyss* will wage war against them and conquer them and kill them. 8Their corpses will lie in the main street of the great city,* which has the symbolic names "Sodom" and "Egypt," where indeed their Lord was crucified. 9*Those from every people, tribe, tongue, and nation will gaze on their corpses for three and a half days, and they will not allow their corpses to be buried. 10The inhabitants of the

不要測量，因為已交給了異民；他們必要踐踏聖城，共四十二個月。3可是，我要打發我的兩位見證人，穿著苦衣，做先知勸人，共一千二百六十天。」

4這兩位就是立在大地的主宰前的那兩棵橄欖樹，和那兩座燈台。5假使有人想謀害他們，必有火從他們的口中射出，吞滅他們的仇人；所以誰若想謀害他們，必定這樣被殺。6他們具有關閉上天的權柄，以致在他們盡先知任務的時日內，不叫雨下降；對水也有權柄，能使水變血；幾時他們願意，就能以各種災禍打擊大地。

7當他們一完成了自己作見證的職分，那從深淵中上來的巨獸，要同他們作戰，且戰勝他們，殺死他們。8他們的屍體要被拋棄在大城的街市上——這城的寓意名字叫作索多瑪和埃及，他們的主子也曾在此地被釘在十字架上——9由各民族、各支派、各異語、各邦國來的人，要觀看他們的屍體三天半之久，且不許把他們安葬在墳墓裡。10地上的居民必要因他

* [11:3] The two witnesses, wearing sackcloth symbolizing lamentation and repentance, cannot readily be identified. Do they represent Moses and Elijah, or the Law and the Prophets, or Peter and Paul? Most probably they refer to the universal church, especially the Christian martyrs, fulfilling the office of witness (two because of Deut 19:15; cf Mark 6:7; John 8:17).

* [11:4] **The two olive trees and the two lampstands**: the martyrs who stand in the presence of the Lord; the imagery is taken from Zech 4:8–14, where the olive trees refer to Zerubbabel and Joshua.

* [11:5–6] These details are derived from stories of Moses, who turned **water into blood** (Exodus 7:17–20), and of Elijah, who called down fire from heaven (1 Kings 18:36–40; 2 Kings 1:10) and closed up the sky for three years (1 Kings 17:1; cf 18:1).

* [11:7] **The beast . . . from the abyss**: the Roman emperor Nero, who symbolizes the forces of evil, or the antichrist (Rev 13:1, 8; 17:8); cf Daniel 7:2–8, 11–12, 19–22 and Introduction.

* [11:8] **The great city**: this expression is used constantly in Rev for Babylon, i.e., Rome; cf Rev 14:8; 16:19; 17:18; 18:2, 10, 21. **"Sodom" and "Egypt"**: symbols of immorality (cf Isaiah 1:10) and oppression of God's people (cf Exodus 1:11–14). **Where indeed their Lord was crucified**: not the geographical but the symbolic Jerusalem that rejects God and his witnesses, i.e., Rome, called Babylon in Rev 16–18; see the note on Rev 17:9 and Introduction.

* [11:9–12] Over the martyrdom (Rev 11:7) of the two witnesses, now called prophets, the ungodly rejoice **for three and a half days**, a symbolic period of time; see the note on Rev 11:2. Afterwards they go in triumph to heaven, as did Elijah (2 Kings 2:11).

earth will gloat over them and be glad and exchange gifts because these two prophets tormented the inhabitants of the earth. 11But after the three and a half days, a breath of life from God entered them. When they stood on their feet, great fear fell on those who saw them. 12Then they heard a loud voice from heaven say to them, "Come up here." So they went up to heaven in a cloud as their enemies looked on. 13At that moment there was a great earthquake, and a tenth of the city fell in ruins. Seven thousand people* were killed during the earthquake; the rest were terrified and gave glory to the God of heaven.

14The second woe has passed, but the third is coming soon.

The Seventh Trumpet. 15*Then the seventh angel blew his trumpet. There were loud voices in heaven, saying, "The kingdom of the world now belongs to our Lord and to his Anointed, and he will reign forever and ever." 16The twenty-four elders who sat on their thrones before God prostrated themselves and worshiped God 17and said:

"We give thanks to you, Lord God almighty,
who are and who were.
For you have assumed your great power
and have established your reign.
18The nations raged,
but your wrath has come,
and the time for the dead to be judged,
and to recompense your servants, the prophets,
and the holy ones and those who fear your name,

們的死而高興歡樂，彼此送禮，因為那兩位先知實在磨難了地上的居民。11過了三天半，由天主來的生氣進入了他們身內，他們就立足站了起來，凡看見的人，都起了大恐怖。12以後，他們二人聽見從天上來的大聲音向他們說：「上這裡來罷！」他們遂乘著雲彩升了天，他們的仇人也看見了。13正在那個時辰，發生了大地震，那城倒塌了十分之一，因地震而死的人就有七千名；其餘的人都害怕起來，就歸光榮於天上的天主。14第二個災禍過去了；看，第三個災禍快要來了。

吹第七號角 15第七位天使一吹號角，天上就發出大聲音說：「世上的王權已歸屬我們的上主，和他的基督，他要為王，至於無窮之世！」16那在天主前坐在自己寶座上的二十四位長老，遂俯伏在地，朝拜天主，17說：「上主，全能的天主！今在，昔在者！我們稱謝你，因為你取得了你的大權，登上了王位。18異民發了怒，可是你的震怒也到了，就是審判死者，賞報你的眾僕先知、聖徒，以及敬畏你名字的大者小者的時候到了，並且也到了消滅那毀壞大地之人的時

* [11:13] **Seven thousand people**: a symbolic sum to represent all social classes (seven) and large numbers (thousands); cf Introduction.

* [11:15–19] The seventh trumpet proclaims the coming of God's reign after the victory over diabolical powers; see the note on Rev 10:7.

the small and the great alike,
and to destroy those who destroy
the earth."
19Then God's temple in heaven was opened, and the ark of his covenant could be seen in the temple. There were flashes of lightning, rumblings, and peals of thunder, an earthquake, and a violent hailstorm.

候。」19那時，天主在天上的聖殿敞開了，天主的約櫃也在他的聖殿中顯出來了；緊接著便有閃電、響聲、雷霆、地震和大冰雹。

CHAPTER 12

The Woman and the Dragon. 1*A great sign appeared in the sky, a woman* clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars. 2She was with child and wailed aloud in pain as she labored to give birth.* 3Then another sign appeared in the sky; it was a huge red dragon,* with seven heads and ten horns, and on its heads were seven diadems. 4Its tail swept away a third of the stars in the sky and hurled them down to the earth. Then the dragon stood before the woman about to give birth, to devour her child when she gave birth. 5She gave birth to a son, a male child, destined to rule all the nations with an iron rod.*

第十二章

兩大異兆 女人與紅龍 1那時，天上出現了一個大異兆：有一個女人，身披太陽，腳踏月亮，頭戴十二顆星的榮冠；2她胎中懷了孕，在產痛和苦勞中，呼疼呻吟。3隨著天上又出現了另一個異兆：有一條火紅的大龍，有七個頭，十隻角，頭上戴著七個王冠。4牠的尾巴將天上的星辰勾下了三分之一，投在地上。那條龍便站在那要生產的女人面前，待她生產後，要吞下她的孩子。5那女人生了一個男孩子，他就是那要以鐵杖牧放萬民的；那女人的

* [12:1–14:20] This central section of Rev portrays the power of evil, represented by a dragon, in opposition to God and his people. First, the dragon pursues the woman about to give birth, but her son is saved and "caught up to God and his throne" (Rev 12:5). Then Michael and his angels cast the dragon and his angels out of heaven (Rev 12:7–9). After this, the dragon tries to attack the boy indirectly by attacking members of his church (Rev 12:13–17). A beast, symbolizing the Roman empire, then becomes the dragon's agent, mortally wounded but restored to life and worshiped by all the world (Rev 13:1–10). A second beast arises from the land, symbolizing the antichrist, which leads people astray by its prodigies to idolize the first beast (Rev 13:11–18). This is followed by a vision of the Lamb and his faithful ones, and the proclamation of imminent judgment upon the world in terms of the wine of God's wrath (Rev 14:1–20).

* [12:1] The woman adorned with the sun, the moon, and the stars (images taken from Genesis 37:9–10) symbolizes God's people in the Old and the New Testament. The Israel of old gave birth to the Messiah (Rev 12:5) and then became the new Israel, the church, which suffers persecution by the dragon (Rev 12:6, 13–17); cf Isaiah 50:1; 66:7; Jer 50:12. This corresponds to a widespread myth throughout the ancient world that a goddess pregnant with a savior was pursued by a horrible monster; by miraculous intervention, she bore a son who then killed the monster.

* [12:2] Because of Eve's sin, the woman gives birth in distress and pain (Genesis 3:16; cf Isaiah 66:7–14).

* [12:3] **Huge red dragon**: the Devil or Satan (cf Rev 12:9; 20:2), symbol of the forces of evil, a mythical monster known also as Leviathan (Psalm 74:13–14) or Rahab (Job 26:12–13; Psalm 89:11). **Seven diadems**: these are symbolic of the fullness of the dragon's sovereignty over the kingdoms of this world; cf Christ with many diadems (Rev 19:12).

* [12:5] **Rule . . . iron rod**: fulfilled in Rev 19:15; cf Psalm 2:9. **Was caught up to God**: reference to Christ's ascension.

Her child was caught up to God and his throne. 6The woman herself fled into the desert where she had a place prepared by God, that there she might be taken care of for twelve hundred and sixty days.*

7*Then war broke out in heaven; Michael* and his angels battled against the dragon. The dragon and its angels fought back, 8but they did not prevail and there was no longer any place for them in heaven. 9The huge dragon, the ancient serpent,* who is called the Devil and Satan, who deceived the whole world, was thrown down to earth, and its angels were thrown down with it.

孩子被提到天主和他的寶座前。6女人就逃到曠野去了，在那裡有天主已給她準備好的地方，叫她在那裡受供養一千二百六十天。

彌額爾戰勝紅龍 7以後，天上就發生了戰爭：彌額爾和他的天使一同與那龍交戰，那龍也和牠的使者一起應戰，8但牠們敵不住，在天上遂再也沒有牠們的地方了。9於是那大龍被摔了下來，牠就是那遠古的蛇，號稱魔鬼或撒殫的。那欺騙了全世界的，被摔到地上，牠的使者也同牠一起被摔了下來。

10Then I heard a loud voice in heaven say:

"Now have salvation and power
come,
and the kingdom of our God
and the authority of his Anointed.
For the accuser* of our brothers is
cast out,
who accuses them before our God
day and night.
11They conquered him by the blood
of the Lamb
and by the word of their testimony;
love for life did not deter them
from death.
12Therefore, rejoice, you heavens,
and you who dwell in them.
But woe to you, earth and sea,
for the Devil has come down to
you in great fury,
for he knows he has but a short time."

凱旋歌 10那時我聽見天上有大聲音說：「如今我們的天主獲得了勝利、權能和國度，也顯示了他基督的權柄，因為那日夜在我們的天主前，控告我們弟兄的控告者，已被摔下去了。11他們賴羔羊的血和他們作證的話，得勝了那條龍，因為他們情願犧牲自己的性命死了。12為此，高天和住在那裡的，你們歡樂罷！禍哉，大地和海洋！因為魔鬼懷著大怒下到你們那裡去了，因為他知道自己只有很短的時間了。」

* [12:6] God protects the persecuted church in the desert, the traditional Old Testament place of refuge for the afflicted, according to the typology of the Exodus; see the note on Rev 11:2.
* [12:7–12] Michael, mentioned only here in Rev, wins a victory over the dragon. A hymn of praise follows.
* [12:7] **Michael**: the archangel, guardian and champion of Israel; cf Daniel 10:13, 21; 12:1; Jude 1:9. In Hebrew, the name Michael means "Who can compare with God?"; cf Rev 13:4.
* [12:9] **The ancient serpent**: who seduced Eve (Genesis 3:1–6), mother of the human race; cf Rev 20:2; Eph 6:11–12. **Was thrown down**: allusion to the expulsion of Satan from heaven; cf Luke 10:18.
* [12:10] **The accuser**: the meaning of the Hebrew word "Satan," found in Rev 12:9; Job 1–2; Zech 3:1; 1 Chron 21:1; he continues to accuse Christ's disciples.

13When the dragon saw that it had been thrown down to the earth, it pursued the woman who had given birth to the male child. 14But the woman was given the two wings of the great eagle,* so that she could fly to her place in the desert, where, far from the serpent, she was taken care of for a year, two years, and a half-year. 15The serpent,* however, spewed a torrent of water out of his mouth after the woman to sweep her away with the current. 16But the earth helped the woman and opened its mouth and swallowed the flood that the dragon spewed out of its mouth. 17Then the dragon became angry with the woman and went off to wage war against the rest of her offspring, those who keep God's commandments and bear witness to Jesus.* 18It took its position* on the sand of the sea.

大龍迫害那女人和她的子女 13那條龍一看見自己被摔到地上，就去追趕那生了男嬰的女人。14可是有大鷹的兩個翅膀給了那女人，為叫她飛入曠野，到自己的地方去，在那裡受供養一段時期、兩段時期和半段時期，遠離那蛇的面。15那蛇遂在女人後面，從自己的口中吐出一道像河的水，為使那女人被河水沖去；16可是大地卻援助了那女人，大地裂開一個口，把那條龍從口中所吐出的河水吸了去。17那條龍便對那女人大發忿怒，遂去與她其餘的後裔，即那些遵行天主的誡命，且為耶穌作證的人交戰；18於是牠就站在海灘上。

CHAPTER 13

The First Beast. 1*Then I saw a beast come out of the sea with ten horns and seven heads; on its horns were ten diadems, and on its heads blasphemous name[s]. 2The beast I saw was like a leopard, but it had feet like a bear's, and its mouth was like the mouth of a lion.* To it the dragon gave its own power and throne, along with great authority. 3I saw that one of its heads seemed to have been mortally

第十三章

由海中上來的獸 1我看見從海裡上來一隻獸，牠有十隻角和七個頭，角上有十個王冠，頭上有褻聖的名號。2我所看見的那獸，相似豹子，牠的腳像熊腳，牠的口像獅子口；那龍遂把自己的能力、寶座和大權交給了牠。3我看見那獸的頭中，有一個似乎受了

* [12:14] **Great eagle**: symbol of the power and swiftness of divine help; cf Exodus 19:4; Deut 32:11; Isaiah 40:31.
* [12:15] The serpent is depicted as the sea monster; cf Rev 13:1; Isaiah 27:1; Ezekiel 32:2; Psalm 74:13–14.
* [12:17] Although the church is protected by God's special providence (Rev 12:16), the individual Christian is to expect persecution and suffering.
* [12:17] **It took its position**: many later manuscripts and versions read "I took my position," thus connecting the sentence to the following paragraph.
* [13:1–10] This wild beast, combining features of the four beasts in Daniel 7:2–28, symbolizes the Roman empire; the seven heads represent the emperors; see the notes on Rev 17:10 and Rev 17:12–14. The blasphemous names are the divine titles assumed by the emperors.
* [13:2] Satan (Rev 12:9), the prince of this world (John 12:31), commissioned the beast to persecute the church (Rev 13:5–7).
* [13:3] This may be a reference to the popular legend that Nero would come back to life and rule again after his death (which occurred in A.D. 68 from a self-inflicted stab wound in the throat); cf Rev 13:14; Rev 17:8. Domitian (A.D. 81–96) embodied all the cruelty and impiety of Nero. Cf Introduction.

wounded, but this mortal wound was healed.* Fascinated, the whole world followed after the beast. 4They worshiped the dragon because it gave its authority to the beast; they also worshiped the beast* and said, "Who can compare with the beast or who can fight against it?"

5*The beast was given a mouth uttering proud boasts and blasphemies, and it was given authority to act for forty-two months.* 6It opened its mouth to utter blasphemies against God, blaspheming his name and his dwelling and those who dwell in heaven. 7It was also allowed to wage war against the holy ones and conquer them, and it was granted authority over every tribe, people, tongue, and nation. 8All the inhabitants of the earth will worship it, all whose names were not written from the foundation of the world in the book of life, which belongs to the Lamb who was slain.

9Whoever has ears ought to hear
these words.
10Anyone destined for captivity goes
into captivity.
Anyone destined to be slain by
the sword shall be slain by the
sword.
Such is the faithful endurance of the holy ones.

The Second Beast. 11*Then I saw another beast come up out of the earth; it had two horns like a lamb's but spoke like a dragon. 12It wielded

致死的傷，但牠那致死的傷卻治好了；故此全地的人都驚奇，而跟隨了那獸。

4世人遂都朝拜那龍，因為牠把權柄賜給了那獸；世人朝拜那獸說：「誰可與這獸相比？誰能和牠交戰？」5又賜給了那獸一張說大話和褻聖的口，並且賜給了牠可妄為四十二個月的權柄；6牠便張開自己的口，向天主說褻瀆的話，褻瀆他的聖名、他的帳幕和那些居住在天上的人。7又允許牠可與聖徒們交戰，且戰勝他們；又賜給牠制服各支派、各民族、各異語和各邦國的權柄。8地上的居民，凡名字從創造之初沒有記錄在被宰殺的羔羊生命冊中的人，都要朝拜牠。

9誰若有耳朵，就聽罷！10誰若該被俘擄，就去受俘擄；誰若該受刀殺，就去受刀殺：聖徒們的堅忍和忠信即在於此。

由地下上來的獸 11以後我看見另一隻獸由地中上來，牠有兩隻相似羔羊的角，說話卻相似龍。12牠在那前一隻獸面前，施行前

* [13:4] **Worshiped the beast**: allusion to emperor worship, which Domitian insisted upon and ruthlessly enforced. **Who can compare with the beast**: perhaps a deliberate parody of the name Michael; see the note on Rev 12:7.

* [13:5–6] Domitian, like Antiochus IV Epiphanes (Daniel 7:8, 11, 25), demanded that he be called by divine titles such as "our lord and god" and "Jupiter." See the note on Rev 11:2.

* [13:5] **Forty-two months**: this is the same duration as the profanation of the holy city (Rev 11:2), the prophetic mission of the two witnesses (Rev 11:3), and the retreat of the woman into the desert (Rev 12:6, 14).

* [13:11–18] The second beast is described in terms of the false prophets (cf Rev 16:13; 19:20; 20:10) who accompany the false messiahs (the first beast); cf Matthew 24:24; Mark 13:22; 2 Thes 2:9; cf also Deut 13:2–4. Christians had either to worship the emperor and his image or to suffer martyrdom.

all the authority of the first beast in its sight and made the earth and its inhabitants worship the first beast, whose mortal wound had been healed. 13It performed great signs, even making fire come down from heaven to earth in the sight of everyone. 14It deceived the inhabitants of the earth with the signs it was allowed to perform in the sight of the first beast, telling them to make an image for the beast who had been wounded by the sword and revived. 15It was then permitted to breathe life into the beast's image, so that the beast's image could speak and [could] have anyone who did not worship it put to death. 16It forced all the people, small and great, rich and poor, free and slave, to be given a stamped image on their right hands or their foreheads, 17so that no one could buy or sell except one who had the stamped image of the beast's name or the number that stood for its name.

18*Wisdom is needed here; one who understands can calculate the number of the beast, for it is a number that stands for a person. His number is six hundred and sixty-six.

一隻獸所有的一切權柄，使大地和居住在地上的人，朝拜前一隻獸，就是那隻受過致死的傷而被治好的獸。13牠又行大奇跡，甚至在眾人面前使火從天降到地上。14牠因著在那獸面前所行的那些奇跡，迷惑了地上的居民，便勸告地上的居民，給那受過刀傷而還活著的獸，立一個像。15牠又得了能力，把生氣賦給那獸像，甚至叫那獸像說話，並使那些凡不朝拜獸像的人死亡。16牠給所有的人，無論大小貧富，自主的和為奴的，都在他們的右手上，或在他們的額上，打了一個印號；17如此，除非有這印號的，就是有那獸的名字或牠名字的數字的，誰也不能買，誰也不能賣。

18在這裡應有智慧：凡有明悟的，就讓他計算一下那獸的數字，因為是人的數字的，牠的數字是六百六十六。

CHAPTER 14

The Lamb's Companions. 1*Then I looked and there was the Lamb standing on Mount Zion,* and with him a hundred and forty-four thousand who had his name and his Father's name written on their

第十四章

被選者與羔羊為伍 1以後，我看見羔羊站在熙雍山上，同他在一起的，還有十四萬四千人，他們的額上都刻著羔羊的名號和他父

* [13:18] Each of the letters of the alphabet in Hebrew as well as in Greek has a numerical value. Many possible combinations of letters will add up to 666, and many candidates have been nominated for this infamous number. The most likely is the emperor Caesar Nero (see the note on Rev 13:3), the Greek form of whose name in Hebrew letters gives the required sum. (The Latin form of this name equals 616, which is the reading of a few manuscripts.) Nero personifies the emperors who viciously persecuted the church. It has also been observed that "6" represents imperfection, falling short of the perfect number "7," and is represented here in a triple or superlative form.

* [14:1–5] Now follows a tender and consoling vision of the Lamb and his companions.

* [14:1] **Mount Zion**: in Jerusalem, the traditional place where the true remnant, the Israel of faith, is to be gathered in the messianic reign; cf 2 Kings 19:30–31; Joel 3:5; Obadiah 1:17; Micah 4:6–8; Zeph 3:12–20. **A hundred and forty-four thousand**: see the note on Rev 7:4–9. **His Father's name . . . foreheads**: in contrast to the pagans who were marked with the name or number of the beast (Rev 13:16–17).

foreheads. 2I heard a sound from heaven like the sound of rushing water or a loud peal of thunder. The sound I heard was like that of harpists playing their harps. 3They were singing [what seemed to be] a new hymn before the throne, before the four living creatures and the elders. No one could learn this hymn except the hundred and forty-four thousand who had been ransomed from the earth. 4These are they who were not defiled with women; they are virgins* and these are the ones who follow the Lamb wherever he goes. They have been ransomed as the firstfruits of the human race for God and the Lamb. 5On their lips no deceit* has been found; they are unblemished.

的名號。2我聽見一個聲音來自天上，好像大水的聲音，又好像巨雷的聲音；我所聽見的那聲音，也好像彈琴者在自己的琴上所彈的聲音。3他們在寶座前，在那四個活物和長老前唱的歌，似乎是一首新歌；除了那些從地上贖回來的十四萬四千人外，誰也不能學會那歌。4這些人沒有與女人有過沾染，仍是童身；羔羊無論到那裡去，他們常隨著羔羊。這些人是從人類中贖回來，獻給天主和羔羊當作初熟之果的；5他們口中沒有出過謊言，他們身上也沒有瑕疵。

The Three Angels. 6*Then I saw another angel flying high overhead, with everlasting good news* to announce to those who dwell on earth, to every nation, tribe, tongue, and people. 7He said in a loud voice, "Fear God and give him glory, for his time has come to sit in judgment. Worship him who made heaven and earth and sea and springs of water." 8A second angel followed, saying:

"Fallen, fallen is Babylon the great,
that made all the nations drink
the wine of her licentious
passion."*

宣佈審判來臨 6隨後，我看見另一位天使，飛翔於天空中，拿著永恆的福音，要傳報給住在地上的人，給各邦國、各支派、各異語和各民族，7大聲喊說：「你們要敬畏天主，光榮他，因為他審判的時辰到了；你們要欽崇造成天地、海洋和水泉的上主。」

8又有第二位天使接著說：「偉大的巴比倫陷落了！那曾使萬民喝她那荒淫烈酒的巴比倫陷落了！」

9A third angel followed them and

9又有第三位天使也隨他們之

* [14:4] **Virgins**: metaphorically, because they never indulged in any idolatrous practices, which are considered in the Old Testament to be adultery and fornication (Rev 2:14–15, 20–22; 17:1–6; cf Ezekiel 16:1–58; 23:1–49). The parallel passages (Rev 7:3; 22:4) indicate that the 144,000 whose foreheads are sealed represent all Christian people.

* [14:5] **No deceit**: because they did not deny Christ or do homage to the beast. Lying is characteristic of the opponents of Christ (John 8:44), but the Suffering Servant spoke no falsehood (Isaiah 53:9; 1 Peter 2:22). **Unblemished**: a cultic term taken from the vocabulary of sacrificial ritual.

* [14:6–13] Three angels proclaim imminent judgment on the pagan world, calling all peoples to worship God the creator. Babylon (Rome) will fall, and its supporters will be tormented forever.

* [14:6] **Everlasting good news**: that God's eternal reign is about to begin; see the note on Rev 10:7.

* [14:8] This verse anticipates the lengthy dirge over Babylon (Rome) in Rev 18:1–19:4. The oracle of Isaiah 21:9 to Babylon is applied here.

said in a loud voice, "Anyone who worships the beast or its image, or accepts its mark on forehead or hand, 10will also drink the wine of God's fury,* poured full strength into the cup of his wrath, and will be tormented in burning sulfur before the holy angels and before the Lamb. 11The smoke of the fire that torments them will rise forever and ever, and there will be no relief day or night for those who worship the beast or its image or accept the mark of its name." 12Here is what sustains the holy ones who keep God's commandments and their faith in Jesus.*

13I heard a voice from heaven say, "Write this: Blessed are the dead who die in the Lord from now on." "Yes," said the Spirit, "let them find rest from their labors, for their works accompany them."*

The Harvest of the Earth. 14*Then I looked and there was a white cloud, and sitting on the cloud one who looked like a son of man, with a gold crown on his head and a sharp sickle in his hand. 15Another angel came out of the temple, crying out in a loud voice to the one sitting on the cloud, "Use your sickle and reap the harvest, for the time to reap has come, because the earth's harvest is fully ripe." 16So the one who was sitting on the cloud swung his sickle over the earth, and the earth was harvested.

17Then another angel came out of the temple in heaven who also had

後，大聲喊說：「誰若朝拜了那獸和牠的像，並在自己的額上，或在自己的手上，接受了牠的印號，10就必要喝天主憤怒的酒，即那注在他憤怒之杯的純酒；必在聖天使面前和羔羊面前，遭受烈火與硫磺的酷刑。11他們受刑的煙向上直冒，至於萬世無窮；那些朝拜了獸和獸像的，以及凡接受了牠名字的印號的，日夜得不到安息。」12聖徒的恆心，就是在遵守天主的誡命，堅持對耶穌的信德。13以後，我聽見有聲音從天上說：「你寫下：『從今而後，凡在主內死去的，是有福的！』的確，聖神說，讓他們勞苦之後安息罷，因為他們的功行常隨著他們。」

人子藉天使施行審判 14以後，我看見有一片白雲，雲上坐著相似人子的一位，頭戴金冠，手拿一把銳利的鐮刀。15有另一位天使從殿裡出來，高聲向坐在雲上的那位喊道：「伸出你的鐮刀收割罷，因為收割的時期已到，地上的莊稼已成熟了。」16坐在雲上的那位就向地上伸出鐮刀，地上的莊稼就被收割了。17有另一位天使從天上的殿裡出來，也

* [14:10–11] **The wine of God's fury**: image taken from Isaiah 51:17; Jer 25:15–16; 49:12; 51:7; Ezekiel 23:31–34. Eternal punishment in the fiery pool of burning sulfur (or "fire and brimstone"; cf Genesis 19:24) is also reserved for the Devil, the beast, and the false prophet (Rev 19:20; 20:10; 21:8).
* [14:12] In addition to **faith in Jesus**, the seer insists upon the necessity and value of works, as in Rev 2:23; 20:12–13; 22:12; cf Matthew 16:27; Romans 2:6.
* [14:13] See the note on Rev 1:3. According to Jewish thought, people's actions followed them as witnesses before the court of God.
* [14:14–20] The reaping of the harvest symbolizes the gathering of the elect in the final judgment, while the reaping and treading of the grapes symbolizes the doom of the ungodly (cf Joel 4:12–13; Isaiah 63:1–6) that will come in Rev 19:11–21.

a sharp sickle. 18Then another angel [came] from the altar,* [who] was in charge of the fire, and cried out in a loud voice to the one who had the sharp sickle, "Use your sharp sickle and cut the clusters from the earth's vines, for its grapes are ripe." 19So the angel swung his sickle over the earth and cut the earth's vintage. He threw it into the great wine press of God's fury. 20The wine press was trodden outside the city and blood poured out of the wine press to the height of a horse's bridle for two hundred miles.*

拿著一把銳利的鐮刀。18又有一位掌管火的天使，從祭壇那裡出來，高聲向那拿著銳利鐮刀的喊說：「伸出你銳利的鐮刀，收割地上葡萄園的葡萄罷，因為葡萄已成熟了。」19那天使就向地上伸出了鐮刀，收割了地上的葡萄，把葡萄扔到天主義怒的大榨酒池內。20那在城外的榨酒池受到踐踏，遂有血由榨酒池中流出，直到馬嚼環那麼深，一千六百「斯塔狄」那麼遠。

CHAPTER 15

The Seven Last Plagues. 1*Then I saw in heaven another sign,* great and awe-inspiring: seven angels with the seven last plagues, for through them God's fury is accomplished.

2Then I saw something like a sea of glass mingled with fire.* On the sea of glass were standing those who had won the victory over the beast and its image and the number that signified its name. They were holding God's harps, 3and they sang the song of Moses,* the servant of God, and the song of the Lamb:

"Great and wonderful are your
works,
Lord God almighty.
Just and true are your ways,
O king of the nations.
4Who will not fear you, Lord,

第十五章

七位天使領受七盂 1我看見在天上又出現了一個又大又奇妙的異兆：有七位天使拿著七種最後的災禍，因為天主的義怒就要藉著這些災禍發洩淨盡。2我又看見好像有個攙雜著火的玻璃海；那些戰勝了獸和獸像及牠名號數字的人，站在玻璃海上，拿著天主的琴，3歌唱天主的僕人梅瑟的歌曲和羔羊的歌曲說：「上主，全能的天主！你的功行偉大奇妙；萬民的君王！你的道路公平正直；4誰敢不敬畏你？上主！誰敢不光

* [14:18] **Altar**: there was only one altar in the heavenly temple; see the notes above on Rev 6:9; 8:3; 11:1.
* [14:20] **Two hundred miles**: literally sixteen hundred stades. The *stadion*, a Greek unit of measurement, was about 607 feet in length, approximately the length of a furlong.
* [15:1–4] A vision of the victorious martyrs precedes the vision of woe in Rev 15:5–16:21; cf Rev 7:9–12.
* [15:1–16:21] The seven bowls, the third and last group of seven after the seven seals and the seven trumpets, foreshadow the final cataclysm. Again, the series is introduced by a heavenly prelude, in which the victors over the beast sing the canticle of Moses (Rev 15:2–4).
* [15:2] **Mingled with fire**: fire symbolizes the sanctity involved in facing God, reflected in the trials that have prepared the victorious Christians or in God's wrath.
* [15:3] **The song of Moses**: the song that Moses and the Israelites sang after their escape from the oppression of Egypt (Exodus 15:1–18). The martyrs have escaped from the oppression of the Devil. **Nations**: many other Greek manuscripts and versions read "ages."

or glorify your name?
For you alone are holy.
All the nations will come
and worship before you,
for your righteous acts have been
revealed."

5*After this I had another vision. The temple that is the heavenly tent of testimony* opened, 6and the seven angels with the seven plagues came out of the temple. They were dressed in clean white linen, with a gold sash around their chests. 7One of the four living creatures gave the seven angels seven gold bowls filled with the fury of God, who lives forever and ever. 8Then the temple became so filled with the smoke from God's glory and might that no one could enter it until the seven plagues of the seven angels had been accomplished.

CHAPTER 16

The Seven Bowls. 1*I heard a loud voice speaking from the temple to the seven angels, "Go and pour out the seven bowls of God's fury upon the earth."

2The first angel went and poured out his bowl on the earth. Festering and ugly sores broke out on those who had the mark of the beast or worshiped its image.*

3*The second angel poured out his bowl on the sea. The sea turned to blood like that from a corpse; every creature living in the sea died.

4The third angel poured out his bowl on the rivers and springs of water. These also turned to blood.

榮你的名號？因為只有你是聖善的；萬民都要前來崇拜你，因為你正義的判斷，已彰明較著。」

5這些事以後，我又看見天上盟約的帳幕——聖殿敞開了，6那七位拿著七種災禍的天使，從聖殿那裡出來，身穿潔白而明亮的亞麻衣，胸間佩有金帶。7那時，四個活物中的一個，給了那七位天使七個滿盛萬世萬代永生天主義怒的金盂。8因著天主的榮耀和威能，殿內充滿了煙，沒有一個人能進入殿內，直到那七位天使的七樣災禍降完為止。

第十六章

前六盂 1我聽見由殿裡發出一個大聲音，向那七位天使說：「你們去，把那滿盛天主義怒的七個盂倒在地上！」2第一位天使便去，把他的盂倒在地上，逐在那些帶有獸印和朝拜獸像的人身上，生出了一種惡毒而劇痛的瘡。3第二位天使把他的盂倒在海裡，海水就變成好似死人的血，因而海中的一切活物都死了。

4第三位天使把他的盂倒在河流和水泉上，水就變成了血。

* [15:5–8] Seven angels receive the bowls of God's wrath.
* [15:5] **Tent of testimony**: the name of the meeting tent in the Greek text of Exodus 40. Cf 2 Macc 2:4–7.
* [16:1–21] These seven bowls, like the seven seals (Rev 6:1–17; 8:1) and the seven trumpets (Rev 8:2–9:21; 11:15–19), bring on a succession of disasters modeled in part on the plagues of Egypt (Exodus 7–12). See the note on Rev 6:12–14.
* [16:2] Like the sixth Egyptian plague (Exodus 9:8–11).
* [16:3–4] Like the first Egyptian plague (Exodus 7:20–21). The same woe followed the blowing of the second trumpet (Rev 8:8–9).

5Then I heard the angel in charge of
the waters say:
"You are just, O Holy One,
who are and who were,
in passing this sentence.
6For they have shed the blood of the
holy ones and the prophets,
and you [have] given them blood
to drink;
it is what they deserve."
7Then I heard the altar cry out,
"Yes, Lord God almighty,
your judgments are true and
just."
8The fourth angel poured out his bowl
on the sun. It was given the power to
burn people with fire. 9People were
burned by the scorching heat and
blasphemed the name of God who had
power over these plagues, but they did
not repent or give him glory.
10The fifth angel poured out his
bowl on the throne of the beast.* Its
kingdom was plunged into darkness,
and people bit their tongues in pain
11and blasphemed the God of heaven
because of their pains and sores. But
they did not repent of their works.
12The sixth angel emptied his bowl
on the great river Euphrates. Its water
was dried up to prepare the way for
the kings of the East.* 13I saw three
unclean spirits like frogs* come from
the mouth of the dragon, from the
mouth of the beast, and from the
mouth of the false prophet. 14These
were demonic spirits who performed
signs. They went out to the kings of
the whole world to assemble them
for the battle on the great day of God
the almighty. 15("Behold, I am coming

5那時，我聽見掌管水的天使說：
「今在和昔在的聖善者，你這樣懲
罰，真是公義，6因為他們曾傾流了
聖徒和先知們的血，你如今給他們
血喝，這是他們應得的。」7我又
聽見從祭壇有聲音說：「是的，上
主，全能的天主！你的懲罰，真實
而公義。」

8第四位天使把他的盂倒在太陽
上，致使太陽以烈火炙烤世人。
9世人因被劇熱所炙烤，便褻瀆掌
管這些災禍的天主的名號，沒有
悔改將光榮歸於天主。

10第五位天使把他的盂倒在那
獸座上，牠的王國就陷入黑暗，
人痛苦的咬自己的舌頭；11他們
因自己的痛苦和瘡痍，便褻瀆天
上的天主，沒有悔改自己的行
為。

12第六位天使把他的盂倒在幼
發拉的大河中，河水就乾涸了，
為給那些由日出之地要來的諸
王，準備了一條道路。

三個不潔的淫神 13我又看見從
龍口、獸口和假先知口中出來了
三個不潔的神，狀如青蛙；14他
們是邪魔之神，施行奇跡，往全
世界的諸王那裡去，召集他們，
為在全能天主的那偉大日子上交
戰。15「看，我來有如盜賊一樣；

* [16:10] **The throne of the beast**: symbol of the forces of evil. **Darkness**: like the ninth Egyptian plague (Exodus 10:21–23); cf Rev 9:2.
* [16:12] **The kings of the East**: Parthians; see the notes on Rev 6:2 and Rev 17:12–13. **East**: literally, "rising of the sun," as in Rev 7:2.
* [16:13] **Frogs**: possibly an allusion to the second Egyptian plague (Exodus 7:25–8:11). **The false prophet**: identified with the two-horned second beast (Rev 13:11–18 and the note there).
* [16:15] **Like a thief**: as in Rev 3:3 (cf Matthew 24:42–44; 1 Thes 5:2). **Blessed**: see the note on Rev 1:3.

like a thief."* Blessed is the one who watches and keeps his clothes ready, so that he may not go naked and people see him exposed.) 16They then assembled the kings in the place that is named Armageddon* in Hebrew.

那醒著並保持自己的衣服，不至於赤身行走，而叫人看見自己的恥辱的，纔是有福的！」16那三個神就把諸王聚集到一個地方，那地方希伯來文叫「阿瑪革冬」。

17The seventh angel poured out his bowl into the air. A loud voice came out of the temple from the throne, saying, "It is done." 18Then there were lightning flashes, rumblings, and peals of thunder, and a great earthquake. It was such a violent earthquake that there has never been one like it since the human race began on earth. 19The great city* was split into three parts, and the gentile cities fell. But God remembered great Babylon, giving it the cup filled with the wine of his fury and wrath. 20*Every island fled, and mountains disappeared. 21Large hailstones like huge weights came down from the sky on people, and they blasphemed God for the plague of hail because this plague was so severe.

第七盂 17第七位天使把他的盂倒在空氣中，於是就由【天上的】殿裡，從寶座那裡發出了一個巨大聲音說：「成了！」18遂有閃電、響聲和雷霆，又發生了大地震，是自從在地上有人類以來，從未有過這樣大的地震。19那大城分裂為三段，異民的城也都傾覆了；天主想起了那偉大的巴比倫，遂遞給她那盛滿天主烈怒的酒杯。20各島嶼都消失了，諸山嶺也不見了。21又有像「塔冷通」般的大冰雹，從天上落在世人的身上；世人因冰雹的災禍便褻瀆天主，因為那災禍太慘重了。

V: The Punishment of Babylon and the Destruction of Pagan Nations

CHAPTER 17

Babylon the Great. 1*Then one of the seven angels who were holding the seven bowls came and said to me, "Come here. I will show you the judgment on the great harlot* who lives near the many waters. 2*The kings of the earth have had intercourse

第十七章

淫婦巴比倫和獸 1那七位拿著七個盂的天使中，有一位前來，向我說道：「你來，我要指給你看，那在多水之旁為王的大淫婦受的懲罰；2世上的諸王都同她行

* [16:16] **Armageddon**: in Hebrew, this means "Mountain of Megiddo." Since Megiddo was the scene of many decisive battles in antiquity (Jdgs 5:19–20; 2 Kings 9:27; 2 Chron 35:20–24), the town became the symbol of the final disastrous rout of the forces of evil.
* [16:19] **The great city**: Rome and the empire.
* [16:20–21] See the note on Rev 6:12–14. **Hailstones**: as in the seventh Egyptian plague (Exodus 9:23–24); cf Rev 8:7. **Like huge weights**: literally, "weighing a talent," about one hundred pounds.
* [17:1–6] Babylon, the symbolic name (Rev 17:5) of Rome, is graphically described as "the great harlot."
* [17:1–19:10] The punishment of Babylon is now described as a past event and, metaphorically, under the image of the great harlot who leads people astray into idolatry.
* [17:2] **Intercourse . . . harlotry**: see the note on Rev 14:4. The pagan kings subject to Rome adopted the cult of the emperor.

with her, and the inhabitants of the earth became drunk on the wine of her harlotry." 3Then he carried me away in spirit to a deserted place where I saw a woman seated on a scarlet beast* that was covered with blasphemous names, with seven heads and ten horns. 4The woman was wearing purple and scarlet and adorned with gold, precious stones, and pearls. She held in her hand a gold cup that was filled with the abominable and sordid deeds of her harlotry. 5On her forehead was written a name, which is a mystery, "Babylon the great, the mother of harlots and of the abominations of the earth." 6*I saw that the woman was drunk on the blood of the holy ones and on the blood of the witnesses to Jesus.*

過邪淫，地上的居民也都喝醉了她淫亂的酒。」3於是天使叫我神魂超拔，提我到了曠野，我便看見了一個婦人，坐在一隻朱紅色且滿了褻瀆名號的獸身上，牠有七個頭，十隻角。4這婦人身穿紫紅和朱紅色的衣服，全身點綴著金子、寶石和珍珠；她手裡拿著滿盛可憎之物和她淫污的金杯。5她的額上寫著一個含有奧秘的名字：「偉大的巴比倫！淫亂和地上可憎之物的母親。」6我又看見這婦人痛飲了聖徒的血，和為耶穌殉道者的血；我一看見她，遂大為驚奇。

Meaning of the Beast and Harlot. When I saw her I was greatly amazed. 7The angel said to me, "Why are you amazed? I will explain to you the mystery of the woman and of the beast that carries her, the beast with the seven heads and the ten horns. 8*The beast that you saw existed once but now exists no longer. It will come up from the abyss and is headed for destruction. The inhabitants of the earth whose names have not been written in the book of life from the foundation of the world shall be amazed when they see the beast, because it existed once but exists no longer, and yet it will come again. 9Here is a clue* for one who has wisdom. The seven heads represent seven hills upon which the woman

淫婦和巨獸之所指 7天使便對我說：「你為什麼驚奇？我要告訴你這婦人和馱著她，而有七個頭和十隻角的那獸的奧秘：8你所看見的那獸，先前在而今不在，可是牠又要從深淵中上來，自趨於喪亡；地上的居民，凡他們的名字從創世之初，沒有記錄在生命冊中的，看見那先前在，而今不在，將來又在的獸，都必要驚奇。

9這裡需要一個有智慧的明悟去理解：七個頭是指那婦人所坐的

* [17:3] **Scarlet beast**: see the note on Rev 13:1–10. **Blasphemous names**: divine titles assumed by the Roman emperors; see the note on Rev 13:5–6.
* [17:6] Reference to the great wealth and idolatrous cults of Rome.
* [17:6b–18] An interpretation of the vision is here given.
* [17:8] Allusion to the belief that the dead Nero would return to power (Rev 17:11); see the note on Rev 13:3.
* [17:9] **Here is a clue**: literally, "Here a mind that has wisdom." **Seven hills**: of Rome.

sits. They also represent seven kings:
10five have already fallen, one still
lives, and the last has not yet come,*
and when he comes he must remain
only a short while. 11The beast* that
existed once but exists no longer is an
eighth king, but really belongs to the
seven and is headed for destruction.
12The ten horns that you saw represent
ten kings who have not yet been
crowned;* they will receive royal
authority along with the beast for one
hour. 13They are of one mind and will
give their power and authority to the
beast. 14They will fight with the Lamb,
but the Lamb will conquer them, for
he is Lord of lords and king of kings,
and those with him are called, chosen,
and faithful."

15Then he said to me, "The waters
that you saw where the harlot lives
represent large numbers of peoples,
nations, and tongues. 16The ten horns*
that you saw and the beast will hate
the harlot; they will leave her desolate
and naked; they will eat her flesh and
consume her with fire. 17For God has
put it into their minds to carry out his
purpose and to make them come to
an agreement to give their kingdom to
the beast until the words of God are
accomplished. 18The woman whom
you saw represents the great city that
has sovereignty over the kings of the
earth."

七座山，也是指七位君王；10五
位已經倒了，一位仍在，另一位
還沒有來到；當他來到時，必要
存留片刻。11至於那先前在而今
不在的獸，是第八位，也屬於那
七位中之一，牠要趨於喪亡。12你
所看見的那十隻角，是指十個君
王，他們還沒有領受王位，但必
要同那獸一起得到權柄；他們當
國王，只一個時辰。13他們的意
見都一致：就是把自己的能力和
權柄都交給那獸。14他們要同羔
羊交戰，羔羊卻要戰勝他們，因
為他是萬主之主，萬王之王，同
他在一起的蒙召、被選和忠信的
人，也必要獲勝。」15天使又對
我說：「你看見那淫婦所統治的
水，是指諸民族、群眾、邦國和
異語人民。16你看見的那十隻角和
那獸，必要憎恨那淫婦，使她成
為孤獨淒涼，赤身裸體的，並吞
食她的肉，且用火焚燒她，17因
為天主使牠們的心中有這意念，
叫牠們實行天主的計劃，就是叫
牠們一心，把牠們的王權交給那
獸，直到天主的話完全應驗為
止。18你所看見的那婦人，是指
那座對地上的諸王握有王權的大
城。」

* [17:10] There is little agreement as to the identity of the Roman emperors alluded to here. The number seven (Rev 17:9) suggests that all the emperors are meant; see the note on Rev 1:4.
* [17:11] **The beast**: Nero; see the note on Rev 17:8.
* [17:12–13] **Ten kings who have not yet been crowned**: perhaps Parthian satraps who are to accompany the revived Nero (the beast) in his march on Rome to regain power; see the note on Rev 13:3. In Rev 19:11–21, the Lamb and his companions will conquer them.
* [17:16–18] **The ten horns**: the ten pagan kings (Rev 17:12) who unwittingly fulfill God's will against harlot Rome, the great city; cf Ezekiel 16:37.

CHAPTER 18

The Fall of Babylon. 1*After this I saw another angel coming down from heaven, having great authority, and the earth became illumined by his splendor.
2*He cried out in a mighty voice:
"Fallen, fallen is Babylon the great.
She has become a haunt for demons.
She is a cage for every unclean spirit,
a cage for every unclean bird,
[a cage for every unclean] and disgusting [beast].
3For all the nations have drunk*
the wine of her licentious passion.
The kings of the earth had intercourse with her,
and the merchants of the earth grew rich from her drive for luxury."
4Then I heard another voice from heaven say:
"Depart from her,* my people,
so as not to take part in her sins
and receive a share in her plagues,
5for her sins are piled up to the sky,
and God remembers her crimes.
6Pay her back as she has paid others.
Pay her back double for her deeds.
Into her cup pour double what she poured.
7To the measure of her boasting and wantonness
repay her in torment and grief;
for she said to herself,
'I sit enthroned as queen;
I am no widow,
and I will never know grief.'

第十八章

宣佈巴比倫的滅亡 1這些事以後，我看見另一位天使從天降下，掌有大權，下地被他的光榮照亮了。2他用強大的聲音喊說：「偉大的巴比倫陷落了！陷落了！她變成了邪魔的住所，一切不潔之神的牢獄，一切不潔和可憎飛禽的巢穴，【以及一切不潔和可憎走獸的圈檻，】3因為萬民都喝了她荒淫的烈酒，地上的諸王都同她行過邪淫，地上的商人，也因她的放蕩奢侈，而發了財。」

4我又聽到了另一個聲音從天上說：「我的百姓，你們從她中間出來罷！免得你們分沾她的罪惡，也免得遭受她的災禍，5因為她的罪惡已堆積得直達上天，使天主想起了她的不義。6她怎樣虐待了人，你們也該怎樣虐待她，並按照她所行的，要加倍報復她；她用什麼杯斟給人，你們也要用什麼杯加倍斟給她；7她以前怎樣自誇自耀，奢侈享樂，你們也就怎樣加給她痛苦與哀傷：因為她心裡說過：「我坐著當皇后，而不是寡婦，必見不到哀傷。」

* [18:1–19:4] A stirring dirge over the fall of Babylon-Rome. The perspective is prophetic, as if the fall of Rome had already taken place. The imagery here, as elsewhere in this book, is not to be taken literally. The vindictiveness of some of the language, borrowed from the scathing Old Testament prophecies against Babylon, Tyre, and Nineveh (Isaiah 23; 24; 27; Jer 50–51; Ezekiel 26–27), is meant to portray symbolically the inexorable demands of God's holiness and justice; cf Introduction. The section concludes with a joyous canticle on the future glory of heaven.
* [18:2] Many Greek manuscripts and versions omit **a cage for every unclean . . . beast**.
* [18:3–24] Rome is condemned for her immorality, symbol of idolatry (see the note on Rev 14:4), and for persecuting the church; cf Rev 19:2.
* [18:4] **Depart from her**: not evacuation of the city but separation from sinners, as always in apocalyptic literature.

8Therefore, her plagues will come in
one day,
pestilence, grief, and famine;
she will be consumed by fire.
For mighty is the Lord God who*
judges her."
9The kings of the earth who had intercourse with her in their wantonness will weep and mourn over her when they see the smoke of her pyre. 10They will keep their distance for fear of the torment inflicted on her, and they will say:
"Alas, alas, great city,
Babylon, mighty city.
In one hour your judgment has
come."
11The merchants of the earth will weep and mourn for her, because there will be no more markets* for their cargo: 12their cargo of gold, silver, precious stones, and pearls; fine linen, purple silk, and scarlet cloth; fragrant wood of every kind, all articles of ivory and all articles of the most expensive wood, bronze, iron, and marble; 13cinnamon, spice,* incense, myrrh, and frankincense; wine, olive oil, fine flour, and wheat; cattle and sheep, horses and chariots, and slaves, that is, human beings.
14"The fruit you craved
has left you.
All your luxury and splendor are
gone,
never again will one find them."
15The merchants who deal in these goods, who grew rich from her, will keep their distance for fear of the torment inflicted on her. Weeping and mourning, 16they cry out:
"Alas, alas, great city,
wearing fine linen, purple and
scarlet,

8為此，一日之內，她的災禍：瘟疫、哀傷和饑荒全都來到；她要被火焚燒，因為懲治她的上主天主，是強而有力的。」

諸君王商人船員的哀悼 9當時那些曾同她行過邪淫，和享過快樂的地上諸王，看到焚燒她的煙，都要為她流淚哀悼。10他們因害怕她受的痛苦，就遠遠站著說：「可憐，可憐！你這座偉大的城，這座強盛的巴比倫城！在一小時之內，你就受到了懲罰。」11地上的商人也為她流淚哀傷，因為再沒有人來買他們的貨物：12金銀、寶石、珍珠、細麻布、紫紅布、綢緞、朱紅布等貨物，以及各種香木、各種象牙器皿、各種貴重木器、銅、鐵、大理石的器皿，13還有肉桂、香膏、香料、香液、乳香、酒、油、麵粉、麥子、牲口、羊群、駿馬、車輛、奴隸與人口。14商人說：「你心中所愛吃的果品，都遠離了你；一切肥美和華麗的物品，都在你前消逝了，再也尋不見了。」15販賣這些貨物，而由她發財的人，因害怕她受的痛苦，遠遠站著，流淚哀傷，16說：「可憐，可憐！這偉大的城！這曾穿戴過細麻、紫紅和朱紅布衣

* [18:11] Ironically, the merchants weep not so much for Babylon Rome, but for their lost markets; cf Ezekiel 27:36.
* [18:13] **Spice**: an unidentified spice plant called in Greek *amômon*.

adorned [in] gold, precious
stones, and pearls.
17In one hour this great wealth has
been ruined."
Every captain of a ship, every traveler
at sea, sailors, and seafaring merchants
stood at a distance 18and cried out
when they saw the smoke of her pyre,
"What city could compare with the
great city?" 19They threw dust on their
heads and cried out, weeping and
mourning:
"Alas, alas, great city,
in which all who had ships at sea
grew rich from her wealth.
In one hour she has been ruined.
20Rejoice over her, heaven,
you holy ones, apostles, and
prophets.
For God has judged your case
against her."
21A mighty angel picked up a stone
like a huge millstone and threw it into
the sea and said:
"With such force will Babylon the
great city be thrown down,
and will never be found again.
22No melodies of harpists and
musicians,
flutists and trumpeters,
will ever be heard in you again.
No craftsmen in any trade
will ever be found in you again.
No sound of the millstone
will ever be heard in you again.
23No light from a lamp
will ever be seen in you again.
No voices of bride and groom
will ever be heard in you again.
Because your merchants were the
great ones of the world,
all nations were led astray by your
magic potion.
24In her was found the blood of
prophets and holy ones
and all who have been slain on
the earth."

裝，並以黃金、寶石和珍珠作裝飾的城，17在一小時內，這樣多的財富，就蕩然無存了。」

一切船長、一切到處航海的人、船員以及那些靠海謀生的人，都遠遠站著，18看見焚燒她的煙，就呼喊說：「那有一座城可與這座偉大的城相比呢！」19他們在自己的頭上撒灰，流淚哀傷，喊說：「可憐，可憐！這座偉大的城！凡在海中有船的人，都因她的富饒而發了大財。她怎麼在一時之內就蕩然無存了。」20上天、聖徒、宗徒和先知們，你們因她的毀滅而歡騰罷！因為天主在她身上給你們伸了冤。

絕對滅亡的象徵 21然後，一位強而有力的天使，舉起一塊大如磨盤的石頭，拋在海中說：「偉大的巴比倫城必要這樣猛力地被人拋棄，再也找不著她了！22彈琴者、歌唱者、吹笛者和吹號者的聲音，在你中間再也聽不到了；各種工藝的匠人，在你中間再也找不到了；推磨的響聲，在你中間再也聽不到了；23燈臺上的光，在你中間再也不發亮了；新郎與新娘的聲音，在你中間再也聽不到了，因為你的商人都是地上的要人，又因為萬民都因你的邪術受了迷惑；24且在此城中找到了諸先知、諸聖徒以及一切在地上被殺者的血。」

CHAPTER 19

1After this I heard what sounded like
the loud voice of a great multitude in
heaven, saying:
"Alleluia!*
Salvation, glory, and might belong
to our God,
2for true and just are his
judgments.
He has condemned the great harlot
who corrupted the earth with her
harlotry.
He has avenged on her the blood of
his servants."
3They said a second time:
"Alleluia! Smoke will rise from her
forever and ever."
4The twenty-four elders and the
four living creatures fell down and
worshiped God who sat on the throne,
saying, "Amen. Alleluia."

The Victory Song. 5*A voice coming
from the throne said:
"Praise our God, all you his
servants,
[and] you who revere him, small
and great."
6Then I heard something like the
sound of a great multitude or the
sound of rushing water or mighty
peals of thunder, as they said:
"Alleluia!
The Lord has established his reign,
[our] God, the almighty.
7Let us rejoice and be glad
and give him glory.
For the wedding day of the Lamb*
has come,
his bride has made herself ready.

第十九章

天上歡樂的凱歌 1這些事以後，我聽見天上彷彿有一大夥人群發出的大聲音說：「亞肋路亞！勝利、光榮和能力，應歸於我們的天主，2因為，他的判斷是正確而正義的；他懲罰了那曾以自己的邪淫敗壞了下地的大淫婦，並給被她所殺的僕人報了仇。」3他們又重覆說：「亞肋路亞！她的煙向上直冒，至於無窮之世。」4於是，那二十四位長老和那四個活物，便俯伏朝拜那坐在寶座上的天主說：「阿們。亞肋路亞！」5遂有聲音由寶座那裡發出說：「天主的眾僕人，凡敬畏他的，無論大小，請讚美我們的天主罷！」6我聽見彷彿有一大夥人群的聲音，就如大水的響聲，又如巨雷的響聲，說：「亞肋路亞！因為我們全能的天主，上主為王了！7讓我們歡樂鼓舞，將光榮歸於他罷！因為羔羊的婚期來

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* [19:1, 3, 4, 6] **Alleluia**: found only here in the New Testament, this frequent exclamation of praise in the Hebrew psalms was important in Jewish liturgy.
* [19:5–10] A victory song follows, sung by the entire church, celebrating the marriage of the Lamb, the union of the Messiah with the community of the elect.
* [19:7] **The wedding day of the Lamb**: symbol of God's reign about to begin (Rev 21:1–22:5); see the note on Rev 10:7. **His bride**: the church; cf 2 Cor 11:2; Eph 5:22–27. Marriage is one of the biblical metaphors used to describe the covenant relationship between God and his people; cf Hosea 2:16-22; Isaiah 54:5–6; 62:5; Ezekiel 16:6–14. Hence, idolatry and apostasy are viewed as adultery and harlotry (Hosea 2:4–13; Ezekiel 16:15–63); see the note on Rev 14:4.

8She was allowed to wear
a bright, clean linen garment."
(The linen represents the righteous
deeds of the holy ones.)*

9Then the angel said to me, "Write this: Blessed* are those who have been called to the wedding feast of the Lamb." And he said to me, "These words are true; they come from God." 10I fell at his feet to worship him. But he said to me, "Don't! I am a fellow servant of yours and of your brothers who bear witness to Jesus. Worship God. Witness to Jesus is the spirit of prophecy."*

近了，他的新娘也準備好了；8天主又賞賜她穿上了華麗而潔白的細麻衣：這細麻衣就是聖徒們的義行。」9有位天使給我說：「你寫下：被召赴羔羊婚宴的人，是有福的！」他又給我說：「這都是天主真實的話。」10我就俯伏在他腳前要朝拜他；他給我說：「萬不要這樣作，我只是你和你那些為耶穌作見證的弟兄們的同僕，你只該朝拜天主！」因為預言之神就是為耶穌作證。

今世的終結

The King of Kings. 11*Then I saw the heavens opened, and there was a white horse; its rider was [called] "Faithful and True." He judges and wages war in righteousness. 12His eyes were [like] a fiery flame, and on his head were many diadems. He had a name* inscribed that no one knows except himself. 13He wore a cloak that had been dipped in* blood, and his name was called the Word of God. 14The armies of heaven followed him, mounted on white horses and wearing clean white linen. 15Out of his mouth came a sharp sword to strike the nations. He will rule them with an iron rod, and he himself will tread out in the wine press* the wine of the fury and wrath of God the almighty. 16He has a name written on his cloak and on his thigh, "King of kings and Lord of lords."

天主聖言的勝利 11隨後我看見天開了，見有一匹白馬；騎馬的那位，稱為「忠信和真實者」，他憑正義去審判，去作戰。12他的眼睛有如火焰，他頭上戴著許多冠冕，還有寫的一個名號，除他自己外，誰也不認識；13他身披一件染過血的衣服，他的名字叫作：「天主的聖言」。14天上的軍隊也乘著白馬，穿著潔白的細麻衣跟隨著他。15從他口中射出一把利劍，用來打敗異民；他要用鐵杖統治他們，並踐踏那充滿全能天主忿怒的榨酒池。16在衣服上，即在蓋他大腿的衣服上寫著「萬王之王，萬主之主」的名號。

* [19:8] See the note on Rev 14:12.
* [19:9] **Blessed**: see the note on Rev 1:3.
* [19:10] **The spirit of prophecy**: as the prophets were inspired to proclaim God's word, so the Christian is called to give witness to the Word of God (Rev 19:13) made flesh; cf Rev 1:2; 6:9; 12:17.
* [19:11–16] Symbolic description of the exalted Christ (cf Rev 1:13–16) who together with the armies of heaven overcomes the beast and its followers; cf Rev 17:14.
* [19:12] **A name**: in Semitic thought, the name conveyed the reality of the person; cf Matthew 11:27; Luke 10:22.
* [19:13] **Had been dipped in**: other Greek manuscripts and versions read "had been sprinkled with"; cf Rev 19:15. **The Word of God**: Christ is the revelation of the Father; cf John 1:1, 14; 1 John 2:14.
* [19:15] The treading of the wine press is a prophetic symbol used to describe the destruction of God's enemies; cf Isaiah 63:1–6; Joel 4:13.

17*Then I saw an angel standing on the sun. He cried out [in] a loud voice to all the birds flying high overhead, "Come here. Gather for God's great feast, 18to eat the flesh of kings, the flesh of military officers, and the flesh of warriors, the flesh of horses and of their riders, and the flesh of all, free and slave, small and great." 19Then I saw the beast and the kings of the earth and their armies gathered to fight against the one riding the horse and against his army. 20The beast was caught and with it the false prophet* who had performed in its sight the signs by which he led astray those who had accepted the mark of the beast and those who had worshiped its image. The two were thrown alive into the fiery pool burning with sulfur. 21The rest were killed by the sword that came out of the mouth of the one riding the horse, and all the birds gorged themselves on their flesh.

反基督者的慘敗 17我又看見一位天使，站在太陽上，大聲向一切飛翔於天空的飛鳥喊說：「請你們來一齊赴天主的大宴席，18前來吃列王的肉、諸將帥的肉、眾勇士的肉、駿馬和騎馬者的肉，並一切自主的或為奴的，以及大小人民的肉。」19我也看見那獸、地上的君王和他們的軍隊都聚在一起，要與騎馬的那位和他的軍隊作戰。20可是，那獸被捉住了，在牠面前行過奇跡，並藉這些奇跡，欺騙了那些接受那獸的印號，和朝拜獸像的那位假先知，也和牠一起被捉住了；牠們兩個活活的被扔到那用硫磺燃燒的火坑裡去了。21其餘的人也被騎馬者口中所射出的劍殺死了；所有的飛鳥都吃飽了他們的肉。

CHAPTER 20

The Thousand-year Reign. 1*Then I saw an angel come down from heaven, holding in his hand the key to the abyss* and a heavy chain. 2He seized the dragon, the ancient serpent, which is the Devil or Satan,* and tied it up for a thousand years 3and threw it into the abyss, which he locked over it and sealed, so that it could no longer lead the nations astray until the thousand years are completed. After this, it is to

第二十章

千年王國 1以後，我看見一位天使從天降下，手持深淵的鑰匙和一條大鎖鏈。2他捉住了那龍，那古蛇，就是魔鬼──撒殫，把牠綑起來，共一千年之久；3將牠拋到深淵裡，關起來，加上封條，免得牠再迷惑萬民，直到滿了一千

* [19:17–21] The certainty of Christ's victory is proclaimed by an angel, followed by a reference to the mustering of enemy forces and a fearsome description of their annihilation. The gruesome imagery is borrowed from Ezekiel 39:4, 17–20.

* [19:20] **Beast . . . false prophet**: see the notes on Rev 13. **The fiery pool . . . sulfur**: symbol of God's punishment (Rev 14:10; 20:10, 14–15), different from the abyss; see the note on Rev 9:1.

* [20:1–6] Like the other numerical values in this book, the thousand years are not to be taken literally; they symbolize the long period of time between the chaining up of Satan (a symbol for Christ's resurrection-victory over death and the forces of evil) and the end of the world. During this time God's people share in the glorious reign of God that is present to them by virtue of their baptismal victory over death and sin; cf Romans 6:1–8; John 5:24–25; 16:33; 1 John 3:14; Eph 2:1.

* [20:1] **Abyss**: see the note on Rev 9:1.

* [20:2] **Dragon . . . serpent . . . Satan**: see the notes on Rev 12:3, 9, 10, 15.

be released for a short time.

4Then I saw thrones; those who sat on them were entrusted with judgment. I also saw the souls of those who had been beheaded for their witness to Jesus and for the word of God, and who had not worshiped the beast or its image nor had accepted its mark* on their foreheads or hands. They came to life and they reigned with Christ for a thousand years. 5The rest of the dead did not come to life until the thousand years were over. This is the first resurrection. 6Blessed* and holy is the one who shares in the first resurrection. The second death has no power over these; they will be priests of God and of Christ, and they will reign with him for [the] thousand years.

7*When the thousand years are completed, Satan will be released from his prison. 8He will go out to deceive the nations at the four corners of the earth, Gog and Magog,* to gather them for battle; their number is like the sand of the sea. 9They invaded the breadth of the earth* and surrounded the camp of the holy ones and the beloved city. But fire came down from heaven and consumed them. 10The Devil who had led them astray was thrown into the pool of fire and sulfur, where the beast and the false prophet were. There they will be tormented day and night forever and ever.

The Large White Throne. 11*Next I saw a large white throne and the

年，此後應該釋放牠一個短時辰。

4我又看見一些寶座，有些人在上面坐著，賜給了他們審判的權柄，他們就是那些為給耶穌作證，並為了天主的話被斬首之人的靈魂；還有那些沒有朝拜那獸，也沒有朝拜獸像，並在自己的額上或手上也沒有接受牠印號的人，都活了過來，同基督一起為王一千年。5這是第一次復活。其餘的死者沒有活過來，直到那一千年滿了。6於第一次復活有分的人是有福的，是聖潔的。第二次的死亡對這些人無能為力；他們將作天主和基督的司祭，並同他一起為王一千年。

毒龍被釋後的遭遇 7及至一千年滿了，撒殫就要從監牢裡被釋放出來。8他一出來便去迷惑地上四極的萬民，就是哥格和瑪哥格；他聚集他們準備作戰，他們的數目有如海濱的沙粒。9於是他們上到那廣大的地區，圍困了眾聖徒的營幕和蒙愛的城邑；但是有火自天上，從天主那裡降下，吞滅了他們。10迷惑他們的魔鬼，也被投入那烈火與硫磺的坑中，就是那獸和那位假先知所在的地方；他們必要日夜受苦，至於無窮之世。

公審判 11以後，我看見了一個潔白的大寶座，和坐於其上的

* [20:4] **Beast . . . mark**: see Rev 13 and its notes.
* [20:6] **Blessed**: see the note on Rev 1:3. **Second death**: see the note on Rev 2:11. **Priests**: as in Rev 1:6; 5:10; cf 1 Peter 2:9.
* [20:7–10] A description of the symbolic battle to take place when Satan is released at the end of time, when the thousand years are over; see the note on Rev 20:1–6.
* [20:8] **Gog and Magog**: symbols of all pagan nations; the names are taken from Ezekiel 38:1–39:20.
* [20:9] **The breadth of the earth**: Palestine. **The beloved city**: Jerusalem; see the note on Rev 14:1.
* [20:11–15] A description of the final judgment. After the intermediate reign of Christ, all the dead are raised and judged, thus inaugurating the new age.

one who was sitting on it. The earth and the sky fled from his presence and there was no place for them. 12I saw the dead, the great and the lowly, standing before the throne, and scrolls were opened. Then another scroll was opened, the book of life.* The dead were judged according to their deeds, by what was written in the scrolls. 13The sea gave up its dead; then Death and Hades* gave up their dead. All the dead were judged according to their deeds. 14Then Death and Hades were thrown into the pool of fire. (This pool of fire is the second death.*) 15Anyone whose name was not found written in the book of life was thrown into the pool of fire.

那位；地和天都從他面前消失不見了，再也找不到它們的地方了。12我又看見死過的人，無論大小，都站在寶座前，案卷就展開了；還有另一本書，即生命冊也展開了，死過的人都按那案卷上所記錄的，照他們的行為受了審判。13海洋把其中的死者交出，死亡和陰府都把其中的死者交出，人人都按照自己的行為受了審判。14然後死亡和陰府也被投入火坑，這火坑就是第二次死亡。15凡是沒有記載在生命冊上的人，就被投入火坑中。

VI: The New Creation

CHAPTER 21

The New Heaven and the New Earth.
1*Then I saw a new heaven and a new earth. The former heaven and the former earth had passed away, and the sea was no more.* 2I also saw the holy city, a new Jerusalem,* coming down out of heaven from God, prepared as a bride adorned for her husband. 3I heard a loud voice from the throne saying, "Behold, God's dwelling is with the human race. He will dwell with them and they will be his people* and God himself will always be with them [as their God]. 4He will wipe every tear from their eyes, and there shall be no more death or mourning, wailing or pain, [for] the old order has passed away."

第二十一章

新天新地 1隨後，我看見了一個新天新地，因為先前的天與先前的地已不見了，海也沒有了。2我看見那新耶路撒冷聖城，從天上由天主那裡降下，就如一位裝飾好迎接自己丈夫的新娘。3我聽見由寶座那裡有一巨大聲音說：「這就是天主與人同在的帳幕，他要同他們住在一起；他們要作他的人民，他親自要『與他們同在』，作他們的天主；」4他要拭去他們眼上的一切淚痕；以後再也沒有死亡，再也沒有悲傷，沒有哀號，沒有苦楚，因為先

* [20:12] **The book of life**: see the note on Rev 3:5. **Judged . . . scrolls**: see the note on Rev 14:12.
* [20:13] **Hades**: the netherworld; see the note on Rev 1:18.
* [20:14] **Second death**: see the note on Rev 2:11.
* [21:1–22:5] A description of God's eternal kingdom in heaven under the symbols of a new heaven and a new earth; cf Isaiah 65:17–25; 66:22; Matthew 19:28.
* [21:1] **Sea . . . no more**: because as home of the dragon it was doomed to disappear; cf Job 7:12.
* [21:2] **New Jerusalem . . . bride**: symbol of the church (Gal 4:26); see the note on Rev 19:7.
* [21:3] **People**: other ancient manuscripts read a plural, "peoples." Rev 21:3–4: Language taken from Ezekiel 37:27; Isaiah 25:8; 35:10; cf Rev 7:17.

5The one who sat on the throne* said, "Behold, I make all things new." Then he said, "Write these words down, for they are trustworthy and true." 6He said to me, "They are accomplished.* I [am] the Alpha and the Omega, the beginning and the end. To the thirsty I will give a gift from the spring of life-giving water. 7The victor* will inherit these gifts, and I shall be his God, and he will be my son. 8But as for cowards,* the unfaithful, the depraved, murderers, the unchaste, sorcerers, idol-worshipers, and deceivers of every sort, their lot is in the burning pool of fire and sulfur, which is the second death."

前的都已過去了。」5那位坐在寶座上的說：「看，我已更新了一切。」又說：「你寫下來！因為這些話都是可信而真實的。」6他又給我說：「已完成了！我是『阿耳法』和『敖默加』，元始和終末。我要把生命的水白白地賜給口渴的人喝。7勝利者必要承受這些福分；我要作他的天主，他要作我的兒子。8可是，為那些怯懦的、失信的、可恥的、殺人的、姦淫的、行邪術的、拜偶像的，以及一切撒謊的人，他們的地方是在烈火與硫磺燃燒著的坑中：這就是第二次死亡。」

The New Jerusalem. 9*One of the seven angels who held the seven bowls filled with the seven last plagues came and said to me, "Come here. I will show you the bride, the wife of the Lamb."* 10He took me in spirit to a great, high mountain and showed me the holy city Jerusalem coming down out of heaven from God. 11It gleamed with the splendor of God. Its radiance was like that of a precious stone, like jasper, clear as crystal. 12It had a massive, high wall, with twelve gates where twelve angels were stationed and on which names were inscribed, [the names] of the twelve tribes of the Israelites. 13There were three gates facing east, three north, three south,

新耶路撒冷 9那拿著七個滿盛最後七種災禍盂的七位天使，其中有一位來告訴我說：「你來！我要把羔羊的淨配新娘指給你看。」10天使就使我神魂超拔，把我帶到一座又大又高的山上，將那從天上，由天主那裡降下的聖城耶路撒冷，指給我看。11這聖城具有天主的光榮；城的光輝，好似極貴重的寶石，像水晶那麼明亮的蒼玉；12城牆高而且大，有十二座門，守門的有十二位天使，門上寫著以色列子民十二支派的名字。13東面三門，北面三門，南面三門，西面三

* [21:5] **The one . . . on the throne**: God himself; cf Rev 4:1–11.
* [21:6] **They are accomplished**: God's reign has already begun; see the note on Rev 20:1–6. **Alpha . . . Omega**: see the note on Rev 1:8. **Life-giving water**: see the note on Rev 7:17.
* [21:7] **The victor**: over the forces of evil; see the conclusions of the seven letters (Rev 2:7, 11, 17, 26; 3:5, 12, 21). **He will be my son**: the victorious Christian enjoys divine affiliation by adoption (Gal 4:4–7; Romans 8:14–17); see the note on Rev 2:26–28.
* [21:8] **Cowards**: their conviction is so weak that they deny Christ in time of trial and become traitors. **Second death**: see the note on Rev 2:11.
* [21:9–22:5] Symbolic descriptions of the new Jerusalem, the church. Most of the images are borrowed from Ezekiel 40–48.
* [21:9] **The bride, the wife of the Lamb**: the church (Rev 21:2), the new Jerusalem (Rev 21:10); cf 2 Cor 11:2.

and three west. 14The wall of the city had twelve courses of stones as its foundation, on which were inscribed the twelve names of the twelve apostles* of the Lamb.

15*The one who spoke to me held a gold measuring rod to measure the city, its gates, and its wall. 16The city was square, its length the same as [also] its width. He measured the city with the rod and found it fifteen hundred miles* in length and width and height. 17He also measured its wall: one hundred and forty-four cubits* according to the standard unit of measurement the angel used. 18*The wall was constructed of jasper, while the city was pure gold, clear as glass. 19The foundations of the city wall were decorated with every precious stone; the first course of stones was jasper, the second sapphire, the third chalcedony, the fourth emerald, 20the fifth sardonyx, the sixth carnelian, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh hyacinth, and the twelfth amethyst. 21The twelve gates were twelve pearls, each of the gates made from a single pearl; and the street of the city was of pure gold, transparent as glass.

22*I saw no temple in the city, for its temple is the Lord God almighty and the Lamb. 23*The city had no

門。14城牆有十二座基石，上面刻著羔羊的十二位宗徒的十二個名字。

15同我談話的那位天使拿著金蘆葦測量尺，要測量那城、城門和城牆。16城是四方形的，長寬相同。天使用蘆葦測量尺測量了那城，共計一萬二千「斯塔狄」，長、寬、高都相等；17又測量了城牆，有一百四十四肘；天使用的，是人的尺寸。18城牆是用水蒼玉建造的，城是純金的，好像明淨的玻璃。19城牆的基石，是用各種寶石裝飾的：第一座基石是水蒼玉，第二座是藍玉，第三座是玉髓，第四座是翡翠，20第五座是赤瑪瑙，第六座是斑瑪瑙，第七座是橄欖石，第八座是綠柱石，第九座是黃玉，第十座是綠玉，第十一座是紫玉，第十二座是紫晶。21十二座門是十二種珍珠，每一座門是由一種珍珠造的；城中的街道是純金的，好似透明的玻璃。22在城內我沒有看見聖殿，因為上主全能的天主和羔羊就是她的聖殿。23那城

* [21:14] **Courses of stones . . . apostles**: literally, "twelve foundations"; cf Eph 2:19–20.
* [21:15–17] The city is shaped like a gigantic cube, a symbol of perfection (cf 1 Kings 6:19–20). The measurements of the city and its wall are multiples of the symbolic number twelve; see the note on Rev 7:4–9.
* [21:16] **Fifteen hundred miles**: literally, twelve thousand stades, about 12,000 furlongs (see the note on Rev 14:20); the number is symbolic: twelve (the apostles as leaders of the new Israel) multiplied by 1,000 (the immensity of Christians); cf Introduction. **In length and width and height**: literally, "its length and width and height are the same."
* [21:17] **One hundred and forty-four cubits**: the cubit was about eighteen inches in length. **Standard unit of measurement the angel used**: literally, "by a human measure, i.e., an angel's."
* [21:18–21] The gold and precious gems symbolize the beauty and excellence of the church; cf Exodus 28:15–21; Tobit 13:16–17; Isaiah 54:11–12.
* [21:22] Christ is present throughout the church; hence, no temple is needed as an earthly dwelling for God; cf Matthew 18:20; 28:20; John 4:21.
* [21:23] **Lamp . . . Lamb**: cf John 8:12.

need of sun or moon to shine on it, for the glory of God gave it light, and its lamp was the Lamb. 24The nations will walk by its light,* and to it the kings of the earth will bring their treasure. 25During the day its gates will never be shut, and there will be no night there. 26The treasure and wealth of the nations will be brought there, 27but nothing unclean will enter it, nor any[one] who does abominable things or tells lies. Only those will enter whose names are written in the Lamb's book of life.

也不需要太陽和月亮光照，因為有天主的光榮照耀她；羔羊就是她的明燈。24萬民都要藉著她的光行走，世上的君王也要把自己的光榮帶到她內。25她的門白日總不關閉，因為那裡已沒有黑夜。26萬民都要把自己的光榮和財富運到她內。

27凡不潔淨、行可恥的事及撒謊的，絕對不得進入她內；只有那些記載在羔羊生命冊上的，纔得進入。

CHAPTER 22

1Then the angel showed me the river of life-giving water,* sparkling like crystal, flowing from the throne of God and of the Lamb 2down the middle of its street. On either side of the river grew the tree of life* that produces fruit twelve times a year, once each month; the leaves of the trees serve as medicine for the nations. 3Nothing accursed will be found there anymore. The throne of God and of the Lamb will be in it, and his servants will worship him. 4They will look upon his face,* and his name will be on their foreheads. 5Night will be no more, nor will they need light from lamp or sun, for the Lord God shall give them light, and they shall reign forever and ever.

第二十二章

永遠的福樂 1天使又指示給我一條生命之水的河流，光亮有如水晶，從天主和羔羊的寶座那裡湧出，2流在城的街道中央；沿河兩岸，有生命樹，一年結十二次果子，每月結果一次，樹的葉子可治好萬民。3一切詛咒不再存在了。天主和羔羊的寶座必在其中，他的眾僕要欽崇他，4瞻望他的容貌；他們額上常帶著他的名字。5也不再有黑夜了，他們不需要燈光，也不需要日光，因為上主天主要光照他們；他們必要為王，至於無窮之世。

VII: Epilogue

6*And he said to me, "These words are trustworthy and true, and the Lord, the God of prophetic spirits, sent his angel to show his servants what must

結尾語

必要實現的預言 6天使又給我說：「這些話都是可信而真實的，因為是賜先知神恩的上主天主，派遣了自己的使者，把那

* [21:24–27] All men and women of good will are welcome in the church; cf Isaiah 60:1, 3, 5, 11. **The . . . book of life**: see the note on Rev 3:5.
* [22:1, 17] **Life-giving water**: see the note on Rev 7:17.
* [22:2] **The tree of life**: cf Rev 22:14; see the note on Rev 2:7. **Fruit . . . medicine**: cf Ezekiel 47:12.
* [22:4] **Look upon his face**: cf Matthew 5:8; 1 Cor 13:12; 1 John 3:2.
* [22:6–21] The book ends with an epilogue consisting of a series of warnings and exhortations and forming an inclusion with the prologue by resuming its themes and expressions; see the note on Rev 1:1–3.

happen soon." 7*"Behold, I am coming soon."* Blessed is the one who keeps the prophetic message of this book.

8It is I, John, who heard and saw these things, and when I heard and saw them I fell down to worship at the feet of the angel who showed them to me. 9But he said to me, "Don't! I am a fellow servant of yours and of your brothers the prophets and of those who keep the message of this book. Worship God."

些必須快要發生的事指示給自己的僕人們。」7「記住！我快要來。凡遵守本書預言的，是有福的。」8我若望聽見了，也看見了這一切；我聽完看完以後，便俯伏在指示我這些事的那天使腳前，要朝拜他；9他卻對我說：「萬不可這樣作！我只是你和你的弟兄諸先知，以及那些遵守本書預言的同僕，你只該朝拜天主。」

10Then he said to me, "Do not seal up the prophetic words of this book, for the appointed time* is near. 11Let the wicked still act wickedly, and the filthy still be filthy. The righteous must still do right, and the holy still be holy."

12"Behold, I am coming soon. I bring with me the recompense I will give to each according to his deeds. 13I am the Alpha and the Omega, the first and the last, the beginning and the end."*

14Blessed are they who wash their robes so as to have the right to the tree of life and enter the city* through its gates. 15Outside are the dogs, the sorcerers, the unchaste, the murderers, the idol-worshipers, and all who love and practice deceit.

16"I, Jesus, sent my angel to give you this testimony for the churches. I am the root and offspring of David,* the bright morning star."

基督最後的忠告 10耶穌對我說：「你不可密封本書的預言，因為時期已臨近了。11讓不義的，仍行不義罷！讓污穢的，仍舊污穢罷！讓行義的，仍舊行義罷！讓聖潔的，仍舊聖潔罷！12記住！我快要來。我隨身帶著報酬，要按照各人的行為還報各人。13我是『阿耳法』和『敖默加』，最初的和最末的，元始和終末。14那些洗淨自己衣服的，是有福的！他們有吃生命樹果的權利，並得由門進入聖城。15凡為狗的，行邪術的，姦淫的，殺人的，拜偶像的，以及一切喜愛撒謊並實在撒謊的人，都留在城外。16我耶穌派遣了我的使者，給你們證明了有關教會的這些事。我是出於達味家族的後裔，我是那顆明亮的晨星。」

17The Spirit and the bride* say, "Come." Let the hearer say, "Come."

聖神和教會的回答 17聖神和新娘都說：「你來罷！」凡聽見的

* [22:7, 12, 20] **I am coming soon**: Christ is the speaker; see the note on Rev 1:3.
* [22:7, 14] **Blessed**: see the note on Rev 1:3.
* [22:10] **The appointed time**: see the note on Rev 1:3.
* [22:13] Christ applies to himself words used by God in Rev 1:8.
* [22:14] **The city**: heavenly Jerusalem; see the note on Rev 21:2.
* [22:16] **The root . . . of David**: see the note on Rev 5:5. **Morning star**: see the note on Rev 2:26–28.
* [22:17] **Bride**: the church; see the note on Rev 21:2.

Let the one who thirsts come forward,
and the one who wants it receive the
gift of life-giving water.

18I warn everyone who hears the
prophetic words in this book: if
anyone adds to them, God will add
to him the plagues described in this
book, 19and if anyone takes away from
the words in this prophetic book, God
will take away his share in the tree of
life and in the holy city described in
this book.

20*The one who gives this testimony
says, "Yes, I am coming soon." Amen!
Come, Lord Jesus!

21The grace of the Lord Jesus be
with all.

也要說：「你來罷！」凡口渴的，請來罷！凡願意的，可白白領取生命的水，

警戒增刪本書的人 18我向一切聽本書預言的人警告說：誰若在這些預言上加添什麼，天主必要把載於本書上的災禍，加在他身上；19誰若從這書上的預言刪除什麼，天主必要從本書所載的生命樹和聖城中，刪除他的名分。

祝福辭 20為這些事而作證的那位說：「的確，我快要來。」「阿們。主耶穌，你來罷！」

21願主耶穌的恩寵與眾聖徒同在！阿們。

* [22:20] **Come, Lord Jesus**: a liturgical refrain, similar to the Aramaic expression *Marana tha*—"Our Lord, come!"—in 1 Cor 16:22; cf the note there. It was a prayer for the coming of Christ in glory at the parousia; see the note on Rev 1:3.

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